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THE

CHRISTIAN FAMILY COMPANION:

AN ADVOCATE OF

PRIMITIVE CHRISTIANITY,

AND

PURE AND UNDEFILED RELIGION.

H. R. HOLSINGER, Editor.

"Whosoever loveth me keepeth my Commandments."

1286

VOLUME IV.

TYRONE, PENNA.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, JAN. 7, 1868. Number 1.

For the Companion.

Fifth Letter to H. R.

BELOVED IN THE LORD:

The old world of sin and corruption is gone. At the foot of the Cross you were taken into the ark, which I trust will safely land you, not on Ararat, but Mount Zion.—Many an angry billow will you have to outride before you reach port.—When the antediluvians could no longer be tolerated on account of their wickedness, they were swept away by the bosom of Jehovah's wrath. The earth has been purged by a terrible baptism of water, and refitted to be the dwelling-place of a new generation or stock of the human family. The ark floated the holy seed from the valley of destruction to the mountain of rest. "Few, that is, eight souls were saved by water. The like figure whereunto even baptism, doth now save us."—1 Pet. 3: 21. The rescued family were lifted higher and still higher towards heaven by the raging flood that destroyed the ungodly. When the windows of heaven are opened, and the fountains of the great deep are broken up, and the waves of Divine justice roll in upon us from all directions, our old, sin-gendered nature is shaken to its centre. One form of evil after another loses its hold on our affections, and is drifted down the swelling torrent. It is only in the *fact of salvation* that the parallel holds good between the ark of Noah and the ark of the New Testament. All that had life in the ark was saved. The Divine purpose required the preservation of *natural* life, although on the manward side the salvation was grounded on the *righteousness* of Noah. "Wherein few, that is, eight souls were saved by water." Noah *feared* God,—which is the same as saying that he *believed* Him, Heb. 11: 7, which led to the preparation of the ark, and the salvation of his house. *Salvation*, and by *water*, are the two most prominent thoughts in the Apostle's figure. The same servant of Jesus, inspired by the same Spirit, affirms that "*baptism doth now save us.*"—'He that *believeth* and is *baptized*, shall be *saved.*" These two facts are parallel, but in the *details* of these facts we discover nothing typical in the former or the latter.—That is, the order of events in the deluge, and the relation of the events to each other, are not typical of a similar order and relation in the new dispensation. A recognition of this fact would save some of our dear ministering brethren from not a little fanciful exposition not only of this particular passage, but of many others. Noah was *righteous before he was invited* to enter the Ark. His righteousness was, indeed, the reason why the ark was prepared. The whole event, including the saved and the doomed, admits of an *individual* application.—The sinner has within him "a world of iniquity," (James 2: 6,) which must be swept away by the outpouring of the Divine indignation against personal sin. True, the Son of God bore the brunt of outraged law and incensed holiness when he vicariously suffered on the Cross, and became a ground or reason why remission of legal penalty should be extended to us. The wrath of God will never again be poured on any soul to prepare a ground for reconciliation. But it is none the less true that "the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men." Rom. 1: 18. The fire that burned into the very soul of Jesus in Gethsemane and on Golgotha *to atone for sin*, will also eat into the conscience of every penitent, to beget just conceptions, experimentally of the infinite demerit of sin, inspire the utmost loathing of it, and open our whole being to a cordial reception of the Great Propitiator. The eight grains of salt which the Divine mercy had spared in the mass of surrounding corruption, represents the antiseptic elements of the higher life which grace implants in the soul, and is the only subjective condition that secures us an entrance into the ark.

The waters rose *gradually*, and the "generation of vipers" who derided Noah and laughed at his prediction, perished *by degrees*. When the plains were inundated they ascended to more elevated localities. Those who were overtaken in the lowlands were swept away first.—Then those on the hills and inferior eminences. Still up the mountain's side rose the fearful flood. One after another of the unhappy objects of Heaven's wrath dropped from the trees and crags. At last the waters reached the summits of the loftiest mountains, which were crowded with trembling, weeping, horror-struck culprits awaiting the execution of the incurred penalty. First the waters barely touch their feet, then the threatening element rises to the loins, then mounts to the very lips. Suddenly comes a mighty surge and bears them hand in hand into the foaming abyss. What happened to the *world* is a fit type of what happens to the *individual*.—With rare exceptions, the sinner is not purged at once of the world of evil that runs riot in his nature.—One stronghold after another is abandoned. When low and grovelling pursuits can no longer be followed by reason of the compunctions of conscience, he betakes himself to something more refined, and thus he continues to flee before the rising waves of the curse, until he stands on the highest peak of morality.—The next step is into the ark, or into pharisaism, which is the portico of hell as truly as the deepest valley

of sensualism. There is perhaps no christian reader of this paper but required some years before the rising floods drove him to the last stronghold of self.

Noah was safely in the ark before any visible outbursts of Divine displeasure appeared. This cannot be said of us. "*The world that then was, being overflowed with water, perished.*" 2 Pet. 3: 6. This death or perishing, precedes in the case of the sinner, entrance into the ark.—"We are saved by baptism." Thus Peter testifies. "We are buried with him by baptism into death." Thus declares Paul. When we are baptized we are dead, not *in* sin but *to* sin. The world that *was* has perished. When the waters assuaged and the earth became dry, Noah came forth from his floating castle. But we *do not enter* the Ark by baptism until the floods subside, and we have a Divinely-accredited testimony that "old things are passed away," and "all things are become new." When Noah left the ark he entered a new, expurgated world, but it was still a world of sin and sorrow and toil. Our egress from the ark will be through pearly gates, along golden streets, into a land where there is "no more curse,"—where "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21: 4. The ark had in it unclean beasts and fowls, typifying not only that we will have on board those who are yet "in the gall of bitterness, and in the bond of iniquity," but that the most holy are not perfect in this life. Phil. 3: 12—14. The unclean were in perpetual proximity to the clean until separated at the end of the voyage: We must remain in the ark, riding above the world,—keeping that outside which perished ere we entered, yet not exempt from imperfections. So many living creatures in so limited a space would doubtless create conditions that were very disagreeable. But the certainty of salvation preponderated all untoward circumstances. We must expect to meet with some degree of filth and foulness in the ark in which we have embarked. Not only will we have members who entered not by the door, but effected an entrance after the flesh, but we will find within ourselves inclinations and propensities that are the counterpart of the unclean denizens of the ark. There is perhaps no reason to doubt that the ark *kept moving* all the time after it was lifted from its dock until its keel grated the summit of Ararat. If any of those inside had been tossed overboard, accidentally or through misdemeanor, he would probably have shared the fate of the poor wretches outside. The application of this thought is exceedingly solemn. God has shut us in. He has turned the key that bolts the door between us and the world. No man is able to *pluck* us out of the hand of the Almighty, but if we return to sin as "the dog to his own vomit," we cause him to relax his hold, and we *drop* out of his embrace by the dead weight of moral antagonism. Sin alone will turn back the bolt to our destruction.—And if we open with our own hand the door that Jehovah has closed, we will be sure to tumble out. And once out, who can tell whether we will not sink to the bottom never again to rise. The ark is ever moving towards the haven of Eternity, and if we leave its sacred shelter, we are likely to fall a prey to the Destroyer. Heaven forbid that we should venture into the warring elements without. May we, "with fear and trembling," and yet with "joy unspeakable," keep *within doors* till God opens, and we set our feet on the everlasting hills. The "eight souls" were secure, while all around them souls were perishing and passing through the deluge of water into the lake of fire. If we have been "purged from dead works," and risen with Christ to newness of life from the baptismal burial, we are in the ark, and as long as we remain there "the gates of hell shall not prevail against us." It is pitched inside and outside with Divine promises and asseverations, and is waterproof. There is not a crevice thro' which the lightnings of Jehovah's wrath can blast you, nor a leak through which the waves of judgment can roll in. Before we get to glory we will experience many a lurch, and perhaps lose our equilibrium; but a fall *on* the ark is not so serious as a fall *off*. I have been several times on the Atlantic, and had some realization of life on deep. When the waves run high, the vessel plunges terribly, and passengers are ofthn sprawling on their backs, in the twinkling of an eye. Such a seene forcibly illustrates the words of inspiration recorded in 1 Cor. 10: 12. Severe bruises and even fractures result from such mishaps, yet, notwithstanding these unpleasant occurrences, they happen *on* the ship, which moves steadily onward in its course, against wave and tempest, bearing its freight of souls to the desired haven. But to fall *from* the vessel is another thing. No sooner does the luckless passenger plunge into the seething waters, than the waves are ready to whelm, and the monsters of the deep to devour him. So also of the ark of the Gospel.—Inside are peace and safety. Christ is at the helm, illuminates every part with his presence, warms our bosoms with his love, and radiates every countenance with his smile.—Outside are corruption and death, tempest and wrath, woe and despair. I have no doubt Noah went *with the tide*; but we must go *against* it.—The current runs one way, and to run with it would be easy. The prow of the ark points the other way and thither we must turn our gaze and bend out energies. The tide leads to indignation and wrath, tribulation and anguish, The ark steers for glory, and honor, and eternal life. Rom. 2: 7, 8, 9.

My dearly beloved, take heed that you "lose not those things which you have wrought, bnt that you receive a full reward." 2 John 8.—When "the wind is contrary," and you "toil in rowing," and the waves threaten to engulf you, then put your ear of faith to the key hole, and you will hear swelling over the billows the soothing words of your blessed Savior, "*be of good cheer; it is I; be not afraid.*" C. H. B.

LOCAL MATTERS.

Tyrone City, Pa., Jan. 7, 1868.

CORRESPONDENCE.

Brother Henry; Brother Hiram Hoff, West Union, Ohio, wishes me to give a description of this country through the *Companion*. He says that he thinks of moving here next summer, & has a large acquaintance with the brethren in Virginia, North Carolina, and East Tennessee, and knows that there are a great many would like to move to a new country.

I will therefore try and give a brief description for the satisfaction of those wishing to move to the far West. In my estimation there are five important questions to be considered by those desiring to change location. We think this country holds out sufficient inducements to the brethren and sisters who are in somewhat limited circumstances and are not able to get homes of their own in older countries. Here are hundreds of acres of land uncultivated, which would yield a bountiful harvest to the tiller, and could be obtained with little means.

1st. We should consider whether we can do more towards the advancement of Christ's kingdom among the children of men by making the change.

2nd. Whether the climate is healthy.

3rd. Whether the land is good.

4th. And can be obtained at reasonable rates.

5th. And then good markets.

This part of the vineyard has so far been neglected. We think there is a field open to do good if some more brethren and sisters would move here. Some of my neighbors expressed a desire to hear the brethren preach. Who will come to proclaim glad tidings of great joy, and recovering of sight to the blind.

The climate is healthy.

The land is rich and productive; well calculated for farming or stock; and can be obtained at reasonable rates. A homestead of 80 acres can be taken within 20 miles of the Rail Road, outside 100 acres, and cost $1500.

Our market is good. Wheat $1.35. Corn $1.00, oats 50 cents, potatoes, $1.25, butter 40 cents, eggs 35. Timber like in Prairie countries is scarce. Cotton wood lumber $20.00 per thousand. Those wishing a more minute description will address me as below, and I will answer promptly.

Yours in love,

S. A. HONBERGER.

Fontenelle, Neb.

Dec. 8th, '67.

Brother Holsinger; Within you will find seven subscribers, with money, for the year 1868. In this far off Western country where we do not often meet our dear brethren to converse with them, and they, (the brethren) seldom come to us, the *Companion* is a very welcome and interesting visitor, and through the last year has come to us very regular, not missing once I believe; and this is well considering the distance. I read in it of the dear brethren travelling about much through Pa., Ohio, and Indiana, and sometimes Illinois; could they not be persuaded to come to Western Iowa, to visit the brethren here and preach for them. I am sure there is a large field open for them here and I think much good might be accomplished by so doing.

There are a few brethren in most of the settled counties in this State and many more might be added if the Gospel was preached more among them. Brethren wishing to come here by public conveyance can come by R. Road to Desmoines, and thence to Panora by stage, or to New Jefferson by Rail, and by informing any of the brethren here can meet them there and bring them here.—We are always ready and glad to do so. We are still trying to serve the Lord and do the best we can.—Would be much pleased to see our old brethren come amongst us oftener. This is a fine healthy country and pleasant to locate in. If there are any among you who wish to come West, send them to us, we have plenty room for them, and will make them welcome. Land is cheap and plenty in market.

B. E. PLAINE.

Panora, Guthrie Co., Iowa.

Where is the Brother's Friend.

Seeing in the *Companion* a manifest spirit of rules among the brethren for the spread of the Gospel, and 'tis said the brethren are rich, we have been encouraged to ask the question, where is the brother that will lend a helping hand to one of our ministering brethren, a very worthy brother who could do much good in a section where hundreds are begging for the bread of life, and but few to give. The said brother was one of the many unfortunate in the late war, having thereby been deprived of all, or nearly all of his earthly goods, and having his family to maintain he cannot devote the time to his calling that the circumstances demand; and the church where he lives having not yet recovered from the effects of the war, can not render the necessary relief to this brother. The following favor is all he asks: to borrow for some five years, 6 or 8 hundred dollars to be secured by good real estate security, and is willing to pay six cent interest, payable yearly. Can give good recommendations if desired.—Now where is the brother who will respond and untie this brother's hands, and be the means of giving a good support to his family, and lift up his hands that he may go forth and spread the gospel. For further particulars address me by letter, and I will give all necessary information.

ANDREW HUTCHISON.

Fayetteville, W. Va.

Notice.

To the several Districts of the Church in the Southern District of Ind.

By referring to the proceedings of our last District Meeting, it may be seen that certain preliminary arrangements were gone into to send two brethren into the Southern States on a Missionary tour, to preach the Gospel, and to relieve the wants of suffering humanity in

extreme cases as far as the limited means in their hands might enable them. And I was appointed Treasurer by said meeting to receive from the different branches such freewill offerings as they might give, and forward the same to the brethren in the South.

But when the question presented itself as in the time of the Prophets, whom shall we send, and who will go for us, there was only one brother willing to say, here am I, send me, and consequently it appeared for a while as though the thing would prove a failure. But recently the matter has all been arranged. Brother George W. Studebaker, of the Mississinawa Church, and brother Lewis Kinsey, of the Nettlecreek Church, have consented to deny themselves of the comforts of home and friends, and take upon themselves the labors and privations incidental to the same, and on yesterday the 10th day of Dec., '67, started on their mission of love.

The object of this notice is not to lecture any Church or individual in regard to what might be their duty in this matter, but simply to make known unto them the channel thro' which their offerings may find their way into the hands of the two brethren in the South where it no doubt will be judiciously disposed of.

DAVID BOWMAN.

Hagerstown, Ind., Dec. 17, '67.

Brother Henry: It being ascertained that brother Thurman was creating divisions in the Church, and by the advice of brethren from a distance, as well as those of the surrounding churches, a council was called, and was held on the 27th of November, '67; after having the charge fully investigated, there being a large number of brethren in attendance, it was decided by a large majority of those present, that brother Thurman be expelled from the Church. The council was held at the Green Mount Church, it being the arm of the church in which brother Thurman was reinstalled.

JACOB MILLER.

Green Mt., Va.

Statement of expenditures &c., Y. M. of 1867.

5984 lbs. beef gross,	$581.17
Butchering 4 beeves,	20.00
683 lbs. ham bacon,	131.59
Sack of fine salt,	3.90
18 bbls extra flour,	265.20
457½ lbs butter,	120.87
49 gallons apple butter,	24.50
60 dozen cucumbers,	12.00
165 lbs Rio Coffee,	42.90
2 lbs. imperial tea,	3.70
190 lbs. sugar,	23.28
37 gallons Milk,	7.40
300 bushel Oats,	184.52
72 " Corn,	72.00
7910 lbs. Timothy Hay,	82.70
Hire for Men service,	24.00
Hire for Women service,	21.33
Damages,	15.00
Miscellaneous Expences,	75.95
Total,	$1693.09
Stock on hand,	427.65
Total Expenditure,	$1266.34

CREDIT.

From Pipe Cr'k,	$983.22,
" Beaverdam,	104.37,
" Monococy,	83.25
" Millers,	50.00
" Up. Middl'tn	21.50
" Bush Creek,	23.00
	$1266.34

For PETERR ENGEL, Treas.,
Per PHILIP BOYLE, Clk.

District Meeting of the Western District of Penna.

The brethren of the Conemaugh branch of the Church in Cambria Co., Penna., have requested that the District Council Meeting of 1868 be held in their arm of the Church; and as we have had no call before them for the meeting, it will convene with them in proper time if the Lord will permit.

The time of meeting will be made known in the future, and also any arrangements that the brethren will make.

J. P. HETRIC, Cor. Sec.

Oakland, Pa. Dec. 24th, '67.

Preface to Volume Fourth.

We have been kept so busy during the last several weeks that we could not prepare any general introduction to the fourth volume of our paper. We have never been more tired down than we are at the time of this writing, Saturday, Jan. 4th. In the first place we were disappointed in getting our boiler on; it having been promised us a few days before Christmas, and did not come until New Year. Then we were doomed to several other disappointments. Our intentions have been foiled in nearly everything.—We had expected to have our engine in operation a week earlier than we succeeded in getting it done.—We had expected to make the first sheet a double sheet, and a very interesting number, but instead of that we have to issue a single sheet, and could bestow scarcely any attention to it.

We have therefore concluded to bear our disappointments patiently and to make this first number simply a preface sheet to the volume, and have crowded in as much of our own business as we could find material to do it with.

We cannot yet say what our circulation will be the coming year, and can therefore not say whether we shall be enabled to enlarge or not We are yet far from having the number for which we proposed to enlarge, and on that account we are relieved from the anxiety that we would otherwise feel more keenly for not issuing a double number. We have issued three thousand copies of this number, and will print the same amount of our next issue, but after that we will cut it down to a few hundred above our actual circulation, and will not pretend to furnish back numbers.

A number of our friends have not yet reported, and we have still good hope that many more subscribers will be sent in.

In our next we may have a few

words to say by way of introduction to volume four.

We earnestly implore the patience of all our patrons. We think we have done all that we could, do and perhaps much more than we should have done. In a few weeks we hope to be ourself again.

MARRIED.

By brother Lewis Cobaugh, at the house of the brides father, Mr. SAMUEL HARRISON, of Cambria Co., Pa., to Miss SUSANNAH WERTZ, of Conemaugh, same county.

By the same, and at the same place, Mr. Jacob McNeely, to Miss Elizabeth Wertz, both of Bonemaugh, Pa.

List of moneys received, for subscription to the *Companion*, since our last.

Where no amount accompanies the name, 1.50 is implied. Many others have been crowded out.

Christian Clay, Geo. Lyter, Colon, Mich. James Barks Burr Oak, Mich Isaac Miller, Fawn River, Mich. Joseph Clay, Sturgis, Mich, 50 cents. Emanuel Beachley, Burgoshen, Ind Eliza Garber Congress Ohio. bank, Ohio 75cts, Henry Burkett 75cts; John Burkett Margaret Ellenberger Plattsburg, Mo C Snyder, J W Claar, Sarah, Pa; $2.00 Leah Moore, Maximo, Ohio, Aaron Berkeybile, Delta, Ohio, (letter contained only $3.50) 50 Levan Berkeybile Swanton Ohio Christian Newcomer Bryon Ohio John Neher Virden Ill Jonas Hildebrand Lakeville Ind Jacob Beeghley Selbysport Md

Archy VanDyke, Ephraim Miller, Wm. Miller, Moses Honts, Elias Maffit, Samuel Powell, Samuel Mosser, Budd Harshberger, Henry Brindle, Wm H Quinn, Andrew Wilson, E S Miller, Agt, McAleveys Fort, Pa Elder Daniel Thomas, Samuel A Miller, Ben F Driver, Bridgewater Va

Jacob Glick, Andrew Hess, Samuel N Wine, Daniel A Wine, Daniel Cupp, Sengersville Va John P Driver, Pemassus Va. Jacob Hoover, Jacob Zigler, Churchville, Va Joseph Rupert, Jacob Goodman, Mill Creek, Pa Samuel F Seiber, Mexico, Pa.

Jane Hesslebower, Rippon Va Ella Williams Funkstown Md Benj Benshoof, Christian Snyder, John Wissinger, David Berkeybile, J m Ford, Eli Wissinger, Archibald Wissinger, Johnstown, Pa Jacob Fike Davidsville, Pa Peter Sloffer, I L Glass, D S Bowman, Samuel Sloffer, Jr, Isaac Hestand, John W Weaver, George M Bruman, John A Clement, Robert Shively North Georgetown Ohio

David Thomas, Abraham Hestand, Sandy Ohio David Boyers, Maximo, Ohio Annie Summer, Beloit Ohio Elizabeth Barb, Bristolville, Ohio

Solomon Mathes, E W Miller, E Meshler, Yellow Creek Ill John Fry, $1.00, David Irvin, Kent Ill Preston Fillmore Bristol Minn Emily R Stiffler, Hollidaysburg, Pa W R Deeter, Grairdville Ind Peter Fessler Samuel Fessler, N F Trayer, Ovid, Ind Jonas F Engler, Jacob Hendricks Loose Ohio Abraham Heiney Huntington Ind Michael Roose, Moultrie Ohio Thos B Wendrick, Hill Grove, Ohio Jacob Metzker, Versailes, Ohio Christian Kline, John Huff, Levi Garber, Noah Earley, Mt Sidney, Va.

Henry H Dilling, Polo, Ill Isaac Lutz, Shanon, Ill Andrew J Tabler, Hettystown Md David C Burkholder, Roxberry Pa Susannah Cramer, Abraham Hock, Newburg, Pa Samuel Long, Susan Long, Union Iowa Eliza Oaks Dayton Ohio Isabella Thomas, Quincy Iowa Sarah Leckron, R C Lampton, Brownsville Ohio Casper Reinhart Afton, Iowa Marshall Crumrine, Castana, Iowa Jacob M Thomas, Brandonville, W. Va Elizabeth Gillen, Marion, Ia, Samuel Frantz, Josiah Barnhart, George Gerlach, North Hampton, Ohio

Henry Frantz, Nicholas Frantz, New Carlisle, Ohio J S Flory, G W Crousa, H Sanger, Hiram Johnson, Fayetteville, W Va M A Alderson, Bulls Gap, Tenn, $3.50 Samuel Rairigh, sr, Sol Knisely, Esther J Martin, Mary Whitacre, Plumville, Pa Philip Cravner, J B Wimpler, David Wampler, Lucinda Buckley, Joseph Wilt, Jacob Beer, Rural Valley, Pa Jacob Stehman, East Hempfield, Pa Noah Heiney, David Burkett, Cambridge City, Ind

Simon Winter, David Winter, Smithville, Ohio David Lytle, Madisonburg, Ohio Angeline K. Bailey, Mt Etna Ind Mariah Bailey, New Holland, Ind Miss Rebecca Coy, Syracuse, Ind Henry Puterbaugh, Elkhart, Ind $2.00 Isaac Grater, Schwenks Store, Pa Isaac Kulp, Skippack, Pa Jacot Beck, Elizabeth Secrist, Rosanna Secrist, Oscar, Pa Samuel Metzger, Martinsburg, Pa Eliz Conroy, Jesse Crumbaker, Frankstown, Pa Wm Burkhart sen, Henry Yon, David A Yon, David Yon; Eldorado Pa John Kinsel, Altoona, Pa

D Livengood, Jonas Lichty, A P Beachly S C Keim, J W Beachy, Moses W Miller, Peter Maust, John Peck, Janathan Kelso, Elklick, Pa. S I Fike, S A Maust, Jos I Fike, Saml Flichinger, Danl Gragy, Daniel Lichty, Summit Mills, Pa. J L Mohler, Ephrata, Pa. G W Long, Cedar Falls, Ia. John Weybright, W C Fogle, Abr'm Myers, Double Pipe Creek, Md. H McNaughton David Pool, New Port, Pa. Jacob Replogle Pen Run, Pa. David Soyster, Nolo, Pa. Wm Stuver, Emanuel Brallier, Ebensburg, Pa. Margaret Odlig, Upton, Pa. Mary Rorer, Honey Grove, Pa. Isaac Erbaugh, New Lebanon, Ohio. Samuel Metzger, Kossuth, Ohio. S E Miller, Wm Holdman, Jos Army; Milford, Ind. E Roop, Warenburg, Mo. D H Bonebrake, Jackson Hall, Pa. S M Mohler, Covington, O. Debora Werkheiser, Howardsville, Ill. M F Petry, Eldorado, Ohio. Levi Burd, Winnebago, Ill. Geo J Schrock, J C Schrock, J S Myers, Wm Colman, Berlin, Pa. J F Rayman, Shanksville, Pa. Danl Beeghly Benford's Store, Pa. Crisman John J J John, Adrian J A Hetrick, Robert Furguson, John Shoemaker, Cath Shoemaker, John Zimmerman, Oakland, Pa. John Wise, Brotklyn, Iowa Saml Leepold, Peter Plank, Philip Platz, Lagrange Centre, Ind. Henry Gephart, Lima, Ind. Orren Sanders, White Pigeon, Mich. Jacob Kifer, Jacob Brown, Daniel, Replogle, Woodberry, Pa. Geo Replogle Geo Brumbaugh, Waterside, Pa. David Brumbaugh, Saxton, Pa. J R Lane, Michael Myers, Henry Rhodes, Henry Wicks, Geo. Garver, John Spanogle, Hill Valley, Pa. A L Funk, Shirleysburg, Pa.

J Murray, C Hillary, Wm H Hillary, Marshalltown, Iowa Daniel Pefley, Victoria, Mo Wm McWhorter, Blooming Grove, Ind.

Josiah McFarling, Sterets Gap, Pa Susan Trostle, York Sulphur Springs. Pa Samuel Suplee, Phila Pa Mrs C H Soper Danville, Pa Sallie A Mort, Dayton, Ohio Salathiel Simmons, Carrolton, Ohio J G Neher, Delphi Ind A J Staine, Cerro Gordo, Ill Saml Studebaker, George Studebaker, Hannah Studebaker, Yellow Creek, Ill.

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VOLUME IV. TYRONE CITY, PA., TUESDAY, JAN. 14, 1868. Number 2.

For the Companion.

The Character of St. John.

It is very refreshing and encouraging to the lonely disciple in these last times, when the earth is fast ripening for the harvest, and the reaper angel that sits on the cloud is ready to thrust in his sickel, to review the characters of the great and eminently pious personages that flourished in the age in which the blessed Son of God lived and died; and yet we have much cause to fear to compare our religious character with theirs, for the time is at hand which the Savior designated as the period when faith would scarcely be found. However, trusting that the review will serve to stimulate us to renewed energy, and invigorate our fainting hearts, we will proceed.

The apostle John, whose character we propose to pass in review, stands as a living, perpetual monument, exemplifying the character of our Redeemer, and the power of his holy religion. His attributes, or rather his chief characteristic, was fully reflected through the beloved disciple. He, above all others, approximates nearer to the person and disposition of our Lord than any person of whom we have knowledge. What a blessed, happy fortune to have enjoyed this holy pre-eminence to be fashioned after the spirit of the Holy One. There assuredly must have been a peculiar sweetness of temper and disposition, a striking and prominent elevation of the spiritual life of John to secure to him the holy companionship and intimate personal friendship of Jesus. By some means, or from some cause, he seems to have had this station allotted to him from the beginning, showing that he was among the first, if not the very first that came to Jesus and espoused the holy cause; and once in the company of these sacred pioneers of Christianity, he is ever at the side of his great Captain. He, though descended from noble parentage, in strict accordance with his temperament, soon as the light downs in the horizon, embraces it with all the ardor of his soul, and the two seemed to be drawn together by the irresistable power that accompanies spirits of such undeniable congeniality.

It seems a little singular and incomprehensible that, among all the vast multitudes that composed the earth's inhabitants at that time, and the considerable number of followers that usually accompanied him, only one should be chosen upon whom was lavished the rich stores of heavenly love that filled the heart of the Father's only son. He doubtless loved others most ardently, but we recollect no instance where he expresses anything like exclusive affection apart from other believers. He prayed for Peter individually, and blessed Thomas individually, but *John is the disciple whom Jesus loved.* This love, we must infer was a private bestowal of hidden treasures which Jesus possessed, apart from redeeming love. His hereditary possessions, accruing from his relationship with the Eternal Father. The enviable position was accorded to him by the other disciples was because, in the private life of the Redeemer, John, alone, was admitted to unreserved and unrestricted intercourse. In these secluded interviews and associations he acquired that perfect knowledge of the character of heaven's mighty King, which he portrays so vividly in his first epistle, the secret mysteries of the Holy Triumvirate are divulged and discussed by these two eminent sons of heaven, the plan of redemption is revealed, its nature and necessity explained &c., and other topics considered, befitting such distinguished company. Evidently this was the cause that secured to him the enviable sobriquet of the beloved disciple.

In their journeyings to and fro, and in their meeting for devotion, John appears always the nearest the Lord. At the supper he is leaning on his Master's bosom and is the mouthpiece of the disciples to communicate with him.

We have adduced abundant testimony to establish the holy intimacy and confidential communion that always existed between him and our Lord, and now it remains to complete the design of this article by exhibiting more of his character which we began in the commencement. Our object in this seeming digression was to establish the character which we will claim for him hereafter. Certainly he possessed very amiable qualities to have thus secured the uppermost seat in the affections of our Lord, who knew no company previous to that time but his Father and the Holy Angels.

His meekness and humility was unpretending and sincere. His love for truth and holiness unselfish and disinterested. Without hatred or malice, without envy or jealousy, he opened his whole heart to the power and sweet influence of love. He bowed submissively to the Divine will, and bore with joy and alacrity the holy cross. He dispised the vulgar ambition and emulation of the selfish and conceited egotist, but coveted the high honor of suffering for the sake of the religion of Jesus. We can easily imagine how he laughed at the impotent rage and malice of his foes who thought to punish him by banishment to Patmos. He doubtless rejoiced with exceeding joy that he had this opportunity to exhibit to the world his love for, and confidence in the Prince of life. These qualities added to his firm, unwavering attachment and devotion to heaven born

principle, and thorough renouncia-tion of the world, and complete crucifixion of his body were sufficient to secure the exalted position which he occupied in the heart of the Lord Jesus. The fountain from which sprung these traits of character, which is love, is his principal theme in his first epistle, in which he enforces the absolute necessity of being filled with this child of heaven, that we may be the legitimate offspring of God, whom he describes as being the embodiment of love. It is his darling theme, and he can speak of nothing else. He addresses his remarks to the *beloved*. History says of him that when he grew old and infirm, he was often heard repeating, "little children love one another."

He had heard Jesus speak so often of it as the great, fundamental, supreme law of heaven, and he had seen its fruits so beautifully exhibited in the life of the Son, that we do not marvel that his whole being was electrified and metamorphosed by it. He succeeded in attaining such a high degree of perfection in every grace that constitute the model Christian, that we know not which most to admire, his child-like simplicity and innocency, or his grand moral heroism in advocating the despised and condemned religion of Jesus Christ among a corrupt and perverse generation.

Now that this eminently just and upright character may exercise a due influence on us, on whom the ends of the world are come, let us simply compare it with ours, and, taking it as a standard, see whether we can stand on an even plain with it when we turn its brilliant, effulgent glory upon ours. We have good reason to infer that there is at least one disciple in every generation whom Jesus loves as he did St. John, and the question should arise in every heart: Is it I? Is it I? and the solemn inquiry reverberates from North to South, from East to West, Is it I? Is it I? Oh! if it will reflect the brilliant flashes of light that sparkle from that favored soul then we may feel assured it is I. But lamentable fact, so many of us behold the picture so far above us. There it stands beconing to us while we

> Lie groveling in the dust,
> Fond of these trifling toys;
> And loth to leave the Gods we love,
> We lose eternal joys.

How many of us emulate him in his thorough knowledge, appreciation, and application of the principle of love? How many of us are so much under its benign influence that we do nothing but to the glory of God? Do we crucify the hateful lusts that disfigure and distort the human soul divine? Do we invest ourselves with the whole armor of God? Have we abandoned the world and all its corroding pharaphernalia? Do those that have wives or husbands be as though they had them not, and those that have houses and lands be as though they possessed them not? Can we make the searching examination and have a well founded hope that we are worthy of the appellative of the beloved disciple.

It is a solemn duty that ought not be neglected. We shonld not merely desire to get simple possession of the lowest seat in the kingdom of our Lord, St. John doubtless has obtained its highest honors and it is in our power, and our province to emulate his praiseworthy example, that we may share with him equally the love and confidence of the Redeemer. However, we must be exceeding careful that our motives are pure. Simply to serve God in order to share his rewards or to escape his punishments is not laudable to say the least of it, and I doubt whether it will be acceptable with him. Christ reproved certain people for following him, for the loaves and fishes. Such service is selfish and ill befitting characters that are drawn to God by love for his attributes, and hatred of sin.

When we contemplate the characters of these honored servants of God and then turn the attention to ourselves what corruption do we see. We see our leaders giving the sacred offices of the church to favorites. We see the heralds of the cross entrapped in the abominable slough of adultery. We see our brethren falling around us, and we exclaim in terror, Oh! how are the mighty fallen. Let these things be to those who will stand before the Judge, each in their own garb.—That day will be a searching of hearts and be it our task *now* to apply the purifying remedies, and try, each of us, to consecrate ourselves anew to the service of God. It *may* be, by proper application, we will become the disciple whom Jesus loves, and if that object can be attained it is worth the effort to try.—Let us agree to exert our standard high and bear the banners of the Redeemer aloft. Let us inscribe on them IMMORTAL, HEAVEN-BORN LOVE, and our battle cry, *Remember the Beloved Disciple.* D.C. MOOMAW.

Clover Dale, Va.

For the Companion.

Noah and the Ark.

"And the Lord said unto Noah. Come thou and all thy house into the Ark." Gen. 7: 1.

The manner of this expression is of a peculiar priveledged nature; signifiyng, as if to say, "I, the Lord am in the Ark—come thou and all thy house, and be saved from the mighty floods of water, for "the end of all flesh is come before me; and, behold, I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and every thing that is in the earth shall die!" Obedient to the command of the Almighty, Noah and his house forsake all the worldly treasures, and the many relatives and neighbors, and steps into the welcome refuge from whence the invitation is sued. Methinks the venerable preacher now turns and looks over the vast expanse of creation. Ah! All nature wears an aspect of melancholy gloominess! Every thing forebodes a gathering storm! The sky gradually overcasts with dark and threatening clouds, the great calm upheaves in struggling winds, the windows of heaven open, the gloomy folds of black clouds pour down torrents, and the fountains of the great deep brake up. The rivers are now swelling over their banks, and the seas

are invading the land; the inhabitants are rushing from the valleys and plains up the hills and mountains to secure them a safe retreat. But the rolling billows sweep on, rising higher and, higher following them up in angry dashings, as they struggle in climbing the steep hill-sides of their neighboring mountains. The weaker are already floating upon the foaming waters. Mothers clasping their dear loved infants within their trembling arms, and pressing them in maternal anguish against their throbbing breasts; children clinging to fathers in painful and innocent affections, pleading in the most tender and heart rending accents, "Father, Oh! father, save me, I die! Oh, my father, help, or I perish!" Fathers in utter consternation and anguish now realize their dangers, lament *their* ruined condition, and with the keenest remorse of conscience plead for assistance from an unknown and higher person. As the lamentations of fathers, and mothers, and children in wretched despair mingled with each other and rise above the roaring billows, the stronger in *their* last hope are climbing the trees and cling to the branches, till weakened and benumbed they loosen their holds and plunge with a horrible shriek into the floods beneath to rise no more. All is now calm, quiet and silent. No human lamentations and cries are heard any more, as death reigns over all; Universal destruction is at last accomplished, and the turbulent floods begin to recede; the Ark rests upon mount Ararat, the dove is upon her wings, but as she yet discovers no mighty ocean below, returns within her refuge.

Noah views the wide expanse before him, as the waters return to their channels and illimitable beds. The noise and tumult of the vast globe are closed. All is calm and quiet, as if in the dead of night.—Nothing save a solitary family upon the face of the earth. As he muses upon his solitude, the gentle dove returns from her second voyage bearing an olive twig as a presentation to the survivors, and serving an indication of the waters receding.—She now takes her third departure to return no more. Finally, Noah and his house take *their* departure and direct their steps down the mountain, to roam over the deserted plains and valleys of the land of Shinar, as "lords of all they survey.' Leader—think of the mighty powers of God and the severity of his judgments. What should be our feelings and our reflections, when we contemplate the severity of his justice, and the majesty of his power! Should we not fear the *evils of sin*, since iniquity has caused such a universal destruction? And if we consider his goodness towards his people in our time, his caring for them, and his resources on their behalf, what pleasure should we feel; what thankfulness; what resolutions to love and serve him.

The privelege here granted to Noah was not only personal, but for all who would have the preaching of righteousness and obey. Important and desirable as the saving of Noah was from a temporal destruction, so much more important and desirable is the saving from an eternal destruction. Christ, the son of God, reared up a far superior Ark of safety, designed to deliver us from an eternal misery, and launch us to a blessed haven of rest, in heaven's paradise above. Come, then, ye that labor and are heavy laden, step into the ark of safety, (the church of the living God) and secure your salvation, for "how shall you escape if you neglect so great salvation?"

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

What is Truth?

"Pilate saith unto him, what is Truth?" John 18 : 38.

Pilate asked the question, but waited not for an answer. Our Lord had given the answer before, in the presence of his disciples, when, in his most sublime prayer he pleaded, "Sanctify them through thy truth; thy word is truth." The whole truth of God is contained in the scriptures; and all that is contained in the scriptures is the truth of God. If we reply to the question for the purpose of general usefulness, we should say, this is truth, —that man in his natural state is a sinner, a wilful, determined, inexcusable sinner; that the Lord Jesus Christ is the only Savior, and that he is an able, willing, and certain Savior, that salvation is alone by faith in Christ,—faith which believes God's word, comes to Jesus for life, and rests on Christ alone; that faith always produces repentance, or hearty sorrow for sin, determined opposition to sin, and carefulness in departing from sin; that repentance leads to reformation of life, so that sin is hated, duty chosen, and a new course of life commenced; that good works prove a good state,—that self is dethroned, the law of Christ embraced, and so God and man are loved; that salvation from first to last is of grace,—God begins, carries on, and completes it; that damnation is altogether of man, and is the fruit of sin, the result of choice, and the settlement of the present life's account. This is the truth; will you receive it? Knowing it, will you do it? Professing the truth, are you sanctified by it? It is folly to ask, "What is truth?" unless we are prepared to receive it, believe it, and regulate our lives by it. No one need be at any loss on this subject, for all essential truth is plain. So that he that runs may read, and every one that reads should run.

"I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14 : 6.

SAML. F. BEHM.

Derry Church, Pa.

The God of Fashion.

The *Lutheran Missionary* refers to an article in Harper's *Bazar* which gives examples of the extravagance of New York females, as instanced in their purchasing thousand-dollar shawls, &c., at Stewarts to depricate such expenditure. The *Missionary* cannot be oblivious to the fact that the Church itself is not altogether blameless in the monstrous extravagance which pervades almost every department of life.—Religious organizations pride them-

principle, and thorough renounciation of the world, and complete crucifixion of his body were sufficient to secure the exalted position which he occupied in the heart of the Lord Jesus. The fountain from which sprung these traits of character, which is love, is his principal theme in his first epistle, in which he enforces the absolute necessity of being filled with this child of heaven, that we may be the legitimate offspring of God, whom he describes as being the embodiment of love. It is his darling theme, and he can speak of nothing else. He addresses his remarks to the *beloved*. History says of him that when he grew old and infirm, he was often heard repeating, "little children love one another."

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> And 'oth to leave the Gods we love,
> We lose eternal joys.

How many of us emulate him in his thorough knowledge, appreciation, and application of the principle of love? How many of us are so much under its benign influence that we do nothing but to the glory of God? Do we crucify the hateful lusts that disfigure and distort the human soul divine? Do we invest ourselves with the whole armor of God? Have we abandoned the world and all its corroding pharaphernalia? Do those that have wives or husbands be as though they had them not, and those that have houses and lands be as though they possessed them not? Can we make the searching examination and have a well founded hope that we are worthy of the appellative of the beloved disciple.

It is a solemn duty that ought not be neglected. We shonld not merely desire to get simple possession of the lowest seat in the kingdom of our Lord. St. John doubtless has obtained its highest honors and it is in our power, and our province to emulate his praiseworthy example, that we may share with him equally the love and confidence of the Redeemer. However, we must be exceeding careful that our motives are pure. Simply to serve God in order to share his rewards or to escape his punishments is not laudable to say the least of it, and I doubt whether it will be acceptable with him. Christ reproved certain people for following him, for the loaves and fishes. Such service is selfish and ill befitting characters that are drawn to God by love for his attributes, and hatred of sin.

When we contemplate the characters of these honored servants of God and then turn the attention to ourselves what corruption do we see. We see our leaders giving the sacred offices of the church to favorites. We see the heralds of the cross entrapped in the abominable slough of adultery. We see our brethren falling around us, and we exclaim in terror, Oh! how are the mighty fallen. Let these things be to those who will stand before the Judge, each in their own garb.—That day will be a searching of hearts and be it our task *now* to apply the purifying remedies, and try, each of us, to consecrate ourselves anew to the service of God. It *may* be, by proper application, we will become the disciple whom Jesus loves, and if that object can be attained it is worth the effort to try.—Let us agree to exert our standard high and bear the banners of the Redeemer aloft. Let us inscribe on them IMMORTAL, HEAVEN-BORN LOVE, and our battle cry, *Remember the Beloved Disciple.* D.C. MOOMAW.

Clover Dale, Va.

For the Companion.

Noah and the Ark.

"And the Lord said unto Noah. Come thou and all thy house into the Ark." Gen. 7: 1.

The manner of this expression is of a peculiar priveledged nature; signifiyng, as if to say, "I, the Lord am in the Ark—come thou and all thy house, and be saved from the mighty floods of water, for "the end of all flesh is come before me; and, behold, I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and every thing that is in the earth shall die!" Obedient to the command of the Almighty, Noah and his house forsake all the worldly treasures, and the many relatives and neighbors, and steps into the welcome refuge from whence the invitation is sued. Methinks the venerable preacher now turns and looks over the vast expanse of creation. Ah! All nature wears an aspect of melancholy gloominess! Every thing forebodes a gathering storm! The sky gradually overcasts with dark and threatening clouds, the great calm upheaves in struggling winds, the windows of heaven open, the gloomy folds of black clouds pour down torrents, and the fountains of the great deep brake up. The rivers are now swelling over their banks, and the seas

are invading the land; the inhabitants are rushing from the valleys and plains up the hills and mountains to secure them a safe retreat. But the rolling billows sweep on, rising higher and, higher following them up in angry dashings, as they struggle in climbing the steep hill-sides of their neighboring mountains. The weaker are already floating upon the foaming waters. Mothers clasping their dear loved infants within their trembling arms, and pressing them in maternal anguish against their throbbing breasts; children clinging to fathers in painful and innocent affections, pleading in the most tender and heart rending accents, "Father, Oh! father, save me, I die! Oh, my father, help, or I perish!" Fathers in utter consternation and anguish now realize their dangers, lament *their* ruined condition, and with the keenest remorse of conscience plead for assistance from an unknown and higher person. As the lamentations of fathers, and mothers, and children in wretched despair mingled with each other and rise above the roaring billows, the stronger in *their* last hope are climbing the trees and cling to the branches, till weakened and benumbed they loosen their holds and plunge with a horrible shriek into the floods beneath to rise no more. All is now calm, quiet and silent. No human lamentations and cries are heard any more, as death reigns over all; Universal destruction is at last accomplished, and the turbulent floods begin to recede; the Ark rests upon mount Ararat, the dove is upon her wings, but as she yet discovers no mighty ocean below, returns within her refuge.

Noah views the wide expanse before him, as the waters return to their channels and illimitable beds. The noise and tumult of the vast globe are closed. All is calm and quiet, as if in the dead of night.—Nothing save a solitary family upon the face of the earth. As he muses upon his solitude, the gentle dove returns from her second voyage bearing an olive twig as a presentation to the survivors, and serving an indication of the waters receding.—She now takes her third departure to return no more. Finally, Noah and his house take *their* departure and direct their steps down the mountain, to roam over the deserted plains and valleys of the land of Shinar, as "lords of all they survey.' Leader—think of the mighty powers of God and the severity of his judgments. What should be our feelings and our reflections, when we contemplate the severity of his justice, and the majesty of his power! Should we not fear the *evils of sin*, since iniquity has caused such a universal destruction? And if we consider his goodness towards his people in our time, his caring for them, and his resources on their behalf, what pleasure should we feel; what thankfulness; what resolutions to love and serve him.

The privelege here granted to Noah was not only personal, but for all who would have the preaching of righteousness and obey. Important and desirable as the saving of Noah was from a temporal destruction, so much more important and desirable is the saving from an eternal destruction. Christ, the son of God, reared up a far superior Ark of safety, designed to deliver us from an eternal misery, and launch us to a blessed haven of rest, in heaven's paradise above. Come, then, ye that labor and are heavy laden, step into the ark of safety, (the church of the living God) and secure your salvation, for "how shall you escape if you neglect so great salvation?"

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

What is Truth?

"Pilate saith unto him, what is Truth?" John 18 : 38.

Pilate asked the question, but waited not for an answer. Our Lord had given the answer before, in the presence of his disciples, when, in his most sublime prayer he pleaded, "Sanctify them through thy truth; thy word is truth." The whole truth of God is contained in the scriptures; and all that is contained in the scriptures is the truth of God. If we reply to the question for the purpose of general usefulness, we should say, this is truth, —that man in his natural state is a sinner, a wilful, determined, inexcusable sinner; that the Lord Jesus Christ is the only Savior, and that he is an able, willing, and certain Savior, that salvation is alone by faith in Christ,—faith which believes God's word, comes to Jesus for life, and rests on Christ alone; that faith always produces repentance, or hearty sorrow for sin, determined opposition to sin, and carefulness in departing from sin; that repentance leads to reformation of life, so that sin is hated, duty chosen, and a new course of life commenced; that good works prove a good state,—that self is dethroned, the law of Christ embraced, and so God and man are loved; that salvation from first to last is of grace,—God begins, carries on, and completes it; that damnation is altogether of man, and is the fruit of sin, the result of choice, and the settlement of the present life's account. This is the truth; will you receive it? Knowing it, will you do it? Professing the truth, are you sanctified by it? It is folly to ask, "What is truth?" unless we are prepared to receive it, believe it, and regulate our lives by it. No one need be at any loss on this subject, for all essential truth is plain. So that he that runs may read, and every one that reads should run.

"I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14 : 6.

SAML. F. BEHM.

Derry Church, Pa.

The God of Fashion.

The *Lutheran Missionary* refers to an article in Harper's *Bazar* which gives examples of the extravagance of New York females, as instanced in their purchasing thousand-dollar shawls, &c., at Stewarts to depricate such expenditure. The *Missionary* cannot be oblivious to the fact that the Church itself is not altogether blameless in the monstrous extravagance which pervades almost every department of life.—Religious organizations pride them-

shall aim to that end, so far as our ideas of Truth and Right will allow. Naturally we are inclined to peace, but when assailed, we ask or accept no quarters. Against this natural disposition we have tried to bring the force of reason and temperance, and hope to control it in accordance with our christian principles.

We would most respectfully solicit the assistance of our brethren and sisters in the faith, by contributing to our columns. We do not solicit lengthy and studied essays, but we want the heart-sayings when the Good Spirit inspires the mind.—We can call to mind a number of our brethren who have talents, and whose words have never been heard through our periodical. Of course, if the Spirit never says unto them, "Write," they will feel no condemnation, but when so good an opportunity affords for exhorting to duty, and instructing in righteousness. we barely see a way of escape.

While we do thus publicly invite the communication of the best thoughts of all our readers, we would not feel willing to contract for the publication of any in advance of their examination. There is a possibility that an author may write an essay, and think it good and interesting, and yet be of small importance. There is also a possibility that we may misjudge the merits of a contribution, but we can only go by our judgment. We would encourage those who are aware of their own weakness in the matter of expressing their sentiments, but would say to them, *make few words*, and never labor to get up an article for publication. An item of church news is always welcomly received, no matter how poorly written or composed; but persons who undertake to write lengthy essays and expositions, should be able to put them together very nearly correctly, at least.

And while we do not think that controversy and debating can be entirely avoided; we should be pleased to see our correspondents manifest a conciliatory spirit, thus proving that their object is to bind together, instead of separating. Let it be seen in unmistakable indications in every article written for our paper, that the writer desires the welfare of mankind and the glory of God.

We shall make no rash promises, but we hope, if life and health is granted us, to make the present volume the most interesting of the four. We are sorry however that we shall not be enabled to enlarge our paper, as we shall find ourselves continually crowded. At the time of closing our columns this week, our list exceeds two thousand by a very few copies.

Editorial Observations.

Some of our patrons are writing for missing numbers, stating that they had received no paper since the 17th of December. Now we would have all to observe that No. 50, the last number of volume three was dated Dec. 17. The year 1867 contained 53 Tuesdays, which made the year more than usually long, and as we reckon 50 numbers a year or volume, and as our first publication day of the present year came on the 7th day of the year, nearly three weeks elapsed between the two volumes, which seemed a long time to our readers, but was scarcely long enough for us to make the necessary preparations and alterations.

Our pecuniary department still encroaches upon our space, but hereafter we shall not be encumbered by it, having now caught up with our receipts. We should, however, be pleased to credit a few hundred more during the next month. Those who do not order soon must not expect to obtain the back numbers.

We would again announce our readiness and willingness to correct any errors that may have been made in transcribing our subscription books. Brother James A. Sell has had charge of that work, and altho' he is very careful, and generally quite accurate, some mistakes may have occurred. We had rather send the paper a month longer than paid for, than to stop it one week earlier.

Our New Hymn Books.

Plain Morocco Binding. We have received from brother James Quinter, Publisher, a copy of the Brethrens New Hymn Book, Plain Morocco binding. It is very substantial, durable, and neat, and yet as plain as could be desired by the most humble. Those who desire something that will give service can now be accommodated. The price has been put at 1$, post paid.

We have received the January No. of the *Phrenological Journal*, and as usual find it brimful of interesting and useful reading matter.—For a specimen copy send 20 cents to S. R. Wells, 389, Broadway, N. Y. Subscription price 3$, or the *Companion* and the "Journal $3.50.

Sister Christiana Royer wishes us to continue sending her the *Companion* until she can pay, and also wishes us to send her brother Peter S. Myers' address, as she is afflicted with something like cancer, but fails to give us her own address. Who knows her address?

Brother Myers' address is, P. S. Myers, McVeytown, Mifflin Co., Pa, to whom all afflicted with Cancer may apply.

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THE

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME IV. TYRONE CITY, PA., TUESDAY, JAN. 21, 1868. Number 3

Be Not The First.

[The following lines appeared on page 129 of Volume 2. No one who carefully reads them will ask an apology for re-producing them.—EDITOR.]

Oh! be not the first to discover
A blot on the name of a friend,
A flaw in the faith of a brother
Whose heart may prove true to the end.

We none of us know one another,
And oft into error we fall;
Then let us speak well of each brother,
Or speak not about him at all.

A smile or a sigh may awaken
Suspicion most false and undue;
And thus our belief may be shaken
In hearts that are honest and true.

How often the light smile of gladness,
Is worn by the friends that we meet,
To cover a soul full of sadness,
Too proud to acknowledge defeat.

How often the sight of dejection
Is heaved from the hypocrite's breast,
To parody truth and affection
Or lull a suspicion to rest.

How often the friends we hold dearest
Their noblest emotions conceal,
And bosoms, the purest, sincerest,
Have secrets they cannot reveal.

Leave base minds to harbor suspicion,
And small ones to trace out defects—
Let ours be a noble ambition,
For base is the mind that suspects.

We none of us know one another,
And oft into error may fall;
Then let us speak well of our brother,
Or speak not about him at all.

For the Companion.

"There Remaineth therefore a rest to the People of God."

Heb. 4: 9.

By rest we understand a cessation from labor, a pause for the purpose of recruiting strength lost by labor, and also for the purpose of nerving and invigorating the person to qualify him for labor that is in advance of him. From this view it is plain that a person cannot really rest unless he is weary, weary as the effect of labor, actually performed. This is a universal rule. God labored first for "six days and on the seventh he *rested*." It is enjoined upon man six days shalt thou labor, and rest on the seventh. The rule is absolute. A man may, and many do, drag out a miserable lazy life, but it is impossible to rest in the proper meaning of the term, without previous labor. Now to go back to our text we learn, 'there remaineth a rest to the people of God' not to the people of the world, tho' the people of the world may labor diligently for the things of the world, and can properly rest from their labors during the night of sleep; but the rest under consideration is one pointed out to the people of God; a rest from labor of a higher order than the labor for the meat that perisheth; a rest from the labor of working out their own salvation with fear and trembling. Phil. 2: 12. This rest they will obtain when the labor is done, when the night of death comes, when they fall asleep in Jesus. Hence St. John while banished on the Isle of Patmos, where the future was unveiled to him, heard a voice say to him, "write, blessed are the dead which die in the Lord from henceforth; yea says the Spirit that they may *rest* from their *labors*, and their works do follow them." Here we learn the following facts: 1st, the dead are in a state of blessedness from the time that they die, or fall asleep in Jesus, as Paul has it. 2d, The inference is very strong that they who do not "die in the Lord," do not rest in a state of blessedness. These facts are substantiated by the history that our Lord gives of the rich man and Lazarus, where the rich man is addressed by Abraham in relation to Lazarus: "but now he is comforted and thou art tormented." Luke 16: 25. The general inference that I draw from these considerations is that the people of God rest in a conscious state of blessedness, and the wicked are in a conscious state of torment from the time that they die until the resurrection, no "soul sleeping" or unconsciousness in the case, only so far as relates to the body. It seems very clear to my mind that the bodies of the righteous and the bodies of the wicked fare all the same during the time they lay in the grave, both alike become food for worms; but the very fact that the different states of enjoyment are attributed to them proves that they all have a conscious existence from the time that they die: not *in* the body but *out* of the body: in the Spirit, commonly called soul. The people of God rest from their labor in the Lord, while the people of the world are in a state of torment because they did not labor to enter into that rest. They labored for the meat only which perisheth, and their labor perished with it, and consequently they have no labor to rest from. But the question may be asked are they all in the state of existence that will be final? are the righteous in the Paradise of God in their final enjoyment? and are the wicked in their final place of punishment? To both these questions we answer *no*. If such were the case God would have dispensed with two of the fundamental principles of revelation the Resurrection and the Judgment.—Our common courts do not punish a man for an alleged crime, and afterwards try if he is guilty, neither will God according to the scriptures condemn a man to a final doom and afterwards hold a day of Judgment over him. Neither will God admit a man in through the gate into the city and to the tree and river of life, until the books are opened and his name is found in the book of life. We do not intend a question God's foreknowledge in these things but while God has revealed unto us [illegible] he will do all things strictly according to that system. But says one, are not the wicked, according to the history of the rich man in hell? Truly they are in prison, as subjects are [illegible]

ened until court sets, but we would remind you that hell with all its horrors, is *not* the place of final punishment, for in Rev. 20: 14, you will find that death and *Hell* will be cast into the lake of fire which is the second death. Here, my friend is the final doom of the wicked and this will not take place until after the judgment.

Another querist may ask, *where then are* the righteous if they are not with God in glory? We will answer you that they are *afar off* from where the wicked are, in a place of *rest*, but not in a place of *entire* enjoyment, yet in rest. But there is a possibility of becoming tired of resting. It is so in a literal sense; when a man, weary and tired of a days work, retires to rest, he will, if in good health, sleep until toward the approach of day, and as he awakes from the nights sleep, he feels refreshed and ready to get up and go to work again. Should he be compelled to lie still, it would become a weariness to him, and he would enquire how long must I lie here? Now dear reader turn to Rev. 6: 9. Here St. John tells us he saw under the Altar the *souls* of them that were slain for the word of God, and for the testimony which they held. This no doubt was a scene that will soon take place, for they had rested a long while and were becoming weary, and cried out, how long, O Lord, Holy and True, dost thou not Judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them," (additional comforts) and it was said unto them that they should *rest yet a little season.* This implies very clearly that after the little season of rest that they should yet content themselves with, would end, the rest that remained for them and they would be fully rested and properly & gloriously invigorated & ready to enter upon the great labor in advance of their rest; the labor of participation in judging the world the labor of entering that eternal kingdom which the saints of the Most High shall possess; the labor of praising and glorifying God for ever and ever, a labor from which they will never become weary; they never can become sorrowful any more, hence the source of weeping will be stopped. There will be no *night* there, because there will be no weariness there, and consequently will need no more *rest*. This, then, is the sum of the whole matter; we are all represented as workers together with the Lord.

Brethren, in conclusion a word to us. We must labor to obtain that rest; then we will be called blessed, and will, through the rest that follows our labors, be ready to enter that eternal day, and consequently qualified for a perpetual advancement in glory to God, when God will be all in all.

"Let us therefore fear lest a promise being left us of entering into his rest, any of us should seem to come short of it."

P. J. BROWN.

Congress, Ohio.

For the Companion.

Lyceums.

In No. 48, Vol. 3. of the *Companion* brother Sharp answers a querist on the above subject, and it may not be out of place here to examine the subject a little further and let the inquirer see both sides. There seems to be a mode of reasoning extant in the world, which is very hard to refute, and for this reason many give way to it, thinking it must be correct, while with the same manner of reasoning we could prove almost anything.

The churches of this present day are just so many mirrors of fashion, & brethren we are fast rushing into the fatal circle of this absorbing ruin. With this fact staring us in the face, should we not look well to our footsteps? Every reflecting mind knows that at places of public resort is where this spirit is fostered and hatched. Brother S. will say the same is done at public preaching, but does he forget the charge, to declare the whole counsel of God; if that is done by the heralds of the cross, it will condemn and not encourage evil; that is the place to battle the works of Satan; and because we are pained sometimes to see disorder and confusion at our meetings of worship, will that justify us to have other places of resort where there is often much evil perpetrated.

Brother S. has referred to Vendues and hotels. Will one evil justify another? Do you take one wrong to prove another wrong right? There are times when brethren can not avoid going to hotels; can the same be said of Lyceums? Again; a brother that makes a practice of lounging at hotels, when he can consistently avoid it, is censurable, to say the least. Vendues are quite different in their nature; but if they can be proven wrong, they must be avoided; for having found anything to be an evil it must be avoided, even to the plucking out of an eye that offendeth.

Brother S. says, "is debating wrong?" We honestly conclude it is, or else Paul would have had no occasion to admonish his brethren to all speak the same thing. And speaking of a certain class he says they are proud—doting about questions and strifes of words, whereof cometh envy, strife railings, evil surmising. And again, "Charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" The Savior labored earnestly and prayed fervently for a union "that they may be one." And when the disciples got to disputing among themselves who should be greatest, how kindly he reproved them. So we learn from him that he will not favor it.

Again, brother S. says, "when two persons converse about any subject, and express different views, there is a debate. We admit the fact; but because we are thus far astray, does that say we shall go still further, and meet for the purpose of disagreeing; and then separate, no nearer of one mind than we were when we came together, and not unfrequently prejudiced against the truth of the subject. Brother S. says, in Lyceums there is a moderator who keeps the speakers on the question, and to be courteous to

one another. The Savior says, watch and pray. I do not understand him to say that we shall get some one else to watch us, and cause us to be courteous to one another. And I think if we have not enough of the spirit of meekness to check the excited spirit, we are in the gall of bitterness and the bond of iniquity, and have neither part nor lot in the matter.

There is yet another point upon which we wish to see the other side; that is how those who have been waiting upon Lyceums far excel others of similar talent, in general knowledge; and the inference is fair and plain that they are better prepared to tell what they know, and preach the gospel. The logic reminds me of a young man not long ago whom I was trying to convince that novel reading was an injury to a young man that was starting out in life, trying to prepare himself for something useful. It was striking on tender chords, and in its defense he said they prepare one to enter society, and give an idea how to talk. If this is the case they also prepare one to preach the gospel. What an absurdity; yet the reasoning is as fair in one case as it is in the other. When Christ called men to the ministry of the word, he took the unlearned and ignorant, and I have yet to learn that he sent them to lyceums, or gave them novels to read, to prepare them to "say what they knew with clearness and force." No, they learnt of Jesus. Their opponents took council that they *had* been with Jesus. But this much is learned Lyceums, the learners love to debate, and will do so sometimes because they can, and often cause confusion and disorder. "He that is able to receive it let him receive it."

So dear inquirer whoever you be, when you come to make use of the affairs of this world, think well before you act, for there are many things gotten up in the world that hold forth great inducements for us to participate in; and they are in reality the places that the life-blood of christianity is fast oozing out, and the end thereof is death, and if we "aid the enraged nations of the earth or bid them God-speed, we are partakers of their evil deeds." A few days ago the world-reforming temperance men in a certain place got up a great moral drama to be exhibited on the public stage; it held forth every inducement imaginable for the patronage of christians, and in fact such as would not lend a helping hand were looked upon as enemies to the temperance cause, but before the performances were over some of those who solemnly pledged upon the altar of their lodge, that they would "neither touch, taste, or handle" liquor and who are an example to others, became so badly intoxicated that they were unable to perform their part on the stage. Now the question will arise, who loves the temperance cause the most, those who encouraged that place with their presence? or those who took no part it and acted as becometh those professing godliness?

Let us then keep the transient things of the world about us as a loose robe, so that when the hosts of hell are drawn in battle array against us, that we can without any difficulty cast them aside and dextrously sway the sword of the spirit, that on every battlment we may say like our captain, "it is written."

JAMES A. SELL.

Tyrone, Pa.

For the Companion.

Golden Gems.—No. 1.

There are three states of human spirits entirely distinct from each other. The first is in union with an animal body, termed physical life; and may be called the incarnate state, which commences in birth and terminates in death. The second is that in which human spirits are separated from their animal bodies, and may be called the intermediate state, which commences at death and terminates with the resurrection of immortal bodies. The third is that in which human spirits are united with incorruptible bodies; and may be called the final state, which commences with the reunion of human spirits and immortal bodies, and is the last and conclusive state. This state must continue ever after. How beautiful are God's ways! Truly, "his ways are not our ways." They are progressive and harmonious works. Through his works, and through his means brought about by his Son, we are enabled to emerge out of sin, degradation, pollution, and corruption, and to arrive upon the sunny banks of deliverance, enter the portals of heaven's paradise, bask beneath the smiles of benign Providence, and realize the happiness which eye hath not seen, ear hath not heard, neither *ever* entered into the heart of man. O, who would not wish to become God's servants, by entering into his sanctuary as true followers of Christ, in order to secure the inheritance, incorruptible and undefiled?

S. B. FURRY.

New Enterprise, Pa.

The Rock.

I was bathing, and venturing beyond my depth, found myself sinking. I thought I must drown; but suddenly my feet touched a great rock in the bed of the stream, and I was saved.

How illustrative is this of Christian experience.

The streams of solicitude are strong in their current and deep in their flow. God's children are struggling in them. They have great fears lest they go down, and the waters overwhelm them. Sorrows multiply, and thick darkness gathers, but there rises beneath them *the everlasting Rock, Jesus Christ*, and they stand on a sure foundation and are safe.

Fellow-Christian, *that Rock* will follow you wherever you go, and it will buoy you up amid the flood, so that the waters shall not overflow you. You will touch it when you pass through the last river, and go up the other bank with joy in your heart and light in your face.

But the wicked have no rock to their feet. They go down among the uncertain sands. They are consumed by care, overwhelmed by trouble, and are without Christ. Oh what a passage must theirs be through death and eternity.

For the Companion.

Answer to Query in No. 47, Vol. 3.

Dear Brother H.—As I have not seen an answer to brother Fishburns query, I hope my temerity may be pardoned for attempting one myself. As there may be some who have not seen the query, I here give it as it comes in the 47th No. of the *Companion*: Brother F. wishes to know what the Savior meant in John 10 : 9, by going *out and in*, and *vice versa*.

I think it is well here to remember the very frequent use which our Savior made of similes, parables, figures, etc. His use of the term "sheep," "lamb," "fold," is purely metiphorical, and can not be otherwise understood. I conceive that he called his disciples sheep from their resemblance to that animal.—In what respects are they like sheep? Briefly, I answer, in their uncomplaining patience under suffering; their disposition to follow a leader; their gregarious habits, and above all, perhaps, their inoffensive and non-combative character. A moments reflection at once shows us that both the figure and the thing signified by it, have enemies. The idea of a fold naturally suggests itself as a thing of necessity for their protection and comfort. If the enemy of the one goes in the form of a howling wolf, the enemy of the other goes as a roaring lion.—The fold is a place of refuge for both. But whilst the fold is thus designed, and fully answers its end, it must not be associated in the mind with the idea of a prison.—The moment a sense of imprisonment enters the mind, that moment, restlessness, and anxiety lay hold of the feelings. It is necessary, therefore, both for health and comfort, that liberty be given both to go *in* and *out*. It seems almost useless here to state that the church or visible kingdom of Christ is evidently the thing signified by the figure of a fold. I cannot see what else any one could think of. There is to be but *one* fold, as there is but *one* Shepherd.

Now the question arises, are Christians always *in* this fold or visible kingdom? I think not.—They may go *in* and *out*. It is no *prison*. They are always *members* of it, but not always *in* it. When are they *in?* I answer, whenever they are engaged in acts and exercises which purely belong to the fold. Our blessed Savior says:—"My kingdom is not of this world." Its services are not therefore of this world. The exercises of devotion to God in humble worship, love, holiness, charity, mercy, and forgiveness are no more of this world than is the kingdom itself. All such exercises belong pre-eminently to the kingdom of grace. A Divine atmosphere surrounds them, and the places where they are performed may be called "*holy ground*."

But these act and exercises do not procure food and raiment.—They do not build houses and make roads. Neither do they fill government offices with good men. Our bodies which are flesh and blood cannot be fed with the manna of Divine grace. When a man enters the kingdom, does he take along with him his farm, his government bonds, his railroad stock, his cattle, horses, and sheep? If so, then all these things belong to the kingdom, and it at once becomes to be of the "earth, earthy," and the heritage of "flesh and blood."

But these things are all outside the kingdom, and by a logical necessity, the owner of them must come *out* in order to make them subservient to his use. But it is to be feared that some, instead of going *out* and *in* again, *stay out all the time* with these things. But whether we go *in* or *out* we may find pasture. There is much, even in the sinful world to instruct, humble, and keep us near to Jesus. When the wolf howls the loudest the sheep most feel the need of the Shepherd's protection. Like Noah's weary dove, they seek the ark. It is an old adage, "when we are with wolves we must howl with them;" but it is not true. A *sheep never* howls. Wolves in sheep's clothing may, but sheep never.

And now, my dear brother, though for the present it is necessary for us to go *out* and *in*, yet, a very, very little while, and if faithful we shall go *in*, never again to go out. We will be so well supplied with all that heart can desire that we shall never more wish to go out. So may it be.

Yours affectionately,

BEN. FUNK.

Follow the Right.—No matter who you are, what your lot, or where you live; you cannot afford to do that which is wrong. The only way to obtain happiness for yourself is to do the right thing; you may not always hit the mark; but you should nevertheless, always *aim for it*, and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action; still always, and in all cases, *do the right thing*. Your first lessons in this will sometimes seem hard ones, will grow easier, until finally, doing the right thing will become a habit, and to do wrong will seem an impossibility.

Family Courtesy.—Family intimacies should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits towards the members of their own family, will be rude and thoughtless to the whole world. But let the family intercourse be true, tender, and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family thus trained will carry into the world and society the habits of their childhood. They will require in their associates similar qualities; they will not be satisfied without mutual esteem, and the cultivation of the best affections, and they will be sustained by that faith in goodness which belong to a mind exercised in pure and high thoughts.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

LOCAL MATTERS.

Tyrone City, Pa., Jan. 21, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Our Southern Correspondence.

JACKSON CO., ALABAMA, }
Dec. 27, '67. }

Brother Holsinger; As Missionaries from the Southern District of Indiana, brother Lewis Kinsey and I left home on the 14th of the present month. We arrived at Harrison Co., Ind., on the 17th, held 9 meetings there and received four persons by baptism, and commemorated the funeral of brother Nathan and sister Catharine Zimmerman, who were the only members that ever lived in this part of the State.—They were received by brother Philip Boyle and brother Johnson of Md., in 1858. These brethren with their companions and the two they received, held a communion, which made a lasting impression upon the people. (Abel being dead yet speaketh. Heb. 11: 4.) In the same year brother Nead and brother Flora preached there. Since that the people there had no opportunity to hear the brethren until in this month. There is no organized church within 100 miles of this place. The people wanted us to stay longer, and in all probability if we would have continued our efforts a few days longer, we would have received several more members; but our mission was to go to the Southern states. We would say, brethren there is a large field open in Southern Indiana, and the people say, come over and help us.

Dec. 24th we left Indiana and passed through Kentucky without stopping, only to take in and let out passengers, and water and feed the horse which roared like a lion, "yea like young lions." Isa. 5.

Dec. 25th and 26th passed thro' Tennessee. The country we traveled through bears the visible marks of the late war, and the evils of slavery. On the night of the 26th we preached in Stephenson, Alabama. Two thirds of the congregation were colored folks.

Many of our brethren and friends requested us to publish our travels and success in the *Companion*, and some said they would not have taken it had they not expected to hear from us through the *Companion*.

Some say it is enough if we read the Bible, but if I was to hunt Bible readers I would look for them among the readers of the *Companion* and the 'Gospel Visitor.' Some of our friends had fears that we would be molested in the South, but as far as we have come the people are courteous and civil and seem to have a desire for the Northern people to come here and preach the gospel, and encourage Northern enterprise.

We hope we have the prayers of the brethren.

GEO. W. STUDEBAKER.

BROYLESVILLE, TENN., }
Jan. 6th, '68 }

Hrother Holsinger; Please publish in the *Companion* my third report of Bibles January 5th, 1868. Received of S. Z. Sharp, of Pa., 100 Bibles for distribution, and one Testament.

Yours in Christ,
M. M. BASHOR.

Brother Holsinger:—I will give you a few items of news from the Church in Scott Co., Va. Brother Swadley and I visited that part of God's moral vineyard, the first time after the war, in Nov., 1866, and I can assure you we found everything cold and indifferent there. The brethren used to preach there before the war, and the last time I was there in '61, there were about 12 or 15 members in that vicinity, of whom we found four; the rest were all carried away by the war. We went there to labor in the vineyard of the Lord. We published a meeting and at our first appointment we had two or three hearers, if I mistake not, besides our traveling companion. By the help of God we continued our meetings twice a day for several days, and had fine congregations, after the first day, and by the blessing of God we baptized one sister that time. Since that time we visited that place three times, and thanks be to God for his all-powerful work in the salvation of souls, six souls were added to the church by baptism, and one by recantation, and the canse is flourishing at this time.

HENRY GARST.

Blountville, Tenn.

Brother Holsinger; I desire through the *Companion* to bring to the notice of the brethren our part of the country. We emigrated from Adams Co., Iowa, last Summer and located here on Shoal Creek, about 15 miles West of Cassville; the place is known as Mortons Mill. We are much pleased with the country and climate. We have every reason to believe it will be one of the richest parts of the great West. The soil is productive. The climate mild; and other facilities which tend to make the country very desirable. There are are seven members living here, and no preacher. We would therefore extend an invitation to ministering brethren who desire to locate in the Southwest; and who are desirous to settle in a neighborhood rich with subjects who yearn to hear the true Gospel. We also invite brethren to make this one of their stopping places while on their missionary travels, and introduce our manner of worship to the people in this country.

For further information, Address,
OSCAR FEES,
Gadfly, Barry Co., Mo.

The District Meeting for the State of Kansas, will be held near Emporia, Lyon Co., commencing on Easter Sunday, April 12th By order of the Brethren.

JOHN STUDEBAKER.

The Proceedings of the Green Mount Council Meeting, (held on the 27th of November, 1867), can be had free of postage by sending 10 cents to Samuel Hedrick, or Benj. Bowman. Address, Dayton, Rockingham Co., Va.

Contributions Received by E. Heyser, for the Southern Mission.

A Sister in Philadelphia,	$10.00
A brother, in Philadelphia,	5.00
By Mail, Anonymous,	2.00
" Anonymous, Covington, O.	5.00
" H. R. Holsinger,	10.00
" A Sisters Mite,	3.00
" H. J. A., Mont. Co., Pa.	5.00
" I. F. "	1.00
" Anonymous, by J. F.,	5.00
" L. H. M., West Va.,	3.00
Rock River Church, Ill.,	80.00
I. L., Ohio,	2.00
Coventry, Green Tree, and Laurenceville, & by the hand of I Price,	209.46
Green Tree, Public collection, and private contributions in vicinity,	98.00
Philadelphia Church col, and Private contributions,	69.00
Germantown, "	21.00
Anonymous, Covington, Ohio	5.00
Proceeds of a collection in a Philada. Sabbath School,	17.96
J. Rowland, Lanark, Ill.	50.00
H. K., Columbiana, Ohio,	50.00
Anonymous, Fairview, Pa.,	3.00
H. R., Ohio.,	5.00
C. Long, Mt. Carroll, Ill.,	10.00
D. E. Price, Polo, Ill.,	25.50
Various Contributions through H. R. Holsinger,	30.00
Anonymous, Covington, Ohio,	5.00
G. W. Myers, Lewistown, Pa.,	5.00
Anonymous, Mansfield, Ohio,	5.00
Various contributions through J. Spanogle, Philada.,	10.42
E. R., New Philadelphia, Ohio,	10.00
	$769.34

In addition to the above amounts received in cash, I have had sent to me, for the use of schools, and for distribution:

One box of books, papers, &c., from Green Tree, Philadelphia, and vicinity, sent by Isaac Price.

One box books, papers, &c, from Green Tree, and surrounding country, sent by Joseph Fitzwater.

One package of books and papers, donated and sent by J. Ashenfelter.

One hundred testaments, and twelve hundred copies of the "Young Reaper," for S. Schools, donated by American Baptist Publication society, Philada.

One box of cast off clothing, from Mansfield, Ohio.

Several lots from various sources, forwarded by brother Jacob Spanogle, Philad.

Eight hundred copies of "The Freedmen," published and donated by————

There was also sent, one box of Sabbath School and other books, sent from Philada., as a donation from the Philada. Crown St. Sabbath School, (a valuable present from loved ones there) It was wrongly sent and unfortunately went astray.

The above is a full report of what I have received as contributions, (either in money or other articles) since I have engaged in the work among the Freedmen.

I have tried to use it as directed by the donors, in the purchase of articles for the needy, in paying my travelling expenses, and in paying School Teachers, and supporting myself while teaching. I think it would be best to publish this report entire, as some have written, directing me to acknowledge the receipts of contributions through the *Companion*;" not knowing their names I am unable to address letters to such.

Hereafter I will report monthly through the *Companion*, if you think best to do so.

I am blessed with excellent bodily health, and feel much encouraged in the work. I receive many letters expressive of true christian regard, and personal well wishes, for all of which I feel truly thankful to God the giver of all, and to dearly beloved ones who have at heart the welfare of souls and the temporal comfort of needy ones. I pray God for his sustaining grace, and may those who by prayers, by words, of cheer, and by liberally ministering to the wants of the unfortunate, be abundantly blest, and I trust that none may regret having labored as assistants in so worthy a cause. And may he who is selected as a medium between the Philanthropists at home and the benighted poor here, not betray the confidence reposed in him by brethren and friends.

Our school is still in successful operation. We expect to hold a public examination, and distribute books, papers, tracts, &c., among the children and adults; after that we may have a short vacation.

How about brother Sharp and his contemplated enterprise? I have been waiting anxiously to hear from him in Tennessee. Has he started a settlement there, and what success has he met with.

E. HEYSER.

Madison, Ga.

Brother Holsinger:—Please publish a few lines for me, to induce a minister to come to our part of the country. Our main speakers live about forty-five miles from here; we would like to have one with us, to organize a church, and have meeting more frequently. We have a good country. A rail road is now in progress, which, when completed, will add much to the improvement of the country.

DAVID ROTHROCK.

Hazle Dell, Ill.

Brother J. F. Hildebrand, of Pleasant Hill, Cass Co., Mo., in his letter for specimen numbers, says: I wish that some ministering brother would come and settle here.—The climate is healthy, and the country rich and productive. Good water. Improved land sells at 10 dollars per acre, and timber land at twenty.

Queries.

Why is it that sisters are permitted to speak in the churches, when Paul tells us in plain language, in 1st Cor., 14: 34, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." I would like some brother to inform me through the *Companion*, why sisters are asked questions in the churches, which they answer; some speak without being asked. I would like to know where the authority is derived from.

Yours enquiringly,

C. P. L. RGBERTS.

Lewis Lerew, writes from Padpillion, Nebraska: "Send on the *Companion*, for it is a welcome visitor in our family. We live here all alone, no other members of the household of faith near us. O how much more pleasant it would be, if some of our brethren were here with us, and especially ministering brethren — There is a large field lying vacant here where the Gospel has never been preached by the brethren. I think much good might be done, if a speaker and a few more members would move here, as there is none here but myself and wife. O that the Lord would arouse our brethren to spread the gospel, so that it might be preached in every land, and to every creature.

If any one desires a home in the West, they will find a good country here, and good market. We live about ten miles South of Omaha City, near Pappillion Station.

Editorial Observations.

We have to record this week the death of one of our first and constant patrons, and warmest friends, brother William Chambers, of Sulphur Springs, Crawford Co., Ohio. We do not remember ever having formed his acquaintance personally, but his name was familiar in this office, as agent and correspondent. Hope his soul is happy in the realization of the faith in which he died.

We learn from a communication in the January No. of the *Gospel Visitor*, that Elder Henry Kurtz, and his nephew, Frederick W. Kohler, expected to embark at New York, on Saturday, 7th of December last, for a voyage to Germany. The object of the voyage is a visit to an aged and afflicted sister and mother. They expect to return about the close of February next.—Hope the Lord will grant them a pleasant and interesting journey, and a safe return.

Our correspondents will please have patience until we get through the present throng of business, and we shall give attention to their notes. Many of our subscribers took advantage of the opportunity afforded them when renewing their subscriptions, of saying a word or two in regard to their spiritual condition, prospects, wants, &c., which will form items of some interest, after passing through the "sifter."

We can furnish several full sets of Volume 3, of the extra quality of paper. Price $2.00, post paid. We have had a number of inquiries for the first volumes, and persons having them, and who would part with them, will please correspond with us.

FREE COPIES FOR THE POOR.

We have many requests for free copies to the poor members and others, through their friends, and sometimes by themselves. We have never refused, and we shall not, unless compelled by actual (not apparent) necessity; but we have thought that it might not be out of place for others to assist in bearing the expenses of distributing these gratuitous copies. We do not say that it is a duty, but we mean that it would be no violation of duty to do so. We would propose that the church where such members reside, hold a collection for the purpose referred to. By each member contributing a few pennies, the poor could be supplied, and no one would feel it; while to us 50 or a hundred copies are sensibly felt.

MARRIED.

At Atlanta, Ga., on the 5th of Sept. 1867, by Wm. Brantley, Elder Emanuel Heyser, formerly of Green Tree, Mont. Co., Pa., to Miss Mattie L. Dyer, of Madison, Ga.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Clover Creek congregrtion, Dec. 21st, 1867, REUBEN, son of brother George and sister Eliza BEACH; aged 1 month and 3 days. Funeral service by the brethren; Elder Furry, from the Yellow Creek branch being present, too an active part.

Also, in the same place, Dec. 22, 1867, sister BARBARA, wife of friend Frederick L. NICODEMUS; aged 23 years, 10 months, and 12 days. Disease, Consumption. She lingered a long time and consequently suffered much: Funeral services by J. W. and G. W. Brumbaugh from Rev. 14: 13, to a large and very attentive congregation.

Also, in the same branch, Dec. 25th, 1867, sister CATHARINE HOOVER, widow of John W. Hoover, (whose death we noticed some 12 weeks ago): aged 40 years and 26 days. Her disease was Bronchial Consumption, so called by her physician. She was confined to her bed for a long time, and her sufferings were great, but she put her trust and confidence in him who can remove the sting of death. I visited her frequently, and she never complained, having fully resigned he: will to the will of God: Funeral services by the brethren, aided by the River Brethren, from Rom. 8: 1:

JAC. L. WINELAND.

In Somerset, Wabash Co., Ind., on the 19th of Nov., (1867), brother DANIEL PHIPPS, aged about 25 years. Our young brother was in the army upwards of three years, where he contracted this disease, (Consumption). A few weeks before his death he made a request to be received into the Church, which was done: after which he rejoiced in being in fellowship with the Brethren, and we trust he has gone to enjoy that rest that remains to the people of God.

Funeral services by brethren John Whiteneck, and William Minnick.

Also, in the same cranch, at Jalapa, Grant Co., Ind., on the 1st day of Jan:, sister ELIZABETH FRANTZ; aged 55 years, and 4 days. She was the wife of Michael Frantz, (whom we formerly called brother,) and daughter of Elder Daniel Barnhart of Virginia. She passed through many trials and was a victim of disease for years. She bore all with christian fortitude, and died in hope of a glorious resurrection. Funeral services by brethren John Crumrine and William Minnick, from Rev. 14: 13.

H. D. LAWSHE.

"Visitor" please copy.

In Bachelor Run branch, Carroll Co., Ind., Dec. 10, 1867, brother JACOB FLORA. He bore his affliction with patience. Funeral services by the brethren, from 1 Thes. 4: 13 to end of chapter.

JACOB LANDIS.

In the Owl Creek branch, Ohio, Dec. 17, 1877, Elder DANIEL HETERICK; aged 82 years, 5 months, and 15 days. He has been a faithful member about 50 years, and in the ministry about 40, and an Elder some 5 years. If health permitted his place at meeting was seldom vacant. Peace to his ashes. Funeral services from Isaiah 40: 6, 7, 8, by the writer and others. H. D. DAVY.

In the Waterloo branch, Iowa, Dec. 16th, 1867, sister ELIZABETH COBAUGH, wife of brother Paul Cobaugh, formerly of Cambria Co., Pa.; aged 40 years, 1 month, and 7 days. Disease, Torpid Fever. She leaves a disconsolate husband and 8 children, the youngest of whom was 4 weeks old. She gave strong evidence of her faith in Jesus and his testimony by calling on the Elders of the Church the day before her departure, and was annointed with oil in the name of the Lord. She lived an exemplary life, bore her afflictions with christian fortitude and resignation, and could with propriety use the words of Paul in the first chapter of his Epistle to the Phillippians from the 21st to the 24th verse. Occasion improved by the brethren, from 2 Samuel 14: 14.

SAMUEL M MILLER.

["Visitor" please copy.]

On the 6th of October, 1867, sister MARY ANN ENGLER, aged 50 years, 2 months, and 12 days. Her remains were interred in the Pipe Creek burial ground, on the morning of the 10th. Funeral services by the brethren: The sufferings of our sister were indeed beyond description, and will long be remembered with sad hearts by those around her, during her illness. For 28 days she took but 3 spoonfulls of milk to sustain her poor emaciated body. Her sufferings were great but she bore them with that resignation that only a Christian can. In her last moments she called her friends to her bedside, bidding them adieu, saying she had a hope in Christ. Her only thought seemed to be for her mother, who had centered all her hope in declining years upon her, the last of four daughters. She left her mother and one brother to mourn her loss.

LINWOOD SHADE.

Near East Waterford, Juniata Co., Pa., Nov. 29th, EULALIA SARAH, daughter of D. B. and E. H. Spanogle; aged 4 years, 4 months, and 18 days. Disease, Scarlet Fever. SARAH STEM.

In the Bush Creek branch, Hocking Co., Ohio, Dec. 23rd, 1867. SARAH HUNSAKER; aged 29 years, 11 months, and 18 days. She leaves a husband and two little sons to mourn their loss. Her condition was one of those delayed ones until too late. JOHN HUNSAKER.

In White county branch, Ind., October 28th, 1867, of Consumption, brother PETER N. FISHER; aged 30 years, 3 months, and 28 days. He bore his affliction with Christian fortitude, and died in the hope of being received into the fold of the redeemed ones. He leaves a wife, 4 children, and a great many friends to mourn their loss. His remains were followed to their last resting place by many friends, relatives, and a large concourse of people. Funeral services by brother Joseph Leedy, from Psalm 17 : 15, latter clause. A. B. FISHER.

"Visitor" please copy

In Crawford Co., Ohio, Nov. 27th, 1867 brother JACOB STUCKMAN; aged 67 years and some months. Funeral services by Henry Keller and the writer.

In the same branch, Dec. 10th, 1867, bro. WHAMBERS; aged 41 years, 10 months, and 15 days. He was a worthy speaker, and the church deeply feels the loss. He leaves a wife (a sister in the church) and five children to mourn their loss. Funeral services by the writer, from Phillipians 1 : 23, 24.

JOHN BRILLHART.

List of moneys received, for subscription to the *Companion*, since our last.

Where no amount accompanies the name, 1.50 is implied.

D G Rhodes, Clover Creek, Pa. S Brallier, Ebensburg, Pa. A M Cronce, E L Herring, Mt. Carroll, Ill. I Rolland, Lanark, Ill. D Grossnickel, Ladiesburg, Md. J A Kepner, Johnsville, Ohio. A Baker, Empire Prairie, Mo. M I Thomas, Wooster O. M J Walter, A Walter, Sarah, Pa. E Eikenbury, D Shock, Marble Rock, Iowa. M Shock, Charles City, Ia. N Zimmerman, Elizabeth, Ind. J B Bashar, L J Bashor, Whitesville, Mo. J Bahor, Union Star, Mo. W C Webster, Niles, Mich. E Longanecker, New Lisbon, O. K Leonard, J Baum, Shannon, Ill.

I Eby, New Germantown, Pa. L Isit, Limerie Square, Pa. J Hollinger, H Sheafer White House, Pa. M Beelman, Dillsburg, Pa. D Kraus, Johnsons Depot, Tenn. J Goodrear, Phila. W P Nyce, R Cassel, Harleysville, Pa. M. Miller, Mechanicsburg, Pa. F T L Harn, Hagerstown, Md. P Shade, Newton Hamilton, Pa. J A Rush, McVeytown, Pa. J T Rowland, Delphi, Ind. J Calvert, A Anglemayre, Huntington, Ind. M S Perry, H Hains, L Wilcox, D T Wheelock, H Haulin, G Wolf 50, Stockton, Cal.

Daniel M Baker, Waynesboro, Pa. Sarah Diehl, Chambersburg, Pa. Annie E Stoler, Quincy, Pa. E B Frick, B Clemmer, Wm N Clemmer, Joseph A Price, John Reiff, Jesse Clemmer, D W Clemmer, Norristown, Pa. I E Hopkins, New Philadelphia, Iowa. Harry Lewellen, Ames, Iowa. John Lewellen, Nebraska City, Neb. E Konigmacher, Ephrata, Pa. S G Arnold, Freedom, Tenn. H G Koser, Bigler, Pa. S Bobbits, Arnedsville, Pa. D Blocher, Gettysburg, Pa. S Oler, Cressant, Hill, Mo. B Coble, D Fleck, James Creek, Pa. J Shick, E Hower, S M Shick, D Hadly, Buckhart, Ill. M Keim, Osnaburg, Ohio. H Newcomer, Funkstown, Md. J Wimer, Lancaster, Ia. J Fritz, Richland, Ia. S Stees, Mifflinburg, Pa. J Shick, Laurrelton, Pa. J S Thomas 1.92, Phila. W P Lentz 75, Somerset, O. D Rupel, North Liberty, Ind. D C Vroman, Willow Creek, Ill. S C Stump, Zanesville, Ind. S Karn, Hill Grove, O. D Brumbaugh, Centre, Ohio. D Balsbaugh, Chili, Ind. D Widders, Mechanicsburg, Pa. R A Ellis, Guyuead, Pa.

H H Pice, Schuylkill, Pa. C Deardorff, Shady Grove, Pa. M Hockman, T Baker, I Gochnour, S Shaver, G H Shaver, E B Shaver, Wm Spiggle, Maurertown, Va. K Smucher, Woodstock, Va. J Plauger, Seven Fountains Va. A Snyder, Muncie, Ind. H Crowl, Leesburg, Ind. J S Lewis, J McHugh, C Hass, Ceo Whetstone, J H Wirt, New Boston Minn. N Lawshee, Rochester, Minn. J Beegly, J Pysel, Accident, Md. L H Miller, Morgantown, Va. P Lehman, Johnstown, Pa. J Koons, Pattonsville, Pa. J Brindle, Greason, Pa. E Hagy, Clover Creek, Pa. D Lidy, Woodberry, Pa.

Elder Martin Neher, of Ladoga, Ind., desires us to say that he will sell his farm in Ind. It contains about one hundred acres; soil rich; good running water for stock; situated in a good country. For further particulars address him as above. 4–3

The Gospel Visitor.

This well known and popular periodical among the Brethren is again offered to the public. It is devoted to the defence and promotion of the Christian doctrine, practice, and life of the apostlic Church, and the church of the Brethren.

It is published about the first of each month; each number contains thirty-two double-column pages, in a neatly printed cover.

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" " per hundred,	"	3.25

THE
Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, JAN. 23, 1863. Number 4.

Selected for the Companion.

John 3 : 14—19.

As when the Hebrew prophet raised
The brazen serpent high,
The wounded looked, and straight were cured,
The people ceased to die.

So from the Savior on the cross,
A healing virtue flows;
Who looks to him with lively faith
Is saved from endless woes.

For God gave up his Son to death,
So generous was his love,
That all the faithful might enjoy
Eternal life above.

Not to condemn the sons of men
The Son of God appeared;
No weapons in his hand are seen,
Nor voice of terror heard.

He came to raise our fallen state,
And our lost hopes restore;
Faith leads us to the mercy seat,
And bids us fear no more.

But vengence just forever lies
On all the rebel race,
Who God's eternal son despise,
And scorn his offered grace.

R. A. GARBER.

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

No. XIII.

"Looking unto Jesus." Heb. 12 : 5.

A sight of Jesus reveals the greatness and heinousness of sin, and the fullness and sweetness of pardon.—A full unfolding of our demerit, apart from a believing sight of the Great Sin Bearer, will plunge the soul into the profoundest despair.—The mark of blood upon the conscience is the imprint of hell, and the invocation of Divine wrath, unless we can find refuge in blood that has atoning efficacy in it. Fearful indeed are the ravages of sin. Before we know of its existence we feel its retributive pangs. The babe in the cradle is rocked under its shadow, although it be swaddled in the imputed righteousness of him who became an infant for infants. After the crucified has been made unto us of God "wisdom and righteousness & sanctification," & redemption we have still the dreadful fact of sin to encounter in and around us & to wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is to those who have put on "the whole armor of God," and have "set their faces like a flint" against all sin, that Paul gives the exhortation, "Looking unto Jesus."

In your comment on the last crumb, you remark that your most excrutiating sufferings are the occasions of your most rapturous fellowship with the Beloved of your soul, and that your glimpses of Jesus at such times render the smelting season one of triumph and blessed inward repose. What reader of the *Companion*, who has ever realized the ineffable joy of spiritual wedlock with the One altogether lovely, but will thank God for the grace bestowed upon you. It is the magnetic power of the Cross, "looking unto Jesus," that opens this tide of bliss into your heart of hearts. It is the inmost of God flowing into your inmost. It is a gaze of the heaven-implanted vision upon that wondrous face that concentrates in its expression all that is wonderful in a wonderful God. From your chamber of suffering you have an open window towards Calvary, toward the Mercy seat. The golden sceptre reaches from the Throne in glory to your couch of pain. The vision is often brightest when the eye is dim and the sun set. Although you look through a glass darkly, it is still a clear discernment of the lineaments of Infinite Love, which brings perfect confidence, assured peace, holy quietness. Satan wields a mighty power, for he is a "prince," "the God of this world," and can shoot many fiery darts into your hallowed seclusion, but he cannot prevent you "looking unto Jesus." He can was bruised & slain the Cross of the victorious Nazarene, and a look thither will put to flight the hosts of hell, and fill the trusting soul with bliss, and joy, and hope inconceivable, inexpressible. It matters not how empty you may feel, or how empty you may be, how fierce and subtle your foe, how great your sufferings, or how overwhelming your sense of unworthiness, you can overflood every untoward circumstance with "joy unspeakable and full of glory," by "looking unto Jesus."

Were we not permitted to look unto Jesus, we would be miserable indeed. Bnt if our look to Him were not answered by a look *from* him, our misery would be complete. There is something mysterious in a *look*. The face is the dial-plate of the soul, and the eyes mirror the elements of the deeper life. This law holds good everywhere. No one conceives of the devil as having the same face as when he was the luminous morning star in the firmament of glory. He is the opposite of God in character, and must necessarily be opposite in the expression of it. or we, who must discern by the outward through the outward, could not possibly distinguish between God and the Antichrist of His Throne. No one when under the influence of passion, when the exterior is not specially under the control of the will, can help an angry expression. An appearance can be *assumed* directly opposite the true character, but this is only for the occasion, and by the force of will. We are never more true to ourselves than when we forget that we have a part to act, and act out unconsciously what is in us.—None but fallen beings and it necessary to interpose the will between the impelling motive and the outward expression. The face of Jesus is not a screen for a heart He dare not show, and we would be afraid to see. Looking unto Jesus is looking into the open, transmitted face of mercy. The face of God,

as the mirror of love, would have been forever covered from the gaze of mortals, had not Jesus rent the vail when His body was lacerated on the Cross, and His soul went out at his wounds. That death-groan opened the way into the very heart of Jehovah. The Father's heart could not pillow one redeemed soul, without the piercing and breaking of the heart of the Son.—Every time we look unto Jesus, we look through the clefts of his smitten heart into the fathomless mysteries and exhaustless resources of Infinite Love. Jesus is the brightness of his Father's glory, and the express Image of His person. Heb. 1: 3.—He is love incarnate, toiling, weeping, suffering, dying, living, interceding, "full of grace and truth."—He is the Only-Begotten, the Well-Beloved, and has satisfied the Divine justice, and revealed the Divine tenderness and compassion. "It pleased the Father that in him should all fullness dwell," so that when we look unto the Crucified, we may "behold the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6.

Oh what a Jesus we have on the Throne of Grace! How great the humiliation and agony before he could be what he is. How astounding the mercy that for aliens, rebels, enemies, the Lord of life and glory bared His bosom to the sword of incensed Holiness, and tasted the death of the criminal! Who can stand before this marvellous, unequaled spectacle of the majesty of Heaven hanging on the Cross in quivering agony, and admit the melting truth, *all this was for me*, and remain unmoved? Sin harrowing his soul, hell brandishing all its infernal terrors in his face, Justice pouring out into His bosom its unmitigated fury,—these are the elements of that tempest which so terribly swept the very centre of his human being, and prepared the way for that smile on his benign face which it is now peace and joy to behold. Looking unto Jesus aright is everything, for what we see in him is the product of so mighty a struggle, so stupendous a sacrifice, so glorious a victory.

He is "the man Christ Jesus," and can "be touched with the feeling of our infirmities." He is "the Mighty God," and can be present with every saint throughout His whole church at the same time.—Ruined, helpless, crushed, and afflicted as we are, "such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7: 26. A look to the Cross, would but remind us of the hopeless doom of the impenitent, were it not stained with the blood of Emmanuel. Looking unto Jesus is to look away from self and sin unto Him who made an end of sin by the sacrifice of Himself. It is flooding all our darkness and dispelling all our sadness with the light and joy that came from the gloom and agony of His Gethsemane and Calvary.—Your sick-room would be full of dismal spectres and your sick-bed full of thorns, were it not for the blessed privilege of looking unto Him who, in his last hours of untold suffering, met and discomfited the banded powers of darkness, and breathed His soul into Paradise Regained under a crown of thorns. His look is life, for his face is radiant with life from the dead. His look is peace, for it comes from the face of a reconciled God. His look inspires with confidence, for it shines from the face of Him who vanquished our mightiest foe and all his legions.—This is the High Priest we need within the vail to perfume our lowly offerings with His incense. This is the Advocate we want to plead for us at the bar of Eternity. This is the Elder Brother we need at every step of our journey, to whisper into our souls the assurance that he has passed this way himself, and will deliver us from every danger, and uphold us in every trial. This is just the dear, precious Savior with whom we must clasp hands "when neither sun nor stars in many days appear." Acts 27: 20. This same Jesus, who was once spit upon, scourged, derided, and treated as a common felon, is the only being unto whom we must look, and whom we must consider, "lest we be wearied and faint in our minds." These crumbs you say are dear to you, and the prayers and sympathy of God's people are precious, but "looking unto Jesus," the Bridegroom of your soul, and reading in His smile the inspiring token of an Eternity of Love, is dearer, sweeter, and more precious than all.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Supported Ministry.

Brother Thomas:—Some of your remarks in *Companion*, No. 50, Vol. 3, we think are not a fair exposition of the Christian Ministry.—For instance you give the Savior as an exponent in sending his disciples forth to preach without money, &c.,—but you failed to say that he endowed them with power to perform miracles, and by this means not only established his religion, but made it self-sustaining; for example, when they were called upon to pay tax the hook was thrown into the sea, and the fish was forth coming at once with the money in its mouth to meet their demands; and so on with all their pressing wants and needs, they had the power within themselves to supply them; so to have scrip or money in their purse was not necessary. The Savior told them this—hence it would have been truly robbery for them to take wages for preaching, as the Apostle says in 2 Cor. 11: 8. For them to have taken money for preaching when they could do without it, would be both robbery and making merchandise of the Gospel, for the Lord had made them independent of money and its uses. But we find miracles ceased with the apostles, and consequently we have to use other means which God has given us to spread his word. The rich of this world are entrusted with these very means, money, &c. God has only given this to them as temporary stewards and if not put forth for the Lord's service, it of course goes to his opposite, the Devil; and then will come the woes pronounced

against the rich in his blessed word.

Suppose the Church (Christ's body) would send a poor brother to the far West or South to preach, saying to him, it is not necessary to take money or scrip in your purse for God will provide. &c.,—peradventure his way lay over Railroads and Steam boat routes. When he gets to the depot or Steam boat landing how far do you think the brother will get, without the means to buy a ticket or to pay his way? Is God going to perform a miracle or send a special messenger "from on high" to help him through? No, sir. Why? because the Church has failed to supply the brother with the means already provided by his liberal hand and intended by him for this very occasion and purpose. I am hungry and come to you for bread and you say, Be ye fed and satisfied, when at the same time you fail to give me the means to satisfy my hunger. What then does it all amount to? "Say and do not."

The Gospel *must* be preached to all nations? How then can this be done? By staying at home? or by going from home? And brethren how are we to get along without the scrip or money in the purse?—If any brother knows of a better plan for the spread of the Gospel than this, it is his duty to make it known, for I for one am in darkness on the subject. Please don't understand me to contend for a regular salaried or paid ministry, but we do contend for sustained ministry, and we believe there is righteousness or wisdom enough in the church, that should any brother attempt to make merchandise of the Gospel, the church would soon give him a check in the right direction, and thus keep house properly and have the gospel spread and sustained.

ASA WARD.

Sykesville, Md.

For the Companion.

Golden Gems.—No. 2.

There are three great dispensations. The Mosaical, the Christian, and the Millennial. The Mosaical, or past dispensation extended thro' a period of about 4000 years. This period may be divided into four epochs: The Antediluvian, the Patriarchal, the Monarchial, and the Prophetical; yet they are blended into one great dispensation, which commences from the creation of man and terminates in the birth of Christ.

The Christian, or present dispensation may extend through a period of 2000 years, or one-half of the past dispensation; which commenced from the birth, or nativity of Christ, and will terminate in the first resurrection, or the great ingathering of the saints.

The Millennial, or future dispensation, will extend through a period of 1000 years, or one half of the present dispensation; which will commence from the personal appearance of Christ and terminate in the final destruction of the incarnate man. If we contemplate upon the means and designs of Jehovah, we are forced to ejaculate, what wisdom, what power, what sacrifices, WHAT LOVE! No wonder He requires homage and adoration from man. "What *is* man that *thou* art mindful of him!" O, to think of the grace of God, that whosoever confesseth the Son, him will he confess before his Father in heaven!—If ye do whatsoever Jesus commands you in the present dispensation, ye shall have right to the tree of life, and reign with him a thousand years, and be forever with the Lord. Who can resist such promises? Remember, dear reader, if you are not in peace with God, and a member in the Church, that the close of the present dispensation will rob you of your golden privileges you now so abundantly enjoy.

S. B. FURRY.

New Enterprise, Pa.

Gone.

Gone, gone, said a little urchin as he stood on the bridge, beneath which rolled a turbid stream, and saw the glittering coin, that had just dropped from his hand, strike the dark waters below. "It was a keep-sake—grandfather gave it me," said the little fellow in deep regret. "I loved him so, and now his little gift is *gone*—what shall I do!"

"*Gone*," said a blooming maiden as she beheld the form of a friend fading in the distance, "and I, perhaps, shall see him no more—driven away by my unkindness—what shall I do?" And she saw him never again, for his hopes and aspirations were destroyed by her unkindness, and he now sleeps beneath the tall pines of the far of Rocky Mountains having fallen at the hands of the red men of the forest.

"*Gone, Gone,*" in whispered accents fell from the lips of the pale, care-worn, yet loving and devoted mother, as she bent in silence over the lovely form, from whence had just flown the angelic spirit of her darling boy. Ah! tis true; and his eyes we closed, never again to be opened till the loud shrill voice of the Archangel's trump shall rouse the sleeping nations of the dead.—Solemn thought! Gone, gone forever from the lights and shades, the joys and sorrows, the bliss and cares of earthly life.

But with a thousand fold of darkness and gloom enveloping these solemn words, did they fall on the ear, as they came in all their burning agony from the lips of the grey haired and dying scorner at the mercies of God. "*Gone! Gone!! Gone!!!*" fell from the parched lips of the curser of God and religion and all that was high, holy and sublime. Yes, gone, the golden opportunitting to the sceptre of the Prince of peace and washing the sin-stained robes in the blood of the Lamb—gone the last hope of bliss and joy, of heaven and immortality, of peace in the light of God forever. Yes, gone, as the spirit took its flight down, down, down, lower, lower, lower and still more low, till the dark, fiery, gloomy and suffering regions of eternal despair threw wide open her portals, and the last spirit entered the abyss of endless woe. Solemn thought! Gone forever. Gone, a spirit that might have soared amidst the angelic hosts of heaven, and added more joy and lustre in the crown of rejoicing and the diadem of spotless purity encircling the fair brow of a world's Redeemer.—*Christian Proclamation.*

For the Companion.

Reflections on beginning the year.

In reflecting over the past, we cannot but see and *feel* that the year has been fraught with events and incidents momentous and interesting, and so diversified in their nature and character, that it is scarcely possible to give each its due share of thought.

Many lives—useful and precious, have left this stage of action, and their souls called to the spirit-land. Lives that have been *useful* in promoting the *prosperity* and *happiness* of others—and lives that have been precious in the fond affections of some dear, confiding heart. While the bereaved are left, mourning the departure of loved ones, they should look up, press forward toward the mark, and strive to meet ultimately the object of their attachment, in that better country "beyond the river."

To some, the year just departed has been one of signal success and prosperity; and while the blessings of contentment and happiness rest calmly upon their brow, they should bow in humble gratitude to the Great Dispenser of light and life, and not forget those of their fellow mortals who have been *less* fortunate. And indeed the latter class is much more numerous than the former. How many, alas! how *very* many have tasted the bitters of affliction, sat in its shadow, and tread wearily its dark path-way.—While many have perished in the "stormy deep" of affliction, we are yet remaining as monuments of the Divine clemency.

In taking a retrospective view of our lives, we are convinced more firmly than ever of the long-forbearing mercy of our God. We have followed our Savior, but perhaps like Mary of old, at too great a distance. We have not lived up to our great and *glorious* gospel privileges. We should endeavor to keep near our Savior, and he will "draw near unto us."

In contemplating the future, all is dark and obscure before us. We may learn, however, from the experience of the past, that no earthly possessions and enjoyments will fully meet our hopes and wishes;—they never have produced satisfaction,—were never designed to, and indeed are incapable of producing it. We may expect that trials of one kind or another will certainly be our lot. "Man is born to trouble, as the sparks flp upward." But we also know that God will be the same he always has been—will always lend an ear to the prayers of his people, will never leave us, nor forsake us,—and as our days, so shall our strength be. We know that he will guide us with his counsel, and eventually, through the plenitude of his mercy, receive us home to glory.

J. LEVI KITTINGER.

Fairfield, Pa.

For the Companion.

Parental Tradition vs Skepticism.

It is truly appalling to view the infidelity, manifestly caused by parental tradition. I allude, not to avowedly skeptical traditions, but, to that of those professing to be followers of Christ; and, even claiming to know him, by an experimental knowledge of sins forgiven, and making loud profession of joy in the holy spirit, while, (as yet) they have never been obedient to the very first command with promise, namely, being baptized for the remission of sins. Now, I am aware that some may accuse me of believing water baptism to be a saving ordinance; in one sense it is. It certainly is the only true way to be initiated into the Church of God, or, into Christ. Yet alas! we find many that are vainly boasting, a knowledge of their sins being forgiven, simply from their feelings, and if they be kind and good parents, it is very hard indeed for their confiding children ever to see how false is their faith. The writer had a long and hard struggle to get rid of unbelief, instilled by parental tradition, although sprinkled in infancy under the name of baptism, and afterward brought up in the faith, so strong that I looked upon other churches as being all mistaken; yet on coming to years of maturity, and allowing myself to question the soundness of my faith, by comparing it with the gospel of Christ I was soon able to see that it was in many points far from agreeing with the gospel; and it was gradually caused to give away, and make room for the true faith of obedience to the plain requirements of the Gospel. I often think, in view of the ruinous influence of false faith, that it is worse by far, than avowed infidelity; it has always been Satan's most effectual plan, to mix good with the evil; present himself as an angel of light, that he may deceive many. Again—it sometimes looks like those approximating nearest to gospel obedience, and yet rejecting a part of the ordinances are the most of all, calculated to lead astray. In conclusion I would say to all, be careful, oh! be careful that you are not led by parental traditions, not coinciding with the Gospel.

J. N. CROSSWHITE.

Macomb, Ill.

For the Companion.

The Sabbath.

To the laboring man there is no day like the Christian Sabbath. To him it is a day of rest, the *day* of days and the *Pearl* of days. The toils, cares, and vexations of the week are laid aside, and his mind is drawn by the sweet, subtle influence from earth towards heaven his native place.

A writer says there are three things that have escaped the consequences of the fall,—the song of birds, the beauty of flowers and the smile of infancy,—we may add a fourth, the "Sabbath," for it is still a representative of the peace and purity of Eden, and a type of the rest that remaineth to the people of God.

The child of God appreciates this boon, as perhaps no other can. To him it is the great light springing up in the darkness of our land, the city set on a hill, and the "golden clasp that binds the volume of the week." He *can* and *does* look upward, and thank God, both for Sab-

bath and sanctuary privileges, for one links in with the other in the grand chain that binds soul and spirit, life and love, heaven and earth.

France arrogantly thought to abolish the Divine law with impunity; but the alarming increase of crime and outlawry, soon convinced her and the world that man cannot exist without a check to the full sway of passion. Left to himself he is a destructive being, and must have something to break in upon and stop him in his mad career. So the day was restored, and Notre Dame's chiming bells now call the worshipers at the dawn of each new born Sabbath day.

"Remember the Sabbath day to keep it holy," was given to Moses, the man of God, on the cloud capped, thunder-rocked mount, and Jesus who came many centuries later, came not to destroy but to fulfil the law. As christians we do not observe exactness, or indeed the same day, for the risen Jesus is greater than the types and shadows of the old dispensation.

"Softly fades the twilight ray
Of the holy Sabbath day,
Gently as life's setting sun,
When the Christian's course is run."

L. H. MILLER.

Valley Farm, W. Va.

For the Companion.

Something to think of.

How ought all the brethren, and sisters too, apply the teachings of the Savior, where he says: "Take heed that ye do not your alms before men," &c. "But when thou doest alms let not thy left hand know what thy right hand doeth."

The above I think would be well to have an insertion in the *Companion* as a subject for serious reflection, as it is among the all things taught for the salvation of the soul.

I renew my subscription to the *Companion*, with a heartfelt desire that its reading may be of the most substantial sustenance, gathered from the fountain-head, that the many readers thereof may see the pleasantness of observing all the ordinances of the Lord blameless.

JACOB P. LEREW.

York Springs, Pa.

YOUTH'S DEPARTMENT.

The Boy's Resolve.

I would like to have ruddy cheeks, and bright eyes, and strong limbs. But they say that strong drink dims the eye, and whitens the cheek, and enfeebles the frame; therefore I will not drink at all.

I would like to have a clear mind, so that I may think on great things, and serve God, and do good to others, and prepare to die. But they say that strong drink clouds the mind, and often destroys it; therefore I will not drink at all.

I would like to have a peaceful heart and a quiet conscience, so that I may be happy while I am here. But they say that strong drink fills many a heart with misery, and implants in many a conscience a sting; therefore I will not drink at all.

I would like to have a happy home and a happy fireside, where I could rejoice with loving brothers ond sisters and parents. But they say that strong drink makes ten thousand homes wretched and miserable; therefore I will not drink at all.

I would like to go to heaven when I die, that I may dwell with Jesus in glory forever. But they say that strong drink keeps men from entering into heaven, and casts them down to hell; therefore I will not drink at all.—*English paper.*

Passing Away.

Children, did you ever reflect that your lives resemble a stream of water? You start, apparently, from a little spring—some of you away up among the mountains—first forming a little rill, then a brook, which after awhile reaches the river, and is constantly carried onward by the force of the current until lost sight of in the boundless ocean. Thus we are all passing away; and as soon as we begin to live our course is toward the tomb; for every breath we draw, and every day we live, bring us nearer death. Our lives are short, and pass away as a vapor. Such are the laws by which we are governed in regard to our lives; and so fixed and unchangeable are they that we can only prepare ourselves for a better life beyond this, but cannot resist the stream that carries us steadily and unresistingly to that bourne from whence no traveler returns.

A poor, lame boy was walking along one of the muddy streets of the city, trying to find a suitable place to cross. The heavy rains had fallen, and the street was unusually deep with mud and water. While waiting to cross, another lad saw him, and cried out, "Stop! stop! I'll carry you over." In a moment he gently took the little cripple in his arms, and carried him over to the opposite side of the street. In doing it he got quite wet and muddy; but he did not mind that, for he felt amply repaid by the *inward reward* which his heart gave him.—The little lame boy smiled gratefully, and thanked him kindly, but the pleasure of doing a kind act paid him better. Doing good to others brings its own reward, which the selfish of the word can not appreciate.—*Sel.*

Time is the only gift in which God has stinted us; for he never entrusts us with a second moment till he has taken away the first, and never leaves us certain of a third.—*Fenelon.*

The Night Prayer.—A father came home from his business at early evening, and took his little girl upon his knee. After a few dove-like caresses, she crept to his bosom and fell asleep. He carried her himself to her chamber, and said, "Nellie would not like to go to bed without saying her prayers?" Half opening her large blue eyes, she dreamily articulated:

"Now I lay me down to sleep,
I pray the Lord——"

then adding in a sweet murmur,—"He knows the rest," she sank on her pillow, in his watchful care who "giveth his beloved sleep."

LOCAL MATTERS.

Tyrone City, Pa., Jan. 21, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Dear Brother Henry; I have now arrived in the far West. I feel to write a few lines for the *Companion*. I have left all my relatives in the East, and never expect to see them any more in this world. But, oh! what a happy thought, we may all meet at home in our "Fathers house," if we prove faithful. Yes, we may meet in our Father's "mansions" in heaven, where we will never be separated, where no farewell tear shall be shed. There was a request by my dear sisters at Oakland, Pa., to write to them. I take this method of doing so, that all may hear from me at once; and that others, my relatives and christian friends, and all acquaintances may hear from me.

I do not think that I will ever go back to live in the East any more. This is a beautiful country. We have beautiful weather, and good meetings. We have everything here that heart could wish for. And the best of all is, the kind brethren and sisters we have met with here. I can never repay them for their kindness; but I hope the Lord will reward them. Thanks to God that he has filled the hearts of his people to be kind and to love one another. Oh! that the Lord would give me a truly thankful heart, that I may live truly thankful for all blessings. I often feel sorry that we need so much assistance from our dear brethren. My husband is now gone West to Harrison Co., Iowa, on a preaching tour. Yet they all seem to do their part with pleasure. I fear I can never be thankful enough for what they do for us.

A few lines to my dear brethren and sisters at Tenmile, Washington Co., Pa. How often we met together to worship God, to sing praises to his most holy name. That time is past, never to return again. Dear brethren and sisters, live prayerful, and do not forget me in your prayers. Oh! that we may all meet God in peace. "I want to be where Jesus is," and I would like to meet my dear friends there. The delightful thought of meeting Jesus, who is always pleading for poor dying sinners. The prospect is enlivening. It wakens in me the warmest feelings of gratitude. "Praise God oh, my soul! and all that is within me praise his holy name; for his name only is excellent." Now dear friends farewell; "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

Your sister,

NANCY WISE.

Brooklyn, Iowa.

Brother Holsinger; We the Brn. in Green Co., Mo., would like to be heard through the *Companion*.—There are but few of us here, (eight in number) and we met together in obedience to the command "not forsake the assembling of yourselves together," we there and then determined to meet regularly for the worship of God; and as we have no speaker, I was chosen as a correspondent in behalf of the church.—For the first then I will invite traveling brethren to visit us, and give us meetings. To those desiring to emigrate I would say, that we have a good country. Prairie and timber land, good land to raise wheat, corn, oats, and in fact everything that is grown in Penna., Ohio, Ind., or Illinois, including cotton, and fruits of all kinds. The winters are mild and short. Summers are pleasant, not any warmer than in the States above mentioned.

There is an idea held by some in the North that it is not safe for Northern men to come here. I assure you it is not correct, you are not only safe but welcome. Society here is good, perhaps as good as anywhere. But there is a great deal of spiritual wickedness; that is, sectarians who deal out the poison of the golden cup to the deceived multitude. I think this could be all remedied by preaching the gospel in its purity.

Land in this county sells from 15 to 30 dollars per acre. In Polk county, North of this, improved land sells from 10 to 15 dollars per acre. The climate is healthy, and water good. Many good springs. Any one desiring to come here can come via St. Louis and Rolla, on this road they will have 108 miles of staging, and via Redalia there will be 120 miles of staging.

For further information address,

HENRY CLAY,

Springfield, Mo.

Brother Henry; I spent one week prospecting in Harrison Co., Iowa. There are a few members in Harrison Co., and I think there is a prospect of good being done there. After my return from Harrison I was taken to Dresden in the South East part of this county, held three meetings. Very good order, good attention, &c. Indeed, I think we had good meetings. There is, in my opinion, a fair prospect for doing good in this Western country. My chief object in moving West was to do good. May God enable me to accomplish my object. I know that "Paul may plant and Apollos water, but God giveth the increase." I find many of our brethren out here are subscribers to the *Companion*. May God bless your labors. We have a good country here. Also in Harrison Co., Iowa, is a good country. Thousands of acres of land unimproved. Offering great inducements to emigrants. Homeless persons may there find a home. I have been very closely engaged since I came to this county. I hope I may soon have leisure to write more for your columns.

Yours as ever,

JOHN WISE.

Brooklyn, Iowa.

Brother Henry; Ever feeling anxious to peruse the Church news when I get the *Companion*, and thinking that others of you reeders are inclined the same way induces

me to offer a few items in regard to the Nettle Creek branch, Wayne Co., Ind. I am happy to say that as far as I know love and union prevail amongst the members. During the past summer we had some twenty accessions to the Church by baptism. We feel that we have been specially fortunate since the 3rd day of the present month in being visited by brethren Hiel Hamilton, Saumuel Murray, and George Sala, from Indiana, and George R. Baker from Iowa, who held a series of meetings here continuing some four days. All these meetings were largely attended, and the Word was preached with power, and the doctrine of the Brethren, as tanght by the Savior, defended with boldness and ability. And while the members feel that they were richly fed and their inner man strengthened, it also seems that much seed fell on good ground, as since the close of the meetings fourteen have been baptized, and two during the meetings; and we think more will come soon. May the Lord reward our brethren for their labors of love amongst us, and may Zion prosper everywhere, is the prayer of your unworthy brother.

DAVID BOWMAN.

Brother Henry; I must let you know a little of our seeries of meettngs in Dry Valley meeting-house, of the Lewistown branch, commencing on the evening of the 28th, and continued until the evening of the 31st. We had 7 meetings, and a faithful interest manifested throughout. The ministering brethren were M. Miller, of Cumberland Co; A. Bashoar of Juniata Co., J. R. Hanawalt & P. Myers of Spring Run. May the Lord bless the labors of our dear brethren to the building up of each member of our Church in the most holy faith, once delivered to the saints, and to the converting of souls. May our dear brethren who labored with us share with us in that blessing and receive souls for their hire.

Now brother Henry, inasmuch as there are some people who are under the impression that the Brethren are the instigators of the late revision of the New Testament: saying "The Dunkers have gotten up a new Testament to suit their own Creed," and that we have adopted it as a Text Book. Knowing that this is not the case in our part of the Brotherhood at least, we desire that you would procure a list of the names and profession of all who were engaged in that work and give them through the *Companion*, and you will oblige your brother.

WILLIAM HOW.

Lewistown, Pa.

Salomony branch Sunday School, Huntington Co., Ind.

This school was reported in the *Companion*, No. 43, Vol. 3. The school has been carried on by the brethren about 6 months, and is in a prosperous condition. It is conducted altogether by the brethren, the superintendents, and all the teachers are members of the Church. I feel rejoiced to say that since the organization of our Sabbath-school there have been about 50 members added to the church by baptism, and the church has been made to rejoice in seeing so many of our neighbors and neigbbors' children made willing to come out from the world and follow their blessed Master. I feel convinced that our Sabbath-school, by the help of the Lord, had a great deal to do in their conviction. Seeing these happy results of our school makes me feel like exerting all of my little influence to promote the prosperity of Sunday-rchools. I would to God that all the brethren everywhere could see and feel the interest that is felt here. We are taught by the Bible to do good whenever opportunity presents itself. Now brethren, if we can do good by having Sabbath-schools, then it is our duty to have them, in order that we may discharge our duty in the sight of God. We should be very careful not to neglect our duty when we can by its discharge be instrumental in bringing many of our fellow men and women out from darkuess into that true and marvelous light. I do hope, brethren, that we feel it our duty to induce our children and our neighbors and neighbors' children to assemble themselves in a Sunday-school capacity, and read the word of God, in preference to having them indulge in the sinful practices of the world.

In our school are four mail classes, taught by brethren Moses Calvin, Levi Hoover, Daniel Shideler, and Henry Paul.

Three female classes, taught by sisters Rebecca Calvin, Sarah Sprinkle, and Lovina Shideler.

For the quarter ending Dec. 1st, there were 3192 verses read by the male classes, and 4109 verses by the female classes.

Andrew Clepser is 1st Superintendent, and Levi Sprinkle 2nd Superintendent.

ABRAHAM HEINEY, Sec'y.

Huntington, Ind.

A Short History of the Brethren.

In the year 1719 a few families of the Brethren landed at Philadelphia, and planted a Church at Germantown, Pa. Soon others arrived (among whom was Alexander Mack) and settled in different counties of this State. In the year 1722 a general visit was made to all the different churches by Elder Peter Baker, and two other brethren whose names are unknown. The churches did not increase until the year 1723, when the following persons were initiated by baptism, in the Wiskohickung, near Germantown, viz.:— Martin Urner and wife, Henry Landis and wife, Fred. Long and wife, and ——— Miley, who were the first members baptized in America, Elder P. Baker officiating. The same evening (25th of December), they held a Lovefeast, (being also the first held in this country) at the house of John Gomorry. After this we are informed, there was a great outpouring of the spirit, and many were added to the Church at different places.

In the year 1737 Elder George Adam Martin, of the Antietam branch, Franklin Co., Pa., recommended the 18th chapt. of Matthew to be read to applicants desiring baptism. Previous to that time the

14th chapter of Luke was read on such occasions. About the year 1738 or 1739 the first Annual Meeting was held, it is supposed, in Lancaster Co., Pa. From that time on till the present; the brethren have met in Annual Conference, about Whitsuntide of each year.

JACOB SNOWBERGER.

Waynesboro, Pa.

"The Blue-Coats, and how they Lived, Fought and Died for the Union; with Scenes and Incidents in the Great Rebellion," is the title of a handsome volume, just issued by JONES BROTHERS & Co., Philadelphia, Pa. It is just such a volume as will find numerous purchasers, and just such a one as persons seeking to act as book agents would add to their list.

Editorial Observations.

Letters come to us occasionally from the poor soliciting help from the church. For the information and satisfaction of such we will say, that it is not according to the order of the Brethren to appeal for help to the church at large. But the individual needing assistance, should first appeal to the branch of the church in which he lives; if the church cannot supply the want then it should be made known to the neighboring branches, and so on until the want is supplied. And we have no doubt if those who are in want would pursue this course, they would fare better in getting help, and it would be more satisfactory to the church in general.

Some that would gladly "lend to the Lord" in such cases, fear to give, thinking they might be imposed upon by some who are not in want. We do not make these remarks to discourage the poor from asking help of the church, but rather to encourage them, that their wants may all be amply supplied, by applying in the right manner.

Several contributions have been received, the subjects of which are now out of date, and must therefore lay over until time revolves. We have before us a christian hymn, which has some merit, both for sentiment and language, but our ideas of propriety pronounce it out of season. Then we have not less than half a dozen articles on Christmas, and New Year, all arriving too late for insertion at the proper time.—Those who wish to write on such subjects should anticipate the occasion and write in advance. Then their words and the time will be in harmony.

To our Correspondents.

Samuel Lupold; where is Philip Platy's paper to be changed from.

Jacob H Leedy; where is your paper to be changed from.

List of moneys received, for subscription to the *Companion*, since our last.

Where no amount accompanies the name, 1.50 is implied.

A Ward, Sykesville, Md. D. Clem 1.00, Walkerton, Ind. H Hershberger, D Knicley, A Snowberger, Bloody Run, Pa. Z Bowman, Akron, Ind. M Rohrer, Mt. Carroll, Ill, H P Strickler, D Sheller, Eldora, Iowa. J B Shirk, Detanta, Ia. H E Slifer, Grandy Centre, Ia. J Strickler, Marshaltown, Ia. J Streipenhour, Annville, Pa. Miss A Diehl, Gettysburg, Pa. W A Moore, Seven Stars, Pa. L Raffensperger. York Sulpher Springs, Pa. J Click, Bridgewater, Va. P Snowberger, New Enterprise, Pa. M Bechtel, Woodberry, Pa. E Baker, Chambersburg, Pa. D Myers, Peru, Ind. S A Swab, Lanarh, Ill.

A Hochstetler, Meyers Mills, Pa. G Pfoutz, S Pfoutz, S Saylor, D Saylor. W Sanbel, Johnsville, Md. N Cauffman, Middleburg, Ind. G W Helwig, Aliance, O. J Kessler, I I Kessler, Wm Rench, J Noffsinger, Pleasant Mound, Ill. D Oaks, Dayton, Ohio. J Berkly, Johnstown, Pa. J. Kline, J M Cline, Mt. Sidney, Va. S Garber, sr., J Coffman, E Garber, J Philips, J M Humbert, I Flory, L E Myers, New Hope, Va. D Dickeson, Wallice, N. E. S Heckler, Skippack, Pa. P C Musser 5.00, Jane Lew, W Va.

M Glotfelty, Libertyville, Iowa. D Houser, Stockton, Cal. S Wise 50, Minta, Pa. A J Daugherty, T Hopkins, J G Kline, A Crist, S Cline, S D Wampler, D Fravel, Bowmans Mills, Va. J A Showalter, Cherry Grove, Va. J G Bashor J Hoover D Rarach, F Kinney, Webster, Ohio.

AGENTS WANTED FOR

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There is a certain portion of the war that will never go into the regular histories, nor be embodied in romance or poety, which is a very real part of it, and will, if preserved, convey to succeeding generations a better idea of the spirit of the conflict than many dry reports or careful narratives of events, and this part may be called the gossip, the fun, the pathos of the war. This illustrates the character of the leaders, the humor of the soldiers, the devotion of women, the bravery of men, the pluck of our heroes, the romance and hardships of the service. The Valiant and brave hearted, the picturesque and dramatic, the witty and marvelous, the tender and pathetic, and the whole panorama of the war are here thrillingly portrayed in a masterly manner, at once historical and romantic, rendering it the most ample, unique, brilliant and readable book that the war has called forth. Amusement as well as instruction may be found in every page, as graphic detail, brilliant wit, and authentic history, are skillfully interwoven in this work of literary art. Send for Circulars and see our terms, and a full description of the work.—Address, JONES BROTHERS & CO.,
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The undersigned has about Seven Hundred Acres of Improved Land that he desires to sell on reasonable terms. Improvements: 200 acres of good Prairy land, 80 acres in cultivation; Frame House 16 x 32 feet; 40 acres of timber ½ mile off.

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All of this land lies in the heart of a settlement of the Brethren, and in a good and healthy part of the country, and I am desirous of selling to brethren who would come and settle on the land. For further particulars address J. L. LESH, Knobnoster, Johnson Co., Mo. 4.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, FEB. 4th, 1868. Number 5.

Selected for the Companion.

Immersion.

In the writings of the Gospel,
An ordinance you'll find—
And in the third of Matthew,
That ordinance enjoined:
Enjoin'd and all believers,
Come witness now the Son,
Who came and was baptized,
By his fore.runner John.

Not at the river Jordon,
But in the flowing stream,
Stood John the Baptist Preacher,
When he baptiz'd the Lamb;
And Jesus Christ the Savior,
Out of the water came,
To show that we must follow,
And pattern after him.

Now John he was a Baptist,
When he baptized the Lamb;
Then Jesus was baptized,
And thus the Baptists came.
If you would follow Jesus,
As christians ought to do,
You'd come and be immersed,
And be a baptist too.

Some say that John the Baptist
Was nothing but a Jew;
But the word of God assures us
He was a preacher too—
When preaching to the people,
The gospel truth impress'd,
And then and there enforced,
The Savior's righteousness.

Those infants brought to Jesus,
Were brought to him to bless;
And all that Jesus blessed
They shall enjoy a rest.
Then come ye tender parents,
And bring your babes along—
Not for to be baptized—
For Jesus baptized none.

There's many that will tell you
These sentiments are new;
But go and read the Scriptures,
And you will find them true:
That there were none baptized
But those that did believe—
And that the Lord of Glory
Will no one else receive.

You've read the third of Matthew,
Go read it through again:
You'll find there's none baptized
But did repentance bring.
If you believe in Jesus,
Then be immersed like him;
As long as you neglect it
It is to you a sin.

This ordinance of Jesus
Doth stand so firm and strong,
There's none can overturn it
Though they've endeavored long:
For Jesus and his kingdom
Will stand forever sure,
When th' anti-christian powers
Will sink forevermore.

NUMBERS.*

[We append the above signature because we do not wish to give the preference to any one of the many (perhaps one dozen) who have sent in the above lines. The sentiments expressed are very true, but we did not particularly admire the style, and hence we have deferred their publication. As so many appear to desire their insertion in the *Companion* we cheerfully yield our taste.—Ed.]

For the Companion.

The Bible.

The Bible when viewed in all of its diversified features, manifestly displays to the mind a book of such a complete, systematic order of knowledge as to convince, without a doubt, it is not the production of unispired men. The presence of Divine Authorship in all its sacred pages is irresistible—positively undeniable. Such a combination of characteristics opposed to flesh never had its origin in the mind of fallen humanity. Such opposition to world inspiring minds never emanated from the skull of degenerate man. From the Alpha to the Omega it has the bright and flaming signature of Divinity stamped in letters of living fire, that will ever stand even amid burning worlds.

The heaven born design of that blessed Book is to benefit mankind. It brings into the compass of our finite minds our fall, our sins, our misery and our complete ruin—as well as the means of securing hope happiness and eternal life. By its influence we behold error in all its phases, as well as bring the essence of Divine favor to enlighten our benighted souls. Apart from the Bible we may seek wisdom, may strive for knowledge, or may dive deep for literature. But in it is *the* wisdom, *the* knowledge, and *the* literature of the living God. Independent of its teachings we may imagine we may find and drink the cup of happiness. But in it we find the only fountain of living water: the only lasting cup of joy, the sweet nectar of truth planted by Divine hands, where we may sip the quintessence of everlasting happiness.

In the Bible is written the world's destiny—the destiny of kingdoms, powers and leagues of darkness.—The blood red heel of Popery, crimson with the blood of thousands of martyrs; its destiny is written in the Bible. The final doom of Anti-Christ is inscribed therein.

The Bible as a book of history cannot be excelled. If you want to read of ancient history go to the Bible, of wars famines and pestilences go to the Bible. If you delight in reading of military heroes, go to the Bible, or fancy love stories they are found there. It is the only book that tells of Christ, of his birth, life, sufferings, death, resurrection and glorious triumph over death hell and the grave. God did have need to give man a Bible.—'Tis not a book only for the rich, but it is also the poor man's Bible; was made to supply the wants of all under all circumstances. Is man a traveler it is his map, a mariner, 'tis his star or compass—a pilgrim his staff, a warrior 'tis his armor, a soldier it is his banner, a subject of a King. his law, an erring mortal, here his pardon, a student of Heaven here his chart. It is the Christian's book, if tempted tells how to overcome, if suffering deals out the healing balm, if weary and heavy laden tells where to find rest, if a mourner gives sweet comfort, if dying gives peace, if dead gives life.

Astonishing book of Divine Wisdom! Wonderful display of God's love! Who will not study it?—Who will not obey it? That man or that woman does not read it, because their minds are feasting continually on shadows and fleeting moonshine, found in trashy light reading—literature void of substance. How eagerly they peruse the pages of the "last novel out."—See the anxiety depicted on the countenance hear the sigh, and see the tear moisten the cheek as

the reader drinks in the history of the hero or heroine in trouble—disappointed love, or dying. And what is it that seems so fascinating? Simply a production that probably emanated from a mind and heart as wicked as ever stamped the pages of crime. The pleasures or profit to be derived from reading such books,(their number is legion) is as fleeting as the golden dust of the butterfly, and the poison to the mind as the venom of demons—allurements to lead the soul to destruction. The lives of as great heroes or heroines as the world ever knew are to be found in the Bible, read them they are true and may be read with profit.

Human tongue can never portray the beauties that the fields of Bible truths impart. Those pages are decked with flowers of everlasting tints, giving vent to oders as lasting as eternity. The christian knows the Bible true; to such it is the most reliable testimony of things past-present, and things to come. It speaks peace to the soul that trusts in its Divine teachings. It teaches how to pray, how to live and how to die. It is a mirror to the Christ-alive soul in which is faintly reflected a view of Heaven, the infinite realms of bliss and regions of everlasting glory. In it is seen the supreme magnificence of the great I AM outshining all the glittering beauties of this world; immensely more resplendant than was the glory of Solomon or all the riches of past ages.

"The fool" may profess to doubt the truth of the Bible but the time hastens and surely will come when *all* both great and small shall know that God Omnipotent reigneth, and the Bible was and is the true word of Jehovah. When the last sound of God's trumpet shall verberate and reverberate in tones of terible thunder throughout the entire dome of Heaven calling all to the great day of God's judgement, and amid the appalling conflagration of burning worlds and dissolving elments the Christless trembling and quaking soul will know the Bible true too true to escape the searching eye of God, too true to now gain salvation, too true to now shun the vengence of the Lord, and too true to be delivered from the burning abode of condemed. Today believe the Bible, to-day let conception take place in thy heart by the indwelling of the eternal seed. To-day be born of God. To-day begin to live as a new creature in Christ—live by that word which is more firm than the earth, will stand when the heavens shall have passed away it is as durable and immovable as the very foundations to the pillars of the Throne of Jehovah.

J. S. FLORY.

For the Companion.

Golden Gems.—No. 3.

The revelation of Jesus Christ may be considered fourfold. The first revelation of him is called scriptural. This began very early even in paradise. The sun of righteousness began to dawn there, and from thence shone more and more unto the perfect day. He was announced the seed of the woman to bruise the serpent's head—the seed Abraham, in whom all the families of the earth were to be blessed—the Shiloah of Judea, to whom the gathering of the people should be—and the Son of David, and his Lord.—Moses and the prohets wrote concerning him, and he was held forth by them not only in words, but in types. In Moses he was seen as a Prophet, in Aaron as a Priest, in Joshua as a conqueror, and in Solamon as a Prince, of Peace. Every sacrifice expressed him as an offering of sin, the manna from heaven, and the water from the rock, as the head and the water of life; the tabernacle and temple, as the residence of divinity, in whom dwelt all the fullness of the God-head bodily.—The second revelation of him is incarnate. "God was manifest in the flesh." "We know that he was manifested to take away our sins, and in him was no sin." Here he was no only declared, but perceived. He appeared not in vision, but in person. Not in thunderings, as in the giving of the Law to Moses, but familiarly, "clothed in a body like our own." By a continuance of three and thirty years, he "dwelt among us—full of grace and truth." The third revelation of him is spiritual. He is not seen in this revelation by the eye of sense, but by the eye of faith, according to his word: "He that seeth the Son, and believeth on him hath everlasting life." We are to behold him in such a light as to draw our admiration, to excite our love, to gain our confidence, and to secure our obedience in all things whatsoever he commands us, and he will be with us, "always, even unto the end of the world."

The fourth and last revelation of him is final and glorious. Though he is despised and rejected by many now, but then the whole earth shall be filled with his glory. That great and notable day will then approach, called by way of distinction, "*that day of Christ*"—"*the revelation of Jesus Christ.*" He will then appear the second time, without sin unto salvation. He will come in his glory and all the holy angles with him. He will gather his elect from the four winds of the earth! call the saints from the graves, and those yet living, he will change in the twinkling of an eye. His grandeur will then be acknowledged,—his love, power, patience, and truth will be more fully developed. Saints and angles will unite with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honor, and glory, and blessing. Look forward, my fellow pilgrims through the vista of a few more years, and you may, perchance, behold with the mind's eye that glorious event. Do you not wish to reign with the King of kings, and Lord of Lords in his kingdom? We know you do. Then keep your thoughts fixed upon this golden time, and fear to do evil. You will then be so happy as to hear the welcome plaudit,—"Well done, good and faithful servant, enter thou into the joys of thy LORD."

S. B. FURRY.

New Enterprise Pa.

Remember the poor.

For the Companion.

What constituts a child of God.

Beloved Brethren and Sisters in the Lord; The above is a question that has been impressed upon my mind for some time. While looking around me and beholding so many professions in these latter days and all claim to be the children of God. it leads me to ask the question. Does singing and praying and attending church constitute a child of God? Would answer, no: for we can do all this and yet not be the children of God, for we are convinced of this when we look around us and see and hear so much profession. We here them singing and praising God form night unto night in this season of the year, when there are great revivals in some of our churches, and people are coming out by scores at the mourners benches and arise upon there feet and say they are born of God, for the spirit bears them witness that they are the children of God, and at the same time they are not willing to obey the word of God. Speak to them about obeying the commands of our blessed Savior and they will tell you that they are not essential to salvation! Speak to them about the nonresistant spirit as taught in the word of God and they will tell you that selfdefense is the first law of Nature, and if we do not defend ourselves or those of our household we are no christians, speak to them about coming out from the world and not to be conformed to the world but to be transformed by the renewing of our minds and they will tell you that there is nothing in the wearing of apparal; all that is needed is to feel the forgiveness of your sins and then you can go on as before, outwardly; You can enjoy life as well as others that do not make a profession of religion: you can attend concerts and festivals. They even open there churches to hold Oyster suppers, &c., and all under a cloak of Religion. I ask is this the spirit that constituts a child of God. According to the word of God we would answer no! for if we are the children of God we will hon or his word and try to do those things that are pleasing in his sight, and we will not say that those things that God has commanded are not assential to salvation, for what God has commanded is Yea and Amen; for heaven and earth shall pass away, but his word shall not pass away for it shall stand to judge us at the great day of accounts when every mans work shall be tried of what sort it is. And if we are built upon the rock Christ Jesus the gates of hell shall not prevail against us. O beloved brothers and sisters, let us examine our selves whether we are the children of God. We can belong to church; we can have obeyed some of the commands such as baptism, the Lord's supper, the Communion, and the washing of the feet, outwardly, and yet not have the work of grace in our heart perfect. The apostle tells us though I speak with the tongues of men and of angles and have not charity I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains and have not charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity it profiteth me nothing." 1 Cor.:13, 1, : 2,3. How is it beloved, with us, have we the love of God shed abroad in our hearts? is it our meat and drink to do the will of our Father which is in heaven. Our blessed Savior could say that he came to do the will of his father which is in heaven, and his will he loved to do. Can we also say the same that we delight in the service of our God? Are we trying daily to bring all in subjection to his will. O that the Lord would grant us grace to take up our cross daily and follow our blessed Savior so that we may indeed and in truth be heirs and joint heirs with Christ in his Kingdom, is the prayer of your unworthy brother in Christ Jesus our Lord.

Wm. N. CLEMMER.

Norristown, Pa.,

For the Companion.

Lovest thou me?

"Simon, son of Jonas, lovest thou me?"—John 21: 16.

Many things arise which throw a doubt upon our love; our Lord may well therefore put the question, "lovest thou me?" We cannot love Jesus except we know him. We do not know Jesus except we believe in him. We do not believe in Jesus except we surrender ourselves and all we have to him. Just in proportion to our faith in Christ will be our love to Christ: "Unto you therefore which believe, he is precious." Do you love to read of Christ, to think of Christ, to commune with Christ, and do you desire the will of God be so, cheerfully to suffer for Christ? Does Jesus appear to you the chiefest among ten thousand, and the one altogether lovely? If Christ could only be obtained by purchase, what wouldst thou give for him? If he could only be acquired by labor, what wouldst thou do for him? If he could only be procured by suffering, what wouldst thou suffer for him? Do you love him? Then you desire to please him, you fear to offend him; then you are willing to deny yourself for him, and you will seek his interests before your own. Love is often better proved by what we do than by what we say, or even than by what we feel. After the first flash of excitement is over, love settles down into a habit, and instead of inflaming us with violent emotions, inspires us with gratitude and leads us to self-denying obedience.

"He that hath my commandments and keepeth them, he it is that loveth me" We must judge by what a man does rather than by what a man says whether he loves Christ or not. Some doubt their love to him when no one else can; and some feel sure they love him when others stand in doubt of them. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1st John 5: 3.

S. F. BEHM.

Derry Church, Pa.

For the Companion.

The Obedience of Christ

To minds qualified to appreciate, and disposed to consider moral beauty, the character of our Lord presents delightful subject for contemplation. And in the elements which constitute his lovely character, there is no one which commends itself more forcibly to our minds for admiration and imitation, than his obedience. That this trait in his holy character deserves more attention from us than to admire it, is evident from the apostle's language where he says "Let the same mind be in you which was also in Christ Jesus."

First his obedience was complete. He humbled himself, and became obedient unto death, even the death of the cross. "As life is perhaps the highest sacrifice that can be made: so the sacrificing of his life as an active obedience, would seem to imply obedience in everything else. When the time came which required him to be obedient unto death, he was not uncontious of the sufferings through which he was to pass, and well knowing what dreadful sufierings he was to endure in Gethsemane and on Calvary, his sensitive nature shrunk at the prospect, and he prayed saying, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." He prayed three times, the last time saying "O my Father, if this cup may not pass away except I drink it, thy will be done." Although he well knew that his sufferings would be extremly great in meeting death in the most terrible form, death with its most excruciating torments, and in its greatest ignominy, nevertheless he showed the most entire submission to the will of his heavenly Father. "My meat," said he "is to do the will of him that sent me, and to finish his work."

Secondly, his obedience was universal, extending to every precept in the holy law of his Father. He obeyed the law in its ceremonial, moral and remedial character. He was circumcised and observed other rites under the ceremonial law. It is said of him at an early age that he was subject unto his parents, thus showing that in childood he commenced the observance of the requirements of the moral law. He was baptized under the remedial law of the gospel, and said on that interesting occasion, to his forerunner, John, who hesitated to administer the ordinance to him." Suffer it to be so now, for thus it becometh us to fulfil all righteousness." And from such an obedient disposition as the Son of God showed, the Father could not withhold his approbation. "And lo a voice from heaven, saying this is my beloved Son, in whom I am well pleased."

"If ye keep my commandments," said Jesus, "ye shall abide in my love even as I have kept my Fathers commandments and abide in his love." Here to him is his Fathers love contributed to his keeping commandments. And while his obedience was so complete and universal the result thereof could not fail to be most benefitial. We may therefore notice,

Thirdly, the effects of his obedience. And, 1st, as it regarded himself. Paul says that Christ "made himself of no reputation and took upon him the form of a servant and was made in the likeness of men; and being found in the fashion as a man, he humbled himself, and become obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Chrst is Lord to, the glory of God tbe Father." Christ had in his teachings laid down the law, that he that humbleth himself shall be exalted, in proportion to the degree in which he had humbled himself Therefore as he had in obedience to his Father's will humbled himself and become the servant of servants, a glorious state of exaltation awaited him after his humiliation and sufferings and a cloudy chariot bore him to heaven, into which he triumphantly entered, when it was said, "Lift up your heads O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in." But the happy result of his obedience, to those who cultivate the same spirit of obedience are no less beneficial then they were to himself." And being made perfect," says Paul, "he became the author of eternal salvation for all those who cultivate a similar spirit of obedience. Then as submission to God and obedience to his holy law, were prominant characteristics of the mind of Christ, and as we are exorted to have the mind in us that was in him his own example of perfect obedience should be our model."

'If then we love the Savior's name,
Let his divine example move."

J. J. LICHTY.

For the Companion.

To the Brethren and Sisters:

Grace be unto you, and peace from God our Father and the Lord Jesus Christ. Our prayer is for your welfare and the welfare of the Zion of God. As our motive should ever be to labor for that which may produce the greatest amount of good and to remove the censure that may and is quite frequently cast upon our dear brethren in their labors for the general welfare of Zion, and to this end I will relieve my mind of a few thoughts.

We feel that under the present system of conducting our Annual Meetings the privileges of the churches are curtailed. Many of the churches do not feel themselves privileged to represent themselves at all, and those that do, do not feel that they have an interest and business ther. Nowe unless all the churches have a part, it will be like sending our troubles to some foreign country with some one authorized to appoint 12 or fifteen persons to adjust the difficulties. And as none wish to "lord it over God's heritage," there will be none found to take that responsibility. Then let the churches petition the district councils to pass the resolution that each District elect out of the numbers of delegates one or two to com-

pose the standing committee, and then each church by urged to send one representative and that form the senate into whose hands alone the business be entrusted. This will give all to feel that the interest and privilege is equally distributed, and those unpleasant feelings removed, whether prejudicial or justly I cannot tell. And more particularly would it be necessary under the present arrangement of the District Conference, as matters of a minor nature are made final, and those that go to the A. M. concern the entire brotherhood; so that all should have a voice through their representative. Let each church act upon this in the fear of the Lord and present their decision to the District.

And further, let me correct an error that many fell into at our last Annual Meeting. Last Spring Bro. Christian Custer went to considerable trouble and expense to accommodate the brethren with free return tickets, and thereby saved to the brotherhood hundreds of dollars. But many took their pass more as an obligation he owed than as a favor which should have been compensated. Brother Custer and daughter robbed themselves of the pleasure of the meeting to fill out each pass while the receivers were making money in the operation. It was not the intention to make money by them but he should at least have been paid for his time and their passages free. Others that were wealthy and could have given them free had more courage to ask a fee.—Perhaps many were not aware that brother Custer's income is the labor of his hands. I hope that our dear brethren and sisters will be more thoughtful hereafter, and do to others as we would wish others to do to us. I have written this without the permission of brother Custer, but hope he will not be offended for having errors corrected.

PETER S. MYERS.

For the Companion.

Old Hundred.

Is there a heart in the land that does not thrill with delight on hearing that divine melody, Old Hundred? It charmed our senses and lulled us to sleep in infancy, for a mother's voice ran in loving trills through every chord. In youth we sang it until the hills caught and echoed the tender refrain, and when we come to die, its soft cadences will fall on our ears, like music from the upper sphere, and charm away our fears, and lull our pain.

Hearts long since buried were comforted by its soul-stirring inspiration, and were led from hight to hight, until they seemed to mount on wings of faith to bow with the blood-washed throng around the Great White throne. It seems an emanation from Deity himself, and like "Elder Brewster" I expect to hear it when in the "Sun Bright Chime."

It is indeed Old Hundred, for centuries have passed since it left the composers pen, but to every new-born soul it renews as youth, and generation after generation, love and sing the same hymn of praise.

We sing it over the cradle of sleeping childhood, we sing it over the coffins of those we love best, and we sob out our grief over the grave in its sad melting strains.

Young men and maidens, old men and women sing and weep as though a band of white-robed songsters were chanting the songs of triumph and deliverance, for the waiting hearts are lifted, and "heaven comes down our souls to greet" Like the peal of a great organ, grand Old Hundred, thunders and rolls until its echos die away in the blue dome above. Methinks the angels may sometimes still there songs and fold their wings to catch and treasure as incense this hymn of hyms, this song of songs, for

> "Such songs have power to quiet,
> This restless pulse of care;
> And come like the benediction
> That follows after prayer."

L. H. MILLER.

Valley Farm, W. Va.

Nothing Lost.

From the earliest ages of the until the present, it is suposed that not a single atom of matter has in reality been lost, but only continued to enter and re-enter into new forms and combinations. What a strange thought, that these living, fleshly forms of ours, may be composed of the same material that once enwrapt spirits that are now inhabitants of a brighter and better world. Not alone is this true of the meterial, but also of the immeterial. Our acts are but the results of what some one else has done, and ours in turn shall affect those around us. If it be but a pleasent smile or pitying word, that will be as a ray of sunlight to some burdened, drooping spirit, withhold it not, for there are chains of gold binding other hearts to our own along which shall run the electric ferver of a holy love. "A word fitly spoken is like apples of gold in pictures of silver! That poor, lowly orphan, whose numbed fingers you warmed, and whose hungry mouth you filled, went on her way refreshed and gladdened by the expression of your sympathy —thinkest thou that this shall be lost? Whosoever shall give but a cup of cold watter to one of these little ones, shall, in no wise, lose his reward!" These precious words of love and kindness that cost nothing, and pass apparently into forgetfulness, *are not lost*, for the recording Angle, with pen of adamant, writeth them in the Book of Remembrance, and sealeth it unto the great day!

"The life I live in the flesh," says the apostle. Look at him busy at his tent-making. What! an apostle making tents? What say you, brethren, to the Archbishop of Centerbury stitching away for his living? It is too low for a State bishop, certainly, but not too low for Paul. I do not think the apostle was ever more apostolic than when he picked up sticks. When Paul and his companions were ship-wrecked at Melita, the apostle was of more service than all the Pan Anglican Synod with there silk aprons, for he set to work like other people to gather fuel for the fire; he wanted to warm himself as other men, and therefore he took his share of the toil.—*Spurgeon.*

Receive instruction and be wise, and refuse it not.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 4, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

PHILADA., PA., }
Jan. 23, '68. }

Brother Holsinger; It has been several months since you have received any tidings through us in regard to "the Brethren's" Sabbath School, in Philadelphia. Although our silence has been somewhat protracted, we are glad to say the interest heretofore manifested in this holy enterprise is still brightly burning in the Crown St. Sunday School, and cheering prospects like beacon lights seem to illuminate our future pathway.

We point the little ones to Christ and hope through our prayers and the instructions received from time to time, they may all humbly bow at the feet of Jesus, and contend for the faith once delivered unto the saints." We will not attempt to argue the merits or demerits of Sabbath Schools, for we know it to be a good cause, and not the *use* but the *abuse* will invoke the frowns and displeasure of Jehovah. We know it is a holy cause for this reason:—we teach them the Gospel of our Lord and Savior Jesus Christ, *and nothing more.*

And we have experienced the blessed influences of the Holy Spirit in our unworthy hearts whilst thus employed. Yes many are the happy hours we have spent whilst the children sang their sweet songs of Zion. And methinks those glad and peaceful hours will no doubt give us many glorious reflections in Heaven.

I was somewhat surprised to read an article in the *Companion* some time ago, produced by brother Pfoutz in opposition to this good work.—Not being able to bring any portion of God's holy word to bear against it, he simply informs us he was "superintendent of a Sabbath School five or six years, but finally discovered Satan was at the head of it." But we think our brother must certainly have caused a "slip of the pen," as the assertion he makes would very seriously reflect upon himself, he being the superintendent or in other words the chief agent of one of those institutions which he seems to think are all alike in their motives or designs. But let us try and overcome our prejudices. Let us do all in our power to advance the Church of Christ. Let us put into active service, all the strength God gives us, and push forward with more zeal the Gospel car of Liberty. Let the brethren organize and establish these schools, founded upon the solid truths of the Gospel; and if conducted in the fear of God untold blessings will crown their efforts. Gather the tender lambs within the fold of Christ.

Many bitter tears we shed over the departure of our beloved little one, so recently torn away from our fireside by the unfriendly hand of death. The one we confessed dearer to us than our own lives, more precious than all the world can give us. How sad, *oh! how sad* when we happen to glance at the tiny shoes and no little feet to fill them, when we see those fond toys and no little hands to care for them.—But our sorrow is turned to joy in the glad hope and blest assurance if faithful will meet her, together with all the beloved children we are now pointing to Jesus, in that happy land far away, where they will sing to us their "welcome home."

"The Angels will stand on the heavenly strand,
And sing their welcome home to thee."

J. S. THOMAS.

Brother Henry; The *Companion* has once more come to hand, and now lies open before me. How anxiously do I wait for it and eagerly pursue every line. Its contents always bring gladness and sunshine to my very soul. I would not be without its precious pages. To glance over the sheet and see inscribed so many names that we have met in days gone by, brings many pleasant reminiscences—and tells us though robbed of their presence—by hills and valleys we have one pleasure left us, that is corresponding with the tongue of the absent. Their cheering words and sound doctrine fall as drops from the honey comb upon our hungry souls.—How thankful we should be to our great Creator who has given us such blessed privileges. Teach us, oh God, to be thankful for all things. We pray that he may touch and tender our hearts with the finger of his love, that we may come humbly to the cross of Christ, and sue for pardon and mercy. That his blood may trickle down upon our bruised and mangled hearts; bruised and mangled by sin and iniquity. That we may at all times be able to say: get thee behind me satan, is the prayer of your unworthy sister.

We wish brother Holsinger all the prosperity desired, in sending this little periodical far and wide, from Maine to Talahasse, and from the Atlantic to the Pacific. He has certainly a great responsibility resting upon him, but let us brethren and sisters, as a band of children unite in encouraging him in the good work and how much more bravely it will go on. We can do it; then let us all unite in making the effort to lighten the burden of our dear brother.

May God add his blessing.

A SISTER.

Linwood. W. M. R. R.

Brother Henry; I wish you a happy New Year. I pray the Lord to bless your past labors in spreading the glad tidings of a free salvation through the press. May the Lord enable you still to progress in the good cause.

In the past year I have traveled 3400 miles, only once out of the State. I made one visit to Ohio, where I attended several Lovefeasts and enjoyed myself very much, and hope the Lord will keep our dear brethren and sisters for their kindness to us. I preached 120 sermons in this year, and had the pleasure of seeing many added to the church.

I desire to get information from brethren of my name in Northren Pennsylvania. I was born in Huntingden Co., in the year 1806. My parents emigrated to Ohio about 1812; uncle David Murray moved to Northern Penna. soon after, and my father died about the same time so we heard nothing more of them since. My father's name was John. I should be pleased to hear from some one who knows of our relatives in that vicinity.

SAMUEL MURRAY
Antioch, Ind.

SPINGFIELD Mo. January 26, '68.

Brother Henry; To day we had our first Meeting in this part of Gods moral vineyard. There was a goodly number present, and the brethren did the best they could in telling the people what we believe and practice as well as why we do so. The people appeared to be some what interested and from all appearence were well pleased; but what effect it will have is unknown as yet; we hope by the help of God that some may be brought out of darkness into God's marvelous light. We have another meeting apponted for the last Lord's day in Febuary, 6 miles south of Springfield, which is in my neighborhood. Brethren pray for us that God may bless us. Yours in love.

HENRY CLAY.
Springfield, Mo.

Brother Holsinger;—Brother Kinsey and I returned from the Southern States on the 7th of January. We did not stay as long as we had expected, for several reasons. We found that winter was not a proper time to be there under existing circumstances.

I was at home a few days and then went to Wells Co., Ind. where I preached 18 times in succession. Had good attention. The prospects are good for building up a Church there. If no hindering providence I will commence a meeting in that place, in Blair's meeting-house on the 24th of April next and continue over Sunday; and at Lynn Grove over the first Sunday in May.

GEO. W. STUDEBAKER
Muncie, Ind.

Notice of District Meetings.

In as much as the District Meeting for the Middle District of Ind. was not appointed last year, for 1868, we take this method of informing all concerned, that the next Meeting will be held, (the Lord willing,) on the 20th day of March, with the brethren in the Squirrel Creek branch, nine miles north of Wabash, the place where those coming by Railroad will stop.

ELD. SAML. MURRAY.

Queries.

Will brother P. R. Wrightsman please give us the answer through the *Companion* to his Bible riddle in No. 48 Vol. 3rd

A. SISTER.

In 5th chapter of Ephesians, last verse, we read: And the wife see that she *reverence* her husband."—In minutes of Annual Conference of '67 we read that the term '*Reverend*' belongs justly only to the Supreme Being. The undersigned wishes to know if the action of A. M. does not conflict with the 'word,' on this point, and thinks if a wife is to *reverence* her *husband*, the *church* also is in *duty bound* to *reverence* her ministers.*

J. LEVI KITTINGER.
Fairfield, Pa.

*Would it not be better to say the ministers ought to reverence the Church? ED.)

Why do the brethren at the communion break the bread to the sisters, and the brethren break it to one another, why not let the sisters break to one another. Will some brother please explain.

JOHN MURRAY.
Marshalltown, Iowa.

Will some brother please give an explanation through the *Companion* Matt. 13: 44.

ISAAC ULLERY.
Pyrmont, Ind.

Will some one explain through the medium of the *Companion* what the Baptism of Repentance means spoken of by Paul, Acts 19: 4 and practised by Apollos; or only known by him, Acts 18:25.

JACOB N. GRAYBILL.

Editorial Observations.

The brethren at McAleveys Fort, Huntingdon Co., Pa., intend holding a series of meetings, commencing on the evening of the 15th, and continuing till the 19th. They invite the brethren of the neighboring branches to come to their assistance upon the occasion.

We have again run out of several styles of the New Hymn Books, but expect another supply shortly when the orders received, and all others will be filled.

MARRIED.

At the house of the bride's mother, in Wabash Co., Ind., by brother Jacob Metzger, brother JOSEPH W. NEHER, of Clinton Co., Ind., to sister HANNAH CRIPE.

JOHN S. METZGER.

In Clinton Co., Ind., Dec. 1st, '67, by brother Stephen Metzger, brother JOHN F. METZGER, to sister ANNA CRIPE.

JACOB B. METZGER.

Jan. 16th, brother JACOB COPPOCK to sister SUSAN STUDEBAKER, both of the Upper Miami branch, Miami Co., Ohio.

H. H. ARNOLD.

DIED.

In the Warriors Mark branch, Huntingdon Co., Pa., Jan 26, brother JOHN BUCK, aged 79 years, 7 months, and 19 days. He was a faithful member, and a Deacon for 20 years. His funeral was largely attended by his friends and neighbors, who were addressed from 1st Cor. 15 54, &c., by Elder Graybill Myers.—EDITOR.

In the Kokomo branch, Howard Co., Ind., Sept. 19th, '67, of Typhoid pneumonia, MAHALA, wife of friend I. A. HAMILTON; aged 27 years, 7 months, and 15 days. Funeral services at the Brethren's Meeting house, in the Howard branch, by Eld. Eli Caylor, and Joseph McCarty, from St. John 5: 28.

Also, in the same branch, Sept. 29th, 1867, of Bilious Fever, brother JOHN H. HUNSINGER, aged 36 years & 15 days. Funeral services by Elder Hiel Hamilton and others, from Rev. 14: 13.

GEORGE BRUBAKER.

In the evening, as the year 1867 was closing, our dear sister LAVINIA, daughter of brother Frederick and sister Henrietta ISETT; aged 24 years, 1 month, and 29 days. Disease, Typhoid Fever.—She bore her afflictions and suffering 3 weeks and 3 days, with christian patience and perfect resignation to the will of the Lord. Her own words, (in a letter to me at the beginning of her sickness) were: "God in His all wise Providence has seen fit to afflict me. May I submit to His will. If health do not return, I hope I may be prepared to enter into that rest which remaineth for the people of God; of which rest we have full faith and assurance she has entered. We visited her the day before her death; (but then too weak to converse with); she was sensible and made several efforts to say something to me; but could not be understood. She then raised her eyes, as though she said, "Yonder is my home." And as if looking for the "Angel Band, to bear her away on their snowy wings, to her immortal home," which her sweet voice so frequently sang, She lived a consistent sister in the Green Tree Church, Mont. Co., Pa., about 8 years. Her short life was one of usefulness; ever willing to lend a helping hand, or speak a kind word to those around, which made her dear to all who knew her. May her departure be an auxiliary of bringing her dear brothers to the cross of Christ, (for which we often heard her voice supplicating the Throne of Mercy in their behalf) her kind sisters continue faithful, and her loving parents struggle on a few short years at most, when you will meet your "dear one," where tears will be wiped away and parting will be no more. Funeral services by brethren J. H. Umstad, and J. Z. Gotwals. These words at the house: "Sorrow not, even as others which have no hope." 1 Thess. 4: 13, and at Church John 5: 28, 29.

S. M. SLINGLUFF.

List of moneys received, for subscription to the *Companion*, since our last.

Where no amount accompanies the name, 1.50 is implied.

H S Jack, West Salem, Ohio, 75. B B Bashore, Versailes Ohio. C Wenger, South Bend, Ind. G K Hoke, Elkhart, Ind. A K Berky, Wakarusa, Ind. E Farneman, Delphi, Ind. M S Wenger, C Hildebrand, J Miller, South Bend, Ind. P Hendricks, Brant, Ohio. E R Zug, E G Zug, S R Zug, I Zug, G S Becker, J S Masterson, M G Gibble, Mastersonville Pa. D Gerlach, Mt Joy, Pa. H Renner Mt Carroll, Ill. George Mummert, Martin Becker, White Pigeon, Mich. A Leedy, Antioch, Ind. J Leedy, Dora, Ind. C Murray, Antioch, Ind.

I Miller, A T Jones, Rolling Prairie, Ind. J Forry, Laporte, Ind. B Trimmer, Hanover, Pa. E Snader, Sams Creek, Md. I U Schriner, McKinstries Mills, Md. D Kimmel, D Flory, Auburn, Ill. D A Snowden, Bellnap, Pa. J Flory, New Hope, Va. P Shaler, D Ruvil, E Ruvil, Cason 75, W. Va.

C I Beam, Jenner X Roads, Pa., $1.00. F E Humma, Sharpsburg, Md. L Coffman, Jones X Roads, Md., .50 cents.—S Slatte, Shiremanstown, Pa., 75 cents. H McCartney, Conemaugh, Pa. E Blosser, Bronson, Mich. D A Lichty, Ashton, Ill. $1.00. B McEntyre, Peru Mills, Pa. J Holsinger, Waynesboro, Pa. J N Grabill, Mountville, Pa. L Hittle, Patterson, Pa. P I Petrie, Shady Grove, Pa. G Wilson, McElhattan, Pa. D Yount, L Stoner, J Garber, New Hope, Va. J J Lichty, E Lehman, Franklin Grove, Ill. I Hunsberger, Phila. Pa. J L Kuns, Cerro Gordo, Ill. S Shafer, Ebensburg, Pa. W Ashenbrenner, G Barnhart, Vinton, Iowa. S Long, Unity, Ia. W J H Bauman, Vinton, Iowa. A Miller Windsor, Cal. J D Neher, North Manchester, Ind J Beaghly Accident, Md. D Deisher, Jefferson Furnace Pa. L'French Very Cruze, Ind. S Showalter, Amsterdam, Va D Riddlesperger, Dixon, Ill S A Honberger, Fontenelle, Neb. R Coy Syracuse, Ind. $2.00. H Clay, William Hubble, Springfield, Mo.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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TYRONE PA.

Elder Martin Neher, of Ladoga, Ind., desires us to say that he will sell his farm in Ind. It contains about one hundred acres; soil rich; good running water for stock; situated in a good country. For further particulars address him as above. 4–3

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, FEB. 11th, 1868. Number 6.

For the Companion.

The Better Home.

There is a home beyond the vale,
By *Faith* I clearly see;
There harmony doth never fail,
Yet all are ever free.

There my poor wandering soul shall rest—
By *Hope* I feel it mine;
There I shall be forever blest,
Among the blest to shine.

There all, who will, may find a home,
By *Love* to Him who died
To save the lost and they who roam,
O'er earth without a guide.

There all who sorrow here below,
With *Joy* shall find all joy;
Tears for sorrow we shall not know,
For naught can there annoy.

There, all who hate shall never come,
For *Peace* doth reign supreme;
The good, the pure, all love that home,
For Love is all there theme.

D. B. MENTZER.

Quincy, Pa.

For the Companion.

A Letter to a Pedobaptist Friend.

You claim to "have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph." In him is centred the whole mind and will of God, and whoever has found Him in truth, must also be found in the life which He lived, and the ordinances which he instituted. To seperate the Living Word and the written Word, is like separateing soul and body. Without the dead objective letter you would never have known any thing savingly of the Spirit.—If you can attend to your temporal calling with your spirit, and make no requisition on your body, then you may also be a christian without the written word. Or if this is stating the case too strongly, we will adapt the illustration more precisely: if you can engage in your daily vocation and leave *any part* of your body at home, then you may also serve God acceptably and leave part of his word unheeded. Our choice lies between the word and the world, and not between different portions of the word itself. God has given us no chaff with the wheat which it is our buisiness to winnow, in order to obtain what is essential to eternal life. Your fanning-mill, which turns some of the ordinances and many of the precepts of the Gospel among the non-essentials, was not patented in the "Jerusalem which is alone." It would perhaps be giving it undue honor to say, *it is "of the earth, earthly."* I think we characterize it properly when we apply to it the words of Christ, "ye are from *beneath*." "The Word was God's" and the Word on the *Throne* will second the Word in the *Book*. "If I had not come, and *spoken* unto them, they had not had sin: but now *they have no cloak for their sin*." John 15: 22. "Your sin *remaineth*," because Christ has *spoken thus*, and you do *otherwise*.

What God has enjoined as a symbolical representation of renewal by the Holy Spirit, you not only neglect but discard, speaking of it contemptuously, fighting against it vehemently, boldly challenging the establishment of the view that baptism is a Divine Institution. Whether you are conscious or not of insincerity in your attempts to vindicate infant sprinkling, I will not undertake to say: but it does look suspicious that you so studiously avoid those passages of scriptures which clearly point out the mode, and labor to force a favorable meaning out of those which no more refer to sprinkling than to quarrying stones. Instead of admitting the scriptural import of the words "baptism," and "burial," you advance allegations and illustrations that might as pertinently be used in an argument in favor of employing *sibling* instead of *notice* in admitting members into the church. In this you are not peculiar but only follow in the wake of the learned clergy, who can prove as clearly that baptism means sprinkling as a child can prove that twice two are twenty. Two sense arguments used for the vindication of sprinkling, may be wielded with equel cogency in favor of using *any other liquid* than that we *know* was used in the apostolic church. No good reason can be given why it is wrong to change the *element*, if it be allowable to change the *rite*.—Christ has as emphatically enjoined the *mode* as He has designated the *element* and if your pastor would sprinkle your children *with their mother's milk*, he would not be a whit more contrary to scripture in the element used than in his mode of applying it. You would doubtless object to such a procedure, but in so doing you would only condemn yourself *in that which you allow*.

Why is the Harbinger of the Messiah called John the Baptist? Why not call him the sprinkler? He was sent from God. John 1:6.—He was sent to baptize with water. 33. His mission was sustained by the most wonderful Divine manifestations. His ministy ushered in the dispensation of grace. This is emphatically announced by the Evangelist Mark. 1:1. "*The beginning of the gospel of Jesus Christ the Son of God.*" What John did, therefore, was not only of Divine authority but was the dawn of that economy under which we live. Both were sent by the same authority. John 3:34. 6: 29. 1:6. Both preached the same thing. Matt. 3: 1.2. 4: 17. Jesus, and the Father, and the Holy Spirit gave visible, audible, practical, most awful testimony to the validity and perpetuity of Johns baptism. Matt. 3: 16, 17. Mark 1: 10, 11. Luke 3: 21, 22. John 1: 32, 33. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins." Matt. 3: 5, 6. Here the mode and the subjects are prominently brought to view. By discharge of his functions "in Jordan"

He neither poured nor sprinkled, but baptized. Your pastors never find it necessary to go to the stream to sprinkle. Some who pour do indeed descend into the water, but they cannot help admitting that their manner of observing the rite *necessitates no such step.* John *baptized*, and must needs be where was "*much water.*" and cannot administer the ordinance without being in the stream. John 3: 23. Mark. 1: 5. Only such were the subjects of the ordinance as *confessed there sins.*" Is there any room here for infant sprinkling? In the mouth of two or three witnesses every word shall be established.—Matt. 18: 16. We have called to the stand two on whom we can rely. They know whereof they affirm. There is no middle ground to occupy here. The statements are direct plain unambiguous. Infant sprinkling is an unjustifiable innovation, a bold presumtious invasion of the prerogatives of God, or Matthew and Mark are false witnesses.—Their character will bear the strictest scrutiny, and if you adhere to sprinkling in spite of such strong, incontestable evidence, you wilfully, obstinately ignore the authenticity of the Bible, and prefer the false and fatal deductions of corrupt minds" to the plain declarations of Heaven. No matter how elaborately your writers elucidate, how eloquently your preachers declaim, or how positively your parents or sponsors affirm that you were baptized in your infancy, the whole thing is a miserable delusion, or the gospel itself is heresy. When the Devil tempted Christ, he some how found access to the Bible and quoted a passage as pertinently as ever did the most expert pedobaptist, but the Son of God repelled him with his properly-applied "*it is written.*" All the professions, miquotations, misconstructions, misapplications, false premises, illogical reasonings, mishappen deductions, and wild speculation that have ever been heaped together in support of infant sprinkling, are nothing but a huge conglomerate falsehood by the side of the simple statement, "*and Jesus, when he was baptized, went up straightway out of the water.*" Matt. 3: 16. No danger that He commanded, or that the apostles practised, any other baptism than the one He had received. And as there is but "one baptism,"(Eph. 4: 5.) a descent into the water, a baptism in it, an ascent from it, are essential to its proper observance.

John explains his own conception of his mission in its relation to Christ and his church in these words: "that he should be manifest to Israel, therefore am I come, baptizing with water." John 1: 31.—The introduction of Christ to public notice, or his "manifestation to Israel," is here stated to be the object of John's mission as to its connection with the world's Redeemer. That his manifestation was restricted to Israel, does not invalidate John's testimony of the evangelical character of his baptism, as Christ says of his own mission, that "He was not sent but unto the lost sheep of the House of Israel." Matth. 15: 24. If the mission of Jesus is for all time, and for every tribe, tongue, and nation, then his baptism runs parallel as to time and territory. In Acts 13: 24, and 19: 4, we find the same truth stated as follows: John "preached the baptism of repentance to all the people of Israel." "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus." When the Baptist speaks of him who was to succeed him in his ministry, he says, "*there standeth one among you.*"—John 1: 26. All these passages show that John's office and baptism were a part of "the ministration of the Spirit," and that the ministry of Christ was a development of, not a substitution for, that of John. The "man sent from God" preached to "all the people of Israel" the one "baptism of repentance." Do your ministers ever preach such a baptism? You sprinkle only such as have no need of repentance, and can therefore have no use for an ordinance which is invalid and meaningless unless it be connected in the subject with a sense of demerit, with repentance, and confession of sin.—But if you still doubt the perpetuity of John's baptism, it may well be dispelled by the consideration of the fact that Christ Himself was baptized by the very man with whose ministry you say we have nothing to do. Have we anything to do with Christ? Then we have to do also with the ministry under which Christ was consecrated for His work. He did not start on his evangelical mission by submitting to an anti-evangelical ceremony. If John's baptism is no part of the dispensation of Grace, then Christ's inaugural rite has no more significance for us than the bloody ceremonies of paganism; and if the baptism of Christ is in no way related to us, we have no more to do with His ministry than with that of Mohammed.—You may as well sever the tender sprout from the root, and yet reap a harvest, as to disrupt what Christ has joined, and reasonably expect the reward of obedience. If you are under obligation to accept Christs work, you are bound to honor all all that his mission includes, and this comprises baptism as really as repentance. Christ had no repentance to undergo, and no sins to confess, and yet he was baptized, and that in the stream. If he gave his personal sanction to John's baptism, & owned it as of sufficient authority, dignity, and significance to serve as a fit initiation into his work of redemption for the race, what becomes of infant sprinkling? Nothing can exonerate you from obligation in this matter of baptism, but Divine testimony which would be nothing less than filling all holy beings with dismay with the dreadful evidence that God can be as inconsistent as man.

The baptism of Jesus concerns nobody, or it concerns every body. He needed it not in the sense that others need it, but "being found in fashion as a man," He needed it in *form* just as we need it. "Thus it becometh us to fulfil all righteousness." It becometh us"—Christ, and John, and you, and every one. On the God-man it was not imposed by personal sin, but by His assumption

of our nature, which rendered it necessary that he give such an exemplification of holiness, and such a symbolical expression of it, as would be agreeable to the mind of God and the requirements of an apostate race. Baptism cannot be set aside without contemning the Divine authority, and practically treating the amalgamation of God with humanity as a trivial thing.—Much is said at present of impeaching the president of the United States, and although the demeanor of our chief magistrate is so palpably censurable, it is allowed on all hands that his impeachment would be a perilous measure. But you dare to impeach the wisdom and goodness of Jehovah, the Sovereign of the universe. He has commanded all his followers to be baptized, Matth. 28: 19, Mark 16: 16, and has Himself submitted to the rite he has enjoined on others. But despite the authority and example of Jesus, you contend that sprinkling is not only preferable, but you even array yourself so positively against the Lord as to affirm that no other mode is grounded in the truth of the Gospel. We have shown in the course of our remarks, that repentance, faith, confession of sin, and reliance on the merits of the Messiah, were concomitants of John's baptism.—We have seen, moreover, that Christ submitted to this rite in the same form it was administered to others, thus indicating the absolute requisition of these preliminaries to the validity of the ordinance. In the face of all this, will you still maintain that the sacramental water must be applied when no repentance is needed, when no faith can be exercised, and no confession of sin can be made? One cannot help being "troubled in spirit," and "being in an agony," at the ruthless assaults that are made on the word of God, by such as "follow cunningly-devised fables," and substitute human devices for Divine institutions. The impeachment of the president is mere child's play, compared with the dethronement of Jesus which those are guilty of who "reject the counsel of God," Luke 7: 30, and follow instead "the traditions of men."

There can be but one mode that has Divine authority. If Christ were offered to you in any other embodiment that the one set forth in the Gorpel, would you feel at liberty to accept the offer? were salvation proposed to you as a Divine incarnation in the form of "birds and fourfooted beasts and creeping things," (Rom. 1:23.) would you not recoil with abhorrence from the proposal? The one form of incarnate Deity is our life. It is this that the Holy Ghost employs in our regeneration. Our new birth is a deep, radical, total work as to character, and baptism is its symbold. If you can empty the ocean with a spoon then you can also represent regeneratin by sprinkling. If you substitute sprinkling for immersion, you may also go back a step and deny your need of a total renovation by the Holy Spirit, and then another step and reject the reality of the incarnation and the supernatural death on the Cross.—These things go together. It can no more be shown that more than "one baptism" is acceptable to God, than that the death of Peter or John instead of Christ would have been an atonement for our sins. And sprinkling is no more baptism than your blood is the same as Christ's in relation to our recovery from the ruins of the fall. We are buried in baptism. Rom 6:4. When your babe was sprinkled you called it baptism. Soon after it died and was deposited in the tomb. If the sexton had sprinkled a few grains of earth on the coffin, and then went his way, saying the child is buried, would you have been satisfied? Would you not with your own hands have given it decent interment rather than leave it thus exposed? But if we are buried by baptism, and a few drops will answer the purpose, why not also call it a burial when a handful of earth is sprinkled over a corpse? your dissatisfaction is the one case, shows that your view of baptism is not only destitute of scriptural support, but repugnant to the instincts of human nature.

"Think on these things," Phil. 4: 8, for they are "true, honest, just, lovely, and of good report." When God says "repent," down upon your knees. When He says "believe," lay "hold on eternal life." When He utters His mandate, "be baptized," confer not with flesh and blood, but imitate the example of Jesus by descending into the stream, and being "buried by baptism into death," and you will have "the answer of a good conscience," and the approbation of Heaven. Mark 1: 9, 10, 11. Rom 6: 4. 1 Pet. 3: 21.

C. H. BALSBAUGH.

Four Impossible Things.

First, to escape trouble by running away from duty. Jonah once made the experiment, but soon found him self where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

Third, to form an independent character except when thrown upon individual resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; put away from its protectors, and the first blast will overcome it. But the same tree, growing in the open field, where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

Fourth, to be a growing man when you look to your post for influene, instead of bringing influence to your post. Therefore, prefer to climb up hill with difficulty, than to roll down with inglorious ease.

If you don't open the door to the devil he goes away.

For the Companion.

Golden Gems.—No. 1.

"Behold, now is the accepted time; behold now is the day of salvation." 2 Cor. 6: 2.

This "now" may be considered in a threefold period of time as the only privilege to salvation. The first "now" takes in the whole period of the gospel dispensation, or the duration of the mediatorial reign of Christ. He is now exalted to be a Prince and a Savior, to give repentance and remission of sins.—He introduced our services to his Father, and while we are reconciled to God by his death, we are saved by his life. For he is now living a life of office as well as of glory. This period has already continued upwards of eighteen hundred years, and may continue longer yet than some of us imagine. It is delightful to think that we have the same privilege granted to us, as those who have lived in the primitive ages of christianity. Upon condition of serving him faithfully during his mediatorial reign, he is the same to-day, yesterday, and forever." The second "now" takes in the period of our lives. As a direct personal application, our season is far less lengthened, and *very* uncertain as to its end. At death the decrees of heaven have gone forth, that "time shall be no longer." The redemption of the soul is precious, and after our present state ceaseth forever. If there be hope to persons then, it has not pleased the Almighty to directly reveal it, and is among the reserves of Divine goodness. The third "now" takes in every period peculiarly favorable to religion, or the reception of his holy influences.—Youth is such a period. Their hearts are not yet hardened, their consciences are not yet seared as with a hot iron, their memories are yet retentive and in full vigor, their affections are yet tender and warm, and their strength is yet firm and active. In youth, life is fresh, nature is inviting—hence, the wise say, "Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Affliction is also such a period. It matters not from whence our troubles arise; they are designed for our profit. It is written, "in their afflictions they will seek me early." In hearing and reading the Gospel of Jesus Christ, is another such a period. The conscience will be awakened and strongly impressed under such circumstances. Felix trembled thus, and many after him. Did you not often spurn the spirit of conviction and try to ease your conscience again? Beware! how you trifle with the Spirit of God!—Remember, God says, "*My Spirit will not always strive with man.*" "If the righteous scarcely be saved, where shall the ungodly and sinner appear." "Behold *now* is the accepted time; behold, *now* is the day of salvation"

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

Lyceums.

In No. 3. Vol. 4 of the *Companion* is an article with the above heading, by Brother J. Sell, intended to discuss the opposite side of this question presented by us some time ago. As his article contained several important errors and misrepresentations, we feel that we owe it to the cause of truth to reply.—Yet we believe his errors were entirely unintentional—in fact, we think he was even actuated by a laudable motive and when he has properly investigated the subject, will agree with us.

In the first place he says "There is a mode of reasoning extant in the world hard to refute" and "With the same manner of reasoning we could prove almost anything." In this we think he is mistaken, and hold that it is not *the mode of reasoning*, but *the best arguments* that that will convince men; that truth left to grapple with error will always prove victorious if placed on equal terms. If truth were not stronger than error, the doctrine of Christ were long since dead. But thanks to God that truth was brought from heaven by his Son who defended and established it in debating with the Scribes and Pharisees on which account it comes to us enshrined in a double halo of glory. For as the diamond sparkles more brightly by being rubbed, and gold becomes purer by passing through the fire, so truth becomes the clearer by being investigated and discussed.

Secondly, he represents lyceums as being resorts intended to foster pride. This is *mis-representing* them, and more easily said than proved. He does not even venture a single proof in favor of his assertion. Before he can prove that they foster pride he must show that the world would be less proud if they did not exist. He must prove that the fop who always lacked brains and made it up in selfconceit, owes his misfortune to the lyceum. He must prove that the farmers and mechanics who attend in their shirt sleeves and coarse boots do so out of pride.

In the third place he confounds he lyceum with the church and, seems to find fault because it does not do her work. On the same principle he might fault the miller for not doing the work of the carpenter. The lyceum is not a church but a school intending to do its own work leaving the church to do hers, but expects equal charity from her. It has the characteristics of the school and is governed by the same principles.—Every recitation in spelling or Arithmetic in which the pupils at first entertain different views as to the orthography of a word or the result of a problem is but an exercise of a lyceum—the teacher acting as moderator; and to condemn the lyceum is to condemn every school in the land.

Fourthly, we are represented as placing lyceums in the same category with hotels, vendues & similar places of resort. Be it far from us that we should ever put the former where the mind is trained to seek after truth—on a level with the latter where only the senses are gratified and often the worst passions are indulged. Our object was not to draw a comparison between

the places, but to rebuke the practice which some persons have of loudly condemning those who attend lyceums—who thus strain at gnats and swallow camels. Oh how much those could learn from Christ's parable of the beam in the eye.

Fifthly he quotes our question, "Is debating wrong?" and adds "We honestly conclude it is."—How is the brother going to justify himself in doing the very thing which he declared to all the readers of the *Companion* to be *wrong*? Yet at the very same time he is debating the subject of lyceums with his Brother S. Besides he brings a serious charge against Paul, see Acts 9, 29; 17: 17; against Stephen Acts 7: 9 and many others. Bro. James seems to think lyceums only aim to make its members disagree, whereas their object is the very apposite, namely, to examine the different opinions and reconcile them. This fact rather suggests the idea that Brother James has not extensively investigated either the aim or practice of lyceums

Sixthly, he seems to deny our assertion that practising to speak improves one in speaking and has chosen as his witness a young novel reader. The brother must not think hard of us when we don't have much confidence in his witness, since novels tell what is not true and those who read them much may fall in the same habit. "Practice makes perfect" is an old adage and will apply here, and also learning to speak at lyceums. But his greatest error lies in this that his hypothesis is unsound, hence his conclusion must be wrong. He represents the novel reader as saying that reading novels prepares one to speak, and consequently to preach the gospel. This is a species of logic we have not yet learned, and a branch of metaphysical reasoning we have not yet studied, namely: that practising one thing will make one proficient in another. When he contends that reading makes a speaker it is the same as to say that learning to peg shoes makes a good typesetter, or learning to farm makes a good carpenter. While *we* hold that a man improves only in that which he practices and in that he *does* improve under proper circumstances. We contend that reading makes a reader and speaking makes a speaker in proportion as the material is good.

I am not to be understood that learning to speak is all that is necessary to make a good preacher for that requires a converted soul and a knowledge of the scriptures besides. The speaker is only the gun, that which is spoken represents the ball and powder; it matters not how good these may be if the gun is defective, it will miss its mark so it matters not how much a man may know about the scriptures, if he can not present it properly to others, it will edify none but himself.

Volumes might yet be written but I forbear and say as we do at lyceums. "I move that the discussion closes," unless Brother James has changed his mind and thinks discussion is right after all and continues the debate.

I will only add, Brother James, I have long since learned to discuss such questions at lyceums without my spirit being in the least ruffled, and allow me to assure you my personal regard for you and brotherly love has not suffered in the least and I remain as ever,

Your brother in Christ.

S. Z. SHARP.

Millersville, Pa.

Answer to Query in No. 3.

THE AUTHORITY WOMEN HAVE TO SPEAK.

It appeaas from reading the scripture and history that it was the custom in the days of the apostles for the hearers to question their teachers; which is evident from the reading of 1. Cor. 14: 35, first part. So there is a time when it would be a shame for women to be speaking in the churches, (i.e: married women.) but Paul did not extend that to the unmarried.

Christ is the head of man, and man wants to proclaim what he learns; and it is his duty: and women have as good right to give an "answer of the hope within them" as men have, so that she does not "usurp authority over the man," in church govenment. Read, Joel 2: 28. Acts. 2: 16, 18, and see upon whom the spirit was to be poured out in the latter days, and what they were to do; remmbering that disobediance will be punished. In Acts. 21: 8, 9, we have an account of four daughters that prohesied.

Directions were given to the Corinthin church how men and women should be adorned when praying or prophesying. I would here ask the querist; whether we would act with wisdom in demanding woman to cover their heads when praying or prophesying and then prohibit them from prophesying? Prophesying means preaching to the church. So says Paul 1 Cor. 14: 15. and Paul to Romans calls certain woman, laborers or workers in the Gospel: and in the Philippians laborers in the gospel, and their names are in the Book of Life. Woman published the first news after Christ's resurrection. In short Miriam Prophesied and sang praises to Jehovah. Debora prophesied. So did Huldah. Anna the prophetess "spake of the infant Messiah."

Wm. SADLER.

Nankin, Ohio.

Miraculous Gifts.

The following is from a correspondent to the *Morning Star*, as "a few suggestions" to a writer who had made some inquiries on the above subject. His remarks are so pointed and practical that we insert them for the benefit of any of our readers who may be interested in the same subject:—

It certainly is the duty and privilege of the church to be much nearer Christ than it now is, and to have more spiritual power than it now possesses. There has been a terrible apostasy, and there must be a great reform before the church shall go forth leaning upon her Beloved, clear as the sun, fair as the moon and terrible as an army with banners.

But I would add a word of caution to such readers as may suppose that the day of miracles has not really passed.

1. It would be unsafe for a mod. ern apostle, who dare not preach until the world gives a bond to secure his maintenance, to attempt to "feed a multitude of five thousand on five small loaves."

2. It would be positively risky, to say the least, for one who dares not attempt to preach without a manuscript before him to "raise the dead."

3. The D. D. who had to spend seven years in close study and one in foreign travel before he could preach Christ crucified would become superannuated before he became proficient in miraculous attainments; therefore he had not begin.

4. It would be extremely unwise in any one to attempt to play the prophet until well acquainted with the first principles of Christian duty so clearly defined in the book which will *thoroughly furnish* to all good works.

5. The gift of tongues is still retained by too many,—a tongue for praising God in meeting and another for speaking very contrary thing out of meeting; this, however, is not miraculous.

6. If some modern disciples should attempt to cast out the kind of devils which can be cast out only by prayer and fasting they would fail, unless circumlocution, prolixity, praying for everything in heaven above and the earth beneath, would stand in lieu of faith.

7. If miraculous powers were now in the church, too many, like Simon, the sorcerer, would be disposed to employ them in making money rather than in saving souls.

8. It might be unsafe for that disciples to to attempt to open the eyes of the blind, who cannot keep his own eyes open in the house of God.

9. It would be perfectly safe for disciples now-a-days to "cast out" evil thoughts and desires from their own hearts, evil publications from their libraries, and, from the house of God such as make it a play-house or gambling saloon.

10. If it should be thought expedient to establish an insitution for imparting to young men miraculous gifts, it seems to me that we should wait until times are easier, for we can hardly establish a prayer meeting in a back neighborhood without calling on the denomination for "funds" to sustain it, and our treasury is rather low.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 11, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Henry: Please give notice through the *Companion* of the following:

On the 22nd of November a man woman and child, being heavily ladened with carpet bags, budgets, and divers bundles, apparently nigh overdone with fatigue, and rather in much need of water wherewith to wash and be clean, called upon me for quarters, and information of a man (so he said) living in this (Fayette Co., Pa.,) a Deacon brother, named Samuel Rails, who (as he stated) left the Shenandoah Valley Shenandoah Co., Va., during the war. He also being a brother-in law to this strolling family. Now the truth of the matter is simply this: They are, as we are able to show, obtaining money under false pretences. He letters his name SAMUEL N. ELSRODE; his wife's Eliza J. Elsrode. He purposes to pass himself as a minister in our fraternity, and she a member too. Says that prior to the war he was a Methodist minister; even now among Methodists he shows his credentials as a Methodist family, and even anything the people are where he lodges. He has a soldier coat cut in form of the Brethrens', but it appears *brassy* indeed. She wears with us a very plain muslin cap,—but spoils it all with hoop skirts!—He is well versed in the Scriptures, enough so at least to deceive. He holds a letter from the brethren in Lagrange Co., Ind., signed by Eld. ——— Ober, and others, though none from Shenandoah Co., Va., where he was baptized, as he said. But see *Companion*, Vol. 2, No. 33, Aug. 21, where his name is Dr. Samuel Elsworth, now Samuel N. *Elsrode*. He speaks ordinary dutch language tolerably well, is about 5 feet 10 inches in height, slender body; shifts his hair to suit company; of light, dusky color, small featured, a greenish brown eye; yellowish beard. He says the government furnishes him with back pay, has spent $2300 for medical treatment. Says he was poisened by eating bread mixed with arsenic, (white), and takes three times a day about the size of a small walnut of what he calls *yatah*, a deadly poison, but I pronounce it crude opium, and in all respects it puts him under a narcotic influence.

In all the eclectic practice there is no such named poison as "yatah," nor any similar term in their voluminous dispensatory. He surely is an "*opium eater*" in the largest sense, and even with "the back pay" from Government after being hospitably entertained for over 2 days he begged for 20, 10, 5, or only one dollar, or anything that I could give him of a portable nature. The physician here can testify that he enquired for opium and for nothing else, and what he bought he never paid for. This "yatah" man should be cautiously watched throughout the whole brotherhood, and in no case should he be charitably succored under name as a brother and preacher in our brotherhood.

By order of the Church,

JOS. I. COVER.

New Geneva, Pa.

BRIDGEWATER, VA., Jan. 28th, 1868.

Brother Henry; As much has been said in reference to the Missionary Cause, pro and con, I will give you a little description of our mission in Va., in spreading the Gospel, for which we claim to have the example of the Apostles, to preach as we go, and not go and not preach. By preach as we go, I mean not to pass a large space of country where a brother's voice was

never heard, to some distant land, while at the same time much nearer the brethren much good could be done, and the same time have the influence of the church, which I consider a great auxiliary in establishing the order of the brethren. Before the war we commenced with a fine prospect of doing good in many places where the Brethren never have been heard, but during the war very little was done. But since its close we commenced again, in adjoining counties west of us. Distance from us from 30 to one hundred miles and upward. As the result of our labors for the year just passed, 54 were received by baptism, while at home in the immediate church we received 23, making in all 77 persons, and many are the calls that we were unable to fill, and some of the Brethren were gone nearly all their time. Now I ask, is not this the case in many places near the Brethren Why not commence right there. I see no use of going hundreds of miles to do a thing that I can do nearer at home, with much less expense. I do not wish to be understood that brethren from a distance should not come to us or travel among the churches. We want them to come, and we think it is very edifying to the members. And while there are many zealous and sacrificing brethren, we nead many more. O! pray the Lord that he may send many more, for the harvest is great and the laborers are few.

DANIEL THOMAS.

Beaver Creek, Va.

SAND BROOK, N. J., }
JAN. 24th, 1868. }

Brother Holsinger; Thinking that the brethern might be benefited by hearing from us through the columns of your paper I, send this short epistle to inform them, that we have had an extra meeting at the Hemlock Church, Hunterdon County, New Jersy: The ministering brethren present were Eld. I. Poulson. J. Hoppock, and myself. The Lord blessed us with a great outpouring of the Holy Spirit, and eighteen precious souls came forward and united themselves with the church. We bless the Lord for his goodness toward us by pouring out his Holy Spirit in our midst. O may the Lord bless his cause every where to the converting of many souls, and that, whilst it is called to-day, before the night of death shall come.

I remain your brother and fellow laborer in the Lord.

Eld. R. R. HYDE.

Brother Henry; In *Companion*, No. 1, present Volume, I see a mistake in regard to the price of a homestead, which I wish to correct. A homestead costs $15.00. The contrast is too great between $1500 and $15.00 to let it pass without correction.

S. A. HONBERGER.

Fontenelle, Neb.

Change of Address.

Brother Henry; You will please change my address from Saxton, Pa., to Fontenelle, Washington Co., Neb.

We left Saxton on the 27th of Jan., and arrived in Fremont, Neb., where we were met by brother S. A. Honberger, and conveyed to his residence 5½ miles North of Fontenelle. So far as we have seen we are well pleased with the country, and expect to locate here. We feel thankful to God for his protection extended over us on our journey.—This leaves us in usual good health.

Yours in love,

D. O. BRUMBAUGH.

Fontenelle, Neb., Feb. 3, '68.

Announcements.

Brother Henry; Please publish through the *Companion*, that our District Council Meeting for this part of the Valley of Virginia has been appointed on the 17th and 18th days of April next, at Green Mt. Meeting-house, Rockingham County Va. We invite all who can, to be with us on that occation.

Yours in christian love.

JACOB MILLER.

To our Correspondents.

Geo. W. Gibson. Your papers were sent regularly since you sent your name.

John D. Wallis. Your subscription for Vol. 3 is paid.

J.B. Landis. Where is Emanuel Clingenpeel's paper sent now.

Editorial Observations.

On pages 406 and 407, vol. 3, bro. P. H. Beaver says: "Two deacons were elected, the one was Wm. R. Moore, a worthy brother, and the other we cannot even name, much less praise." Now some of our correspondents complain that we admit such partiality: praising one brother and disparaging another whom the church has esteemed worthy of equal honors. They think we should not allow any brother thus to slander another. But the truth of the matter is, brother Beaver bears the nameless deacon no ill will; in fact we will venture that he loves him fully as well as any other man living. Brother Beaver is modest, and withal, judging from his letters, naturally very strongly inclined to facetiousness; consequently even in his religious intercourse an occasional outbreak of good humor will escape. The deacon whom he could not name or praise was himself. We inferred this, and we think almost any one should have so understood it. It is very uncharitable to put the worst construction on a man's language. Always put the best on it, and you will be less liable to misunderstand him.

Wanted.

We want about 200 new subscribers to begin with the present volume, to be furnished with back numbers, and to pay cash in advance.—We have about that amount of back numbers and should be pleased to dispose of them.

We want our last years subscriptions settled, if possible. There are over $200 due us, which would come very convenient at the present. Of course we do not expect to enforce payment; we only wish to know

what we may expect, and what is hopeless. If you cannot pay say so: if you will not let us know, that we may ascertain our financial standing.

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Jonah Berkley.

List of moneys received, for subscription to the *Companion*, since our last.

Where no amount accompanies the name, 1.50 is implied.

E Horn, Rossville, Ohio. S Grabill, Ladoga, Ind. O Snowberger, Quincy, Pa., 75 cts. H H Peuffner, Hittsdale, Pa., 75 cents. J L Miller, J Berkley, A H Walker, Gephartsburg Pa. E Welbaum, Brooklin, Ohio. H Trimmer, Mt Pleasant Pa. A Hochstetler Summit Mills Pa. T H Betebenner Polo Ill. E Toms Mt Morris, Ill. Mary Kinsel, McVeytown Pa D Butterbaugh, Lanark, Ill. J Long N Bohuner, Pioneer, Ohio. C Sheller New Guilford Pa. D Sheller Marion Pa. D Willis, Ashland Ohio. J G Snyder, Philada Pa. I L Eshleman, Covington Ohio.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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VOLUME IV. TYRONE CITY, PA., TUESDAY, FEB. 18th, 1868. Number 7.

For the Companion.

Devotion.

Far above this world's commotion,
Where the holy angels dwell;
I would fix my heart's devotion,
And my song with rapture swell:
Where, with golden harps, forever,
On the sea of Hyaline,
Saints and angels dwell together,
Hymning praises all divine.

There would I collect a treasure,
That will never fade away,
But will yield abundant pleasure,
To enjoy in endless day.
All our trials and afflictions,
Which we here with patience bear,
Change to joyful benedictions
To increase our treasures there.

O, had I Job-like patience,
That I might all ills endure,
And, like him, o'ercome temptations
My salvation to procure.
Then I'd mount and sing victorious,
Over all this earthly frame
Till I reach that heaven glorious,
Ever to enjoy the same.

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Remember the Poor.

"For ye have the poor always with you." St. Matthew.

There is a vast amount of misery and wretchedness in this old worn-out world in which it is our sad lot to live, and it appears to have been the case in all ages past, from the remotest periods of antiquity, to the present. While a small minority of the inhabitants of earth live in ease and affluence, and have always at their command the good gifts of God, a large, very large majority are constantly struggling to secure the simplest, coarsest necessaries of life. A large and still increasing proportion of our fellow-creatures, our brethren by flesh and blood, being of the house and lineage of Adam, are born to no inheritance but want and misery. Their bodies, wasted with care and trouble, are pitiful prison houses for a still more wretched soul, for misery and crime often go hand in hand like twin sisters. It certainly is a sad and melancholy theme for contemplation.—We shudder and shrink from the mournful picture and often impiously arraign the wisdom and goodness of God for the apparent partiality exercised in the distribution of His precious gifts.

For example we have the Rothchilds of England, the Astors and Stewarts of America, with their countless thousands of gold, while Ireland, Poland, Spain, Germany, Russia, India, China, Siberia, Africa, the Americas, with the Islands of the seas, &c.; with their oppressed, down-trodden, wretched, miserable, degraded, squalid, ignorant millions; yet in all this God is eminently just, but we, in our human nature, cannot see it.

Time will surely vindicate the justice of the government of our Supreme Ruler.

It seems to be the disposition of our corrupted, fallen nature to oppress, in some shape or other the poor and helpless. It has been so in all ages. This oppression is often inflicted by conscientious persons when they are not aware of it. They exact the highest rates for that which they sell, and pay the lowest prices for the services of the laborers. In this we are supported by custom, but custom is not to control the actions of the christian. It is opposed to Christ, and therefore, we should be opposed to it.

That which is liberal to the rich is oppressive and illiberal to the poor, hence we should wisely discriminate between them.

But, as it was the object of the Lord Jesus to correct all the evils that afflict the human state, He devoted special attention to this class of evils. He initiated the grand movement of redemption by exhibiting his sympathy for the poor. It was the first act of his incarnation life to encourage them, and he never in precept or example forgot the friendless. He was born in a manger, of a virgin too poor to offer the accustomed sacrifice save that offering provided for the poorest, and through his whole life he had not where to lay his head; and as He whom we profess to follow has made our duty so plain by both precept and example, it is to be expected that the virtue of benevolence and charity, and kindness to the forsaken and friendless, and substantial sympathy for the needy, will be pre-eminently exhibited in our character. It is expected that a people like us, who wash one anothers' feet, who salute each other with the holy kiss, practice and advocate non-conformity to the world, and in every thing try to obey the commands of the Savior, will take especial care that all cases of charity within their reach will meet with prompt and willing attention. We should earnestly exert ourselves to escape the condemnation of those that pay tithes of Mint, Rue, Anise, and Cummin, and neglect the weightier matters of the law.

It will avail us nothing whatever to observe with such scrupulous exactness, the ordinances of the church, if we neglect to minister under every circumstance to the wants of our less favored fellows. Even were we to give our bodies to be burned it would profit us nothing if we had not charity in every sense of the word. We thus would lose a martyr's crown for the sake of a few paltry dollars. We would evince the disposition to serve God in all things where it did not cost too much. How can we reconcile the conflicting characters of an uncharitable christian? I think it is a burlesque on the christian religion to profess to be its devotee, and yet be without benevolence. It is a miserable cheat. It is chaff. It is dross. Benevolence is the very soul of our holy religion. It is the

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On the sea of Hyaline,
Saints and angels dwell together,
Hymning praises all divine.

There would I collect a treasure,
That will never fade away,
But will yield abundant pleasure,
To enjoy in endless day.
All our trials and afflictions,
Which we here with patience bear,
Change to joyful benedictions
To increase our treasures there.

O, had I Job-like patience,
That I might all ills endure,
And, like him, o'ercome temptations
My salvation to procure.
Then I'd mount and sing victorious,
Over all this earthly frame
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essence of the pure in heart. How many of our fellow-worshippers will lose the way to Heaven by neglecting their duty to the poor? But the rich often apologise for their inattention to this duty by accusing the poor of improvidence and indolence, and claim that the abundance they possess in food and clothing, houses and land, is the result of their own industry and economy. They are very ready, like Nebuchadnezzar of old, to survey their possessions and exclaim with him "is not this the work of my hands."

Ah, brethren! remember Nebuchadnezzar's curse. Let all ascribe their success in life to the benign favor of God, for we are in his hands as clay in the hands of the potter, and let us never fail to appropriate his blessings as he directs us. We must not consider that we possess anything in our own right. We are merely to act as agents for the great land-lord, for he, as such, has left us full and explicit instructions how to dispose of these things. We however, are to exercise great wisdom in executing the duties of our agency. The benevolent fund belongs alone to the afflicted, the maimed, the blind, widows and orphans, who have not the power to supply themselves with provisions necessary for their comfort and existence. The improvident and indolent have no claim upon it, for, were we to contribute to their wants we would reverse and nulify the great law that "from the sweat of our face are we to eat bread." *I ask what right, either moral, legal, or religious, has he who passes his time in slothfulness to the fund that belongs exclusively to the helpless? None.*

Again, how often we sit down to meat with our boards covered with the rich fruits of earth, and after a few hurried, thoughtless, meaningless words uttered in thanksgiving, we eat until we are filled, and never bestow a thought on the empty tables of our poor, widowed, orphaned neighbors around us. We are always clad in harmony with the changing seasons, and our luxurious beds are weighed down with their burden of furnishings, while the poor sit shivering around their cheerless fire, the cold, freezing blasts of winter drive recklessly unchecked through their rickety huts, and they walk to and fro clad in the scanty habiliments of poverty, praying Heaven for the genial smiles of the Summer's sun, and the fruits of the Summer season. Oh! how dreadful the curses and reproaches of the poor. Who can stand before the judgment seat and hear their bitter accusations? Many a wretched soul will be weighed and borne to the nethermost depths of the bottomless pit, by the tears and sighs and groans of the helpless and friendless, while the truly charitable and benevolent will sit in the seats of honor and happiness in the Fathers house. *Oh! Remember the poor.*

D. C. MOOMAW.

Clover Dale, Va.

For the Companion.

Death is not an uncommon event,

But to the living it is full of mystery. Our brother, Daniel Shively, aged 89 years, 11 months, and 18 days, left us on the 21st inst., in hope of a blessed immortality beyond the grave. He was so kind, so loved—so virtuous. But regardless of every circumstance, and every consideration which would lead us to retain him here, death has taken him away. Every night some pillow is wet with tears, and every day some heart throbs and bleeds. "It is appointed unto men once to die," and that appointment has spread dismay and terror through every lane and avenue of life. The pale horse, with death for its rider, has broken loose from its confinement, and is now trampling with iron hoof over the loveliness of the domestic circle. No place, no man, no condition is exempt from its intrusive awfulness. It is useless to fly from the destroyer. He will find you amid the storms and tempests of our own land—he will follow you to other climes, and cut you down in the midst of friends or foes. The awfulness, terror, and triumph of death arises, first, *from the alarming uncertainty of the future state.* Death has been styled "a leap in the dark." Had some adventurous traveler entered into the grave—explored its unknown recesses, a new aspect would be given to the whole subject. But as the pilgrim enters the grave, the door of the sepulchre closes behind him and he never returns.

Philosophy with her sages, her pondrous volumes and long array of names. History with her full pages and romantic realities, never have cast out one gleam of light upon the grave. Death seems to act without law, governed by no principle unless that principle be to create as much confusion as possible.—It goes not only to the dens of infamy, haunts of woe and abodes of crime and wretchedness. Death, with its present forms of terror and dismay, would not have been God's minister to lead his children home to heaven. But sin introduced death into the world—unlocked the gates of the bottomless pit and turned into the world this enemy of God which is the last which he will destroy. Now to just such an extent as we are connected with sin, is death to be dreaded. All his lifetime the sinner ic "subject to bondage." Woe, woe unto that man who dies without a preparation. "But when we contemplate the victory over death and the grave, the awfulness of death may be removed. But what is it that bears up the christian, in every age and every clime. What magic power is it that can thus triumph over the infirmities of our nature, and break down death even at the mouth of the sepulchre I answer a preparation to meeet death. This consists, first in a vital union to Christ. Out of Christ there is no reconciliation. The Father stands robed in the violated law; inapproachable in his holy abhorence of sin. Out of Christ He is a consuming fire. If the sinner dies while he stands in this relation to God he has nothing to sustain him in death, every attribute of God is arrayed against him. Many christians, who in reality have a part in religion and appear truly to be the children of God, are like the impenitent, "all their life time are subject to bondage." Their natu-

ral dispositions, their habits of thinking, their peculiar temperaments connected with the world without, as the heart within keeps them bowed down like a bulrush." They take the hand of Jesus and go forth, yet doubting his ability to save or lead them, and when the Jordon, rolling furiously, breaks upon their ears and they remember that this is death, they take their hand from Jesus and cling to earth. The best remedy for this is a clear hope. An evidence clear, a hope strong, a prospect bright. It is impossible for a christian to view the approach of death with calmness, if he continues buried up in the perplexities of the world. Christ, Faith, and Holiness, are the mystic words which dissolve the shades of death. Christ the effect, procuring cause; faith the instrument, holiness the result. If Christ be not formed within the hope of glory. If faith does not point backward to the cross and forward to the crown, if obedience does not "to will and to do," within us death still has dominion over us.—But in case we are "born of water and of the spirit," having a full assurance of hope, a holy life. Possess these and death is vanquished and the christian is victor. The consolation which I would offer to the afflicted relatives, (above referred to) is the blessed assurance that "our brother shall rise again."—There is to be a resurrection.—"Though he be dead yet shall he live." As the sun goes out in darkness, and the last star fades away from the heavens, an angel from the throne of God will gather the scattered dust, and reanimate it with new life and beauty. The body may die but the spirit will live on.

JNO. NICHOLSON.

Moultrie Station, Ohio.

For the Companion.

Remarks on Matthew. 13 : 44.

IN REPLY TO BROTHER ULLERY.

I will give you my understanding of the above scripture.

In the above text, the Savior compares his kingdom to a treasure hidden in a field which a man found, and after concealing it again, he went and sold all he had and bought the field. This world is the field, and the religion of Jesus, is the treasure and the true seeker of Christ is the man who found the treasure.

If we are so fortunate as to find this treasure, we should be willing to make every sacrifice to obtain and retain this pearl of great price. Notwithstanding the man found the treasure he could not claim it as his until he went and saw upon what terms the field could be bought, and then purchased it and secured the treasure. It would have been robbing for him to have taken the treasure without first consulting the land lord, for it was found upon the land of another. So with religion we may find it, but we cannot lay legal claim to it (though many do) until we go and consult Jesus and (search the scriptures) see upon what terms it is to be procured and then carry out those terms as laid down in his word.

Tens of thousands of our day profess to have found the treasure and are not willing to consult the land lord but say we have found the treasure and it is ours, and take it by force. Deluded Souls; the Lord of this treasure must be consulted and obeyed, or we never can get a lawful claim, and of course will do us no good. But the man in the text was honest and determined if it should cost him the whole world, he would buy the field (obey the laws of Jesus) and thus secure this great treasure (the great consolation arising from a consciousness of having obeyed his laws) but not without first concealing his treasures. The man was doubtless afraid if he did not conceal the treasure that while he was negotiating for a purchase, some one would come and take it away.

We are to be very careful of this treasure (religion) and see that no man take our crown, and after we have complied with all the stipulations of our Lord, we then will be as a city set on a hill, not to be hid, and as a candle on the table, &c.—There is no doubt in my mind that the religion of Jesus is as much concealed or hidden from the world, as the treasure was in the field, and it is our duty to dig and toil by searching the Scriptures, and after coming to a knowledge of the truth, to obey the same and not dictate to God and say this command is not essential, and that one is of no account, &c. Oh let us be very careful that we are not found robbing God, that we are not found taking this treasure without consulting the Lord of the land.

If we will take this treasure out of the field without consulting God, it will do us no good in the Judgment. For "I will say unto them, depart from me ye cursed, I never knew you," &c. "Blessed are they who do the commandments, for they shall have a right to the tree of life."

Obeying the commandments of our Lord and Savior Jesus Christ is the lawful purchase of the field, and consequently the treasure (religion, Joy and peace in the Holy Ghost), will be ours, also, if faithful. Therefore, "the kingdom of heaven is like to a treasure hidden in the field, which a man found and concealed; and for joy thereof he goes and sells all that he has and buys that field." Matth. 13 : 44.

ASA WARD.

Sykesville, Md.

"BEAUTIFUL RIVER."—Sabbath day is the beautiful river in the of Time. The other days are troubled streams, whose angry waters are disturbed by the countless crafts that float upon them; but the pure river, Sabbath flows on the Eternal Rest, chanting the sublime music of the silent, throbbing spheres and timed by the pulsations of the Everlasting Life. Beautiful river Sabbath, glide on! Bear forth on thy boon the poor, tired spirit to the rest which it seeks, and the weary, watching soul to endless rest.

DO NOT hastily conclude that your undertaking is acceptable to God because he allowed you to proceed without interuption for a time. He suffered the builders of Babel to poceed far, before he confounded and dispised them.

For the Companion.

Ministry—Educated.

I am as a general thing, opposed to public controversies, as they too often engender strife and ill will; but as brother J. L. Forney, in No. 45 of Vol. 3, has replied to my previous article under the above heading in a christian spirit. I feel disposed, in a spirit of love to the brother, to make a few remarks upon the subject as it seems there were some wrong inferences drawn. Were not this the case I should have remained silent.

I certainly did draw the idea—and yet think I had reasons to do so—from the brother's first article, that men would "expect," and who "intended" to preach the gospel, should be educated to that end before they were propperly called to the work. As it appears he meant no such thing, I humbly wish to be excused for the error.

On the other hand I did not say our "highly educated ministers" did not keep in their proper sphere.—Neither did I wish to convey the idea that a high state of mental culture in our ministers would have a detracting influence, if properly made use of.

In speaking of the "restless spirit of progression," I by no means intended to make it alone applicable to so narrow a compass as the missionary cause, but wished the inference to be drawn from that phrase to all and everything that is incompatible with the "old land marks." By the term "land marks" I mean the lines as drawn in the Divine Oracles of God; which says, "thus far thou shalt go but no further." And the term will apply to the rules of the "old brethren," so far as they are in harmony with the word of God.

The brother thinks that not "conservatism," that will hold fast to "old land marks" under existing circumstances. Applying, as I presume he does, the term to the regulations of the church, it will be a question of argument. But to apply it to the apostolic order we for one are not willing to say, "let go" *under any circumstances*. We know this is an age of improvement in arts and sciences, and we may, in many respects, adopt them, but in the science of religion who has the authority to change any of the characteristics that belong to that God-ordained system. It is perfect. And if there are any principles belonging to that religious rule of Divine origin that we, as the representatives of the Lord's holy church, have not made use of for the furtherance of the adopting principles of the gospel to a world lying in sin, it is time those principles were brought into use, that the renovating influence of the whole Gospel may be brought to bear as a mighty engine of God's power unto salvation

In all our efforts for the promotion of true religion let us be careful lest we hinder the Gospel." Philosophy and science unless it be of the Bible, may lead us astray when used as a key to unlock the meaning of God's word. *Idealism* and *Latitudinarianism* should be avoided, as they are too much used these days as a means of trying to solve the problem of the Gospel.

I may be considered too orthodox in my opinions, but my earnest desire is that the Church may be "espoused to one husband, and presented as a chaste virgin to Christ." I have the same fears Paul had of the Corinthian church when he says,—"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

J. S. FLORY.

Selected for the Companion.

Startling Facts.

1. You are liable to be summonmoned at any moment into the presence of your Maker. This day may be your last on earth. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. 27 : 1.

2. The moment death visits you, your condition becomes fixed and unalterable. Your state shall then be that of inconceivable bliss, or of unuterable anguish and misery—that of eternal glory or everlasting punishment.

3. The present state of your heart shows which would be your condition forever, were you this moment, whilst you read this paper, ushered into the presence of God. Does the love of God or of self fill it? Does the love of the world or of Christ actuate you? Have you found redemption through his blood? Are your "sins forgiven for his name's sake?" Are you "a new creature in Christ Jesus?" Have "old things passed away," and are "all things become new?"

4. You are now either saved or unsaved—a believer or an unbeliever in Jesus. You are either justified or condemned, guilty or forgiven, in the sight of God. You are either alive in Christ, or "dead in trespasses and sins," with the wrath of God abiding upon you. Which is it? There is no neutral state. Honestly ask yourself, "which is my state?" Do not put the question from you, consider it; ponder it; and may the Lord awaken you to a sense of its importance.

5. If you are not in Christ—if you have not been translated out of the State of darkness, in which you are by nature, into the kingdom of God's dear Son—if you are not really converted, and now a child of God through grace, listen to what the Scripture says of your condition:

"The carnal mind (the mind unchanged by the Spirit of God) is enmity against God." Rom. 8 : 7.—"Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3 : 10. "God will by no means clear the guilty." Ex. 34 : 7. "Except ye be converted, ye shall not enter into the kingdom of heaven." Matth. 18 : 3.

Reader, these are startling facts; and they are facts which will remain unalterably true, whether you believe them or not. But if what you have now read has convinced you of your lost condition before God, then we entreat you as you value your eternal happiness, receive also the

great and precious truth that "God is love"—that he desires not the death of the sinner, and therefore sent his Son into the world to give his life "a ransom for many." The Lord Jesus Christ came to redeem us. He suffered death that we might be delivered from eternal death. He put away sin by the sacrifice of himself. Oh! then, trust in him, and he will save you. He will pardon you freely, for "all that believe in him are justified from all things." Acts 13 : 39.

Reader, if you have learned the startling fact that you are lost by sin, may you also know for yourself the joyful truth that there is salvation in Christ.

D. E. PRICE.

Mt. Morris, Ill.

For the Companion.

Mahomedanism.

Latest accounts show us the number of Mahommedan's to be about one hundred and sixty millions; of the Greek faith, seventy-five millions; of the Roman Catholic faith, one hundred and seventy millions. By these accounts the reader will observe that there are two Mahommedans to one Protestant. Mahommedans, like christians, believe their religion to be of divine authority. The Koran is a mixture of Jewish and christian religion, remarkably well spiced with fiction and human traditions. The Mahommedan writers were represented to be good scholars; though Paul, the christian writer, was not inferior to them in scholarship; yet James, Peter and John, would likely have been refused a place among them as to the necessary attainments in literature. By accompanying the more peculiar features of the Koran, with those of the New Testament, we are struck with the great and singular difference which marks every page. The one is dignified, pure and heavenly, while the other is in many respects childish, immoral and degrading. It may be interesting to give the principal prayer in the Koran. The phrase, "*In the name of the most merciful God*," is prefixed to all the chapters, except one. In the first chapter is the prayer, and reads thus: "Praise be to God, the Lord of all creatures; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray." This prayer is considered as the quintessence of the whole Koran, and is repeated in both public and private worship. Now read the Lord's prayer, and mark the great difference. We have no objection to this prayer, yet in sublimity, it is much inferior to the Lord's prayer.

S. B. FURRY.

New Enterprise, Pa.

Christian Reproof.

This is a duty which is enjoyned upon us in the Bible, but which is very much neglected. Many are disposed to report what they hear to the disadvantages of others. Some cherish improper feelings against, and hold themselves aloof from, wrong-doers. Others, when they get sufficiantly angry, will scold and use hard words to those who have done wrong. But there are very few who are disposed to seek suitable opportunities for conversation with those they think have done or are doing wrong, for the purpose of kindly and affectionately pointing out to them what they think to be wrong, and of persuading them to a differant course.

The duty is a difficult one, and needs great care in proforming it, yet it is a necessary one. There are few cases in which public reproof is wise and proper, but generally, it should be administered in private; and we should avoid unfavorable, and choose favorable, seasons for attending to it. When a person is angry or is complaining of what he thinks wrong on the part of others, he is not in the most favorable mood for receiving words of Christion reproof himself.

We must be sure to manifest the right spirit in connection with his duty. We must be humble, remembering that we are fallible, and that it is probable that others see faults in us. We must be kind, avoiding every thing like mere fault-finding, and showing that our object is the good of those to whom we speak.—And we should be influenced in this matter bp a desire to obey God, who says, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Attention to this duty will produce beneficial results in restraining from sin, in preventing backsliding, in leading back into the right path those who have wandered from it, and in encouraging sinners to turn to the Savior.

And efforts of this character should be kindly received by those who are the subjects of them. We should not conclude that those who reprove us are our enemies, but should remember that "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful;" and that therefore we should take kindly the words of Christian reproof, and seek to profit thereby. If the things alleged against us are untrue we should still be glad to know what is supposed to be wrong in us, and to have the opporunity of removing a false impression.

The Devil is with the religious, like the Conductor on the cars, as soon as a pasenger gets aboard, he calls upon him to examine his ticket.—So the devil, as soon as a passenger gets aboard the ship of Zion he wants to know about the pasport.—"Is this thy son, and was he born blind."

"When thou doest thine alms, let not thy left hand know what thy right doeth otherwise thou hast no reward." Is it then in accordance with the teachings of the gospel, when donations are made to have it published? Is this the order of the old brethren: The Apostles?

JOHN A. WITTER.

Wealth is given to Christians, not to be expended in costly raiment, extravagant equipage and luxurious living, but to be employed freely in the service of the Master. "Freely ye have received, freely give."

LOCAL MATTERS.

Tyrone City, Pa., Feb. 18, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

HAMILTON, Mo. Feb. 7th 1868.

Brother Holsinger; We are in this State some over 8 month and have as yet not written much through the *Companion* in relation to this part of God's moral vineyard, and as we are aware that many of our dear brothers and friends like to read church news and hear of their brother and friends welfare both temporally and spiritually, we concluded to pen some of our thoughts as they have pressed upon the mind since we are here.

Truly the Earth is the Lord's and the fullness thereof. We may worship God in the East or in the West in the North or in the South, and have sweet communion and fellowship with God and the people of God. We have enjoyed the society of the brethren since here and are also happy to say in a great measure the society of neighbors and friends who are not connected with us in the church. Society is, generally speaking, good, much better than we anticipated before we came here.

We have attended a good many meetings since here and find very good order and attention and frequently considerably interest manifested when the word is preached. We have meetings regularly in the congregation called Smiths Fork Branch, and from what I learn the other Districts though the State have regular preaching. There are some 7 or 8 organized branches in the State besides some scattered sheep of the fold which should have shepherds; and I have found since here that many who are out of the fold are seeking for pasture and are hungering and thirsting for the Bread and Water of life. Brother D. D. Sell and your unworthy correspondent atended three meetings North of this place, some 15 miles in Davis Co. a week ago. Had very good order and attention, and large congregations; and many gave their hearty amen to the truth of the everlasting gospel of peace.—I find a large field open here for the Heralds of the cross and the cry or call is still: come over into Macidonia and help us.—O! may the borders of Zions Kingdom be enlarged and extended, and much good be done in the time of grace in the name of Jesus.—Some of the Districts are too large through this State and the membership rather scattered. Some new Districts should be formed and some divided. We need more watchman to stand upon the walls of Zion: action in the church to keep things in order, zeal and energy for the promotion of peace, love, and union, and more of that self sacrificing spirit, to enable us as weak ministers of the word to go wherever the call is come.—May we all pray for Zion still, through North or South, East or West, and finally meet in the realms of Bliss.

Yours in the bonds of Gospel love.

GEORGE WITMER.

Brother Holsinger:—I notice in the 47th No., Vol. 3, a request upon the part of brother F. for an explanation of John 10: 9. I will proceed to give my views on the passage referred to.

In order to understand parables it is necessary, 1st, for us to understand that they are such; and 2nd, what they are designed to illustrate.

The meaning of the word "parable" is a *comparison*. Parables are often drawn off scenes, or characters, which are entirely fictitious or imaginary—but which are designed and beatifully adapted to illustrate some grand and important idea. The Savior, while here on earth, made use of various beautiful and instructive parables, in order to illustrate the principles of his kingdom, or church, and in fact it is said that without a parable spake he not unto the multitude. Hence we find him employing figurative forms of speech on almost all occasions when speaking to the people. Thus when he would instruct the mind of the farmer, with regard to the principles of his kingdom, he uses the things most familiar to their minds as the parable of the sower and the seed; all the farming class would readily understand this. But as all were not farmers some would not so readily comprehend. Hence he addresses the fisherman, that "the kingdom of Heaven is like unto a net cast into the sea. Therefore the farmer and the fisherman would readily understand. But there are yet other classes; hence he would instruct the women who were familiar with the art of baking, that "the kingdom of Heaven is like leaven which a woman took, &c.

But there are still others who are not acquainted with any of the avocations, but are engaged in different callings, as Merchandising, and hence he says that "the kingdom of Heaven is like unto a merchantman, seeking goodly pearls, &c. And to the day laborer he compares it to a vineyard, when the good man went out very early to hire laborers.

And to the shepherds, he compares it to a sheep-fold. Hence he says: "I am the door into the sheepfold; by me if a man enter he shall be saved, and shall go in and out, and find pasture.

Now it does seem to me with the foregoing before the mind, that no person can fail to see what the Savior meant when he spoke of "going in and out." But lest there be some who are dull of comprehending,* we will make some further explanation.

The Savior, in the parable referred to, was endeavoring to bring to the comprehension of his audience, the watchful care and providential protection of himself to us as the sheep of his pasture, that "the eyes of the Lord were at all times over the righteous, and his ears were open to their prayers. That *he* was

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*We would suggest that brother Crosswhite be understood as saying "lest there should be some of the readers of the *Companion* who are not *shepherds*, and consequently may not understand the parable so easily," &c.—EDITOR.

not like an earthly or mortal shepherd, who became weary and fatigued with watching over his natural sheep, and was compelled to take refreshment in sleep, and consequently lose sight for the time being of his sheep, and in order to guard them from harm, while he was thus in a state of unconsciousness, and therefore incapable of taking care of them in person, and hence the necessity of constructing a "fold" in which he put them for their security while he was thus taking repose. But when *he* had taken the necessary refreshment and repose, he again leads them *out* to graze upon the pasture. Hence we see them "go in the fold" and find protection, or pasture, and we see them "go out of the fold" and find protection or pasture. Therefore we conclude that the phrase *in and out* would have been as properly translated, if it had been rendered *to and fro*.

JESSE CROSSWHITE.

Brother Holsinger; We had a series of meetings with us in the Ashland Church, attended by brethren from a distance, which resulted in the addition of eight souls to the fold of Christ! and many were made to feel the need of a Savior. The meetings commenced on New Year's day. May the Lord enable them to prove faithful with us till death; then we can wear the crown above.

W. SADLER.

Nankin, Ohio.

Notice.

The proceeings of the Green Mount Council Meeting, held on the 27th of Nov. 1867, and published and offered to the brethren, is the production of Wm C. THURMAN, and is not a true statement of the proceedings of said council but a perversion of the truth, and done for the purpose of injuring the church, railing aganist the church, and calls on the brethren whose names he (Thurman) signed to his report for reference without their consent, and sends it abroard to make the impression that all the names of the brethren signed to it will indorse it, which is a great mistake. Only those who are still holding him as a brother.

JACOB WINE,
JOHN WINE,
JACOB MILLER,
DANIEL THOMAS,
SOLOMON GARBER.

(*Visitor* please copy.)

Editorial Observations.

Lost Letters.

We have not had so much complaint of the irregular appearance, nonappearance, and delays of our paper since we publish it, as in this year, and yet in a very few instances has the fault been found to have been with us. Wishing to be charitable we at first took all the blame upon ourselves, but since the com plaints begin to come in quite thick we are looking up the matter; especially since they involve us pecuniarily in no trifling considerations.

We make every possible precaution against errors in our office.—We keep what we term our "Letter Register," in which we enter every letter as it is opened and read, as in the following example, which is an extract from our register for the day of writing. We commenced with No. 1 on the 10th of December last, and the figures indicate the number of letters received since that time:

640. S. R. Wells, New York; Receipt.
641. C. A. Ebersole, Upper Sandusky, Ohio. About medicines sent.
642. Anonymous letter.
643. Emanuel J. Long. Liberty Mills, Va., wants paper; will send money upon its arrival.
644. J. L. Beaver, Vicksburg, $1.50, sub. for M. Springer
645. J. Y. Heckler, Harleysville, Pa., Contribution.
646. Jacob Friedly, Quincy, Pa., name not on money list.

Every letter is thus noted down, and its buisiness matters immediately attended to before another is opened. In addition to this precaution every list of several names and every important letter is filed away for reference. In this way we cannot fail giving some account of every letter that comes into our hands.

Imposition.

As will be seen by the notice of the brethren of Virginia we have been imposed upon in publishing the notice refered to. We had no acquaintance with the brothren signing the advertisement, but thought it was all right. We have before published similar notices from others. The notice of the expulsion of W. C. Thurmon was not properly, endorsed, and we laid it over several weeks before we published it fearing there might be something wrong.

In these matters we see still more the necessity of completing our project introduced at the Annual Meeting in Franklin County Pa. two years ago, of collecting a list of all the ministering brethren in the different branches throughout the brotherhood. We have commenced the work, and have reports from many of the churches, but still a great number have not been heard from.

Now we would ask what is in the way to have this project pushed forwaı d to a rapid completion. Let the matter be introduced at church meetings and some one be appointed and properly authorized to communicate the required information. We should even be pleased to have every Elder and Minister's autograph (his name in his own handwriting) This would be double guarantee against imposition, as it will be seen in the case alluded to it was an easy matter for Thurman to affix other brethren's names to his report.

We have purchased and adopted a small blank book for the purpose of registering the names, which is in every way adapted to its intent. If the names will be written as plainly as posible, (in English or in German) and far enough apart that we may cut them out we can paste them

in the book in their proper order.—We have devoted a page to each congregation, allowing room for correction, deaths, &c., and for historical remarks in connection with the church, &c.,

When this is completed we shall insist upon having all Reports of buisiness meetings. Anouncements, &c., sent by order of the Church and endorsed by the proper persons. Until then we shall use all possible precaution, but like heretofore will be subject to be occasionally "humbugged."

In addition to the above we will yet say to one and all, and once for all that hereafter no notice whatever will be taken of anonymous letter,—letters without names. Persons are in the habit of writing to us and signing themselves " a Brother" "a Sister," &c., A few of these we have published, and have so far to the best of our knowledge at least—have escaped imposition, but we will risk no more. What you are ashamed or afraid to write over your own signature keep to yourself.

To Our Correspondents.

AGENTS.—The lists of moneys received in which the names of agents were annexed, were made up by the editor himself, and as it was attended with some difficulty the others were neglected. We had intended to publish the names of all agents entitled to a free copy We make this remark that none may think that it was with any feelings of preference that the distinction occurred. Indeed several of our best friends whose lists were among the largest, escaped notice.

A. R. SWITZER, North Manchester, Ind.—We have no knowledge of getting a letter with money from you. Your name is not on our letter register, nor on the subscription books.

ISAAC DELL, Hausertown, Ind.—Your letter containing $5.00 certainly never came to hand. We have filed every list, and we have carefully examined them, and cannot find any from you. Neither is it on our letter register.

JOSEPH ZOOK, Unionville, Iowa.—We have not received your letter with the $13.50, as you state; consequently the papers were not sent. Give the names with their respective addresses again. The back numbers have been sent you.

C. A. EBERSOLE, Upper Sandusky, Ohio.—The medicines have come to hand. Please send directions, prices, &c.

JACOB FRIEDLY, Quincy, Pa.—Your money was received, and you are credited on the book; if it was not on the money's received, it was a mistake.

REUBEN YOUNG, Camden, Ind.—Balance of H. Bell paid to your credit, viz.: $1.35. You can send us some other name for a full year.

SAMUEL BOLINGER, Union, Iowa. Brother Sharp's address is, S. Z. Sharp, Millersville, Lancaster Co., Pa.

Elder Daniel Snowberger, New Enterprise, Pa. Thank you for your labor. We have Belcher's Religious Denominations in our library, and will publish extracts from his history of the Brethren shortly. Your copy deviates considerably from the original, which could easily occur, as we understand you have copied from manuscript.

Eliza Brandt, Somerset, Ohio. Your subscription is now paid for vol. 4.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Tama County, Iowa, Nov. 5th, 1867, EMANUEL MERICLE, aged 56 years and 11 months. His sickness was Typhoid fever. He had been a consistent member of the church for 20 years. The widow, a dear sister, is bereft of a kind husband, 8 children and 12 grand children, of an affectionate father. The funeral occasion was improved by brother Larken Hall.

JOHN NURRAY.

Oct. 21st, 1867, in the West Branch church Ogle Co., Ill., SUSANNA BURGET, wife of brother Samuel Burger, aged 69 years, 9 months, and 5 days. She was a member of the church for better than 45 years. It can truly be said of her that she was a mother in Israel. Her ardent zeal and love that she manifested to her Divine Master, and the wise counsel she gave to those around her, gained for her a reputation not only in the church, but also out of it, that is rarely excelled. Her remains were taken to their last resting place and followed by many friends, relatives, and a large concourse of people. Funeral services by Samuel Garber from 2 Cor. 5: 1.

J. BURGER.

List of moneys received, for subscription to the *Companion*, since our last.

Isaac Shirk, Akron Pa.	$1.50
J. Hildebrand, North Liberty O.	1.50
P. Cripe, South Bend, Ind.	1.50
H. Ellenberger, Cambridge, Ind.	1.50
C. G. Stough, Mansfield, Ohio	.75
M. Springer, Washingtonville, Pa.	1.50
T. Holsinger, Alum Bank, Pa.	1.50
C. S. Holsinger, "	1.50
J. B. Miller, New Paris, Pa.	1.50
E. Furry, "	1.50
J. K. Smith, Spring Meadow, Pa.	1.50
C. Cronise, Monrovia, Md.	1.50
Christina Parks, James Creek, Pa.	1.50
Gabriel Kitterman Montpelier, Ind.	1.50
Eli McCoukey, "	1.50
Alfred Radcliff, "	1.50
Ransom R. Boyles, Hartford City Ind.	1.50
John Shrader, "	1.50

Elder Martin Neher, of Ladoga, Ind., desires us to say that he will sell his farm in Ind. It contains about one hundred acres; soil rich; good running water for stock; situated in a good country. For further particulars address him as above. 4–3

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" " per hundred, "	2.35

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L. O. TOMLINSON.

The Gospel Visitor.

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BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, FEB. 25th, 1868. Number 8

Selected for the Companion

The Gospel Invitation.

Come sinner to the Gospel feast;
O, come without delay;
For there is room in Jesus' breast,
For all who will *obey*.

There's room in God's eternal love
To save thy precious soul;
Room in the Spirit's grace above
To heal and make thee whole.

There's room within the church redeemed
With blood of Christ d vine;
Room in the white-robed throng convened
For that dear soul of thine.

There's room around thy Father's board,
For thee and thousands more:
Oh, come and welcome to the Lord;
Yea, come this very hour.

D. B. MENTZER.

Quincy, Pa.

The German Baptists or Tunkers.

A small Christian church was organized in the year 1708, at Sewarzenau, in Germany. Its first constituents were Alexander Mack and his wife, John Kipin and his wife, George Grevy, Andreas Bloney, Lucas Fetter, and Joanna Nethigeim. They had been educated as Presbyterians, except Kipin, who was a Lutheran, and being neighbors they consorted together to read the Bible, and to edify one another in the way they had been brought up, for as yet they did not know that there were any Baptists in the world. However, believer's baptism and a congregational church soon gained upon them, insomuch that they had determined to obey the Gospel in these matters. They desired Alexander Mack to baptize them; but he deeming himself in reality unbaptized, refused. Upon which they cast lots to find who should be administrator. On whom the lot fell has been carefully concealed.—They were baptized in the river Eder, near Schwarzenau, and then formed themselves into a church, choosing Alexander Mack to be their minister. They increased fast, and began to extend their branches to Merienborn and Epstein, having John Naass and Christian Levy to be their ministers in the new churches. But they were quickly driven from these places by persecution, and some of them went to Holland, and others to Creyfelt. Soon after the mother church at Schwarzenau voluntarily removed to Scrustervin, in Friezeland, and from thence emigrated to America; and in 1729 those of Creyfelt and Holland followed their example. Thus all this class of churches sprang from the little church at Schwarzenau, which began in a place where no Baptists had ever been before known; nor, so far as we can ascertain, have there been any since.

One word may here be said in reference to their name. Like many other bodies of Christians, they have received their leading name from their enemies; *Tunkers*, or, as pronounced in England, *Dunkers*, is a term which signifies *Dippers*, the word really comes from *Tunken*, to put a morsel in sauce; derisively this is calling them *sops*. Another name which also in derision has been given them, is that of *Tumblers*, from the manner in which they perform baptism, which is by putting the person, while kneeling, head under water, somewhat resembling the motion of the body while in the act of tumbling. For themselves they have assumed the name of *Brethren*, grounding it on the text, "One is your Master, even Christ, and all ye are brethren. Matt. 23. 8.

The first twenty families of this community landed in Philadelphia, in 1719, and soon dispersed themselves, some to Germantown, some to Skippack, others to Oley, and others still to Conestoga and elsewhere. As this dispersion prevented the regular meetings for public worship, they soon exhibited a very declining state, and personal religion had, in many instances, almost disappeared. But in the year 1722, Messrs. Baker, Gomery, and Gantzs, with the Trauzs, visited their scattered brethren, and their labors were followed by a great revival of religion, insomuch that societies were formed wherever a number of families were within reach of each other. But they soon again became cold, and at the end of three years, they had relapsed into their former condition. In 1729, about thirty-nine persecuted families arrived from Germany, by whose means they were again quickened, and their numbers everywhere increased. These thirty-nine families came from the same church at Schwarzenau, of which the first party had been members.

It is a matter of regret that the German Baptist brethren altogether neglect any records of their proceedings, and are opposed even to publishing their numbers, least it should seem to savor of pride; on this account it is very difficult to give the information which might be desired. We know, however, that in Pennsylvania they have not less than forty organized congregations, numbering in the aggregate about three thousand communicants.—Nine of these communities are west of the Alleghany mountains, and the remainder are in the Middle and Eastern sections. They extend to Germantown and Philadelphia.—In Ohio, they had, several years since, forty-six regularly organized congregations, many of them very large. They are more numerous in this State than in any other, and it is said by one of their own ministers that piety is more prosperous among them in Ohio than elsewhere. Virginia and Indiana have each about twenty churches. Illinois, Kentucky, Tennessee, Iowa, North Carolina, New Jersey, and New York contain also a few churches. Maryland, next to Pennsylvania, probably contains more of this class

of religionists than any other Atlantic State.

The late Rev. Morgan Edwards, of Philadelphia to whom we have already been indebted for information, once said, "God will always have a visible people on earth, and these are his people at present above any other in the world!" On account of their meekness and hatred of war and slavery, together with a renunciation of all sorts of violence, they have been called "The harmless Tunkers."

The late Rev. Elhanan Winchster from England, in his "*Dialogues in Retorations*," published in 1787, gave them this character—"They are industrious, sober, temperate, kind charitable people; envying not the great, nor dispising the mean. They read much, they sing and pray much; they are constant attendants upon the worship of God; their dwelling-houses are all houses of prayer; they walk in the commandments and ordinaces of the Lord blameless, both in public and private. They bring up their children in the nurture and admonition of the Lord. The law of kindness is in their mouths; nor sourness or moroseness disgracees their religion; and whatsoever they believe their Saviour commands the practise, without inquiring or regarding what others do."

It was probably on account of this testaminy being borne in their favor by Mr. Winchester, that they were charged by many with being *Universalists*, a statement which they deny, and often testify against the opinions of that body. It is certain, however, that Winchester's writings were well received by many of them, and that in 1790 a party of Universalists, led by one John Ham, a man of great talents and popular address, seperated from the Tunkers, since which there has been no connection between them. We believe that the class of Tunkers who seceded, are now to be found in Kentucky, the southern part of Illinois, Missouri, and Iowa.

In reference to their theological tenets, they have never, we believe, published in this country any confession of their faith and practice; and though they have but little intercourse with the Mennonites, they mutually agree in appealing to the Confessions of Faith published in Holland more than two centuries ago. "The Tunkers, however, object to a few of their articles.—"They believe," says the Rev. Philip Boyle, New Windsor, Maryland, one of their bishops, "That God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him; and that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life: and that God sent his Son into the world, to seek and to save that which was lost, believing that he is able to save to the uttermost all that come unto God through a crucified Redeemer, who tasted death for every man, and was manifested to destroy the works of the devil. And although it has been testified, that they hold general redemption as a doctrine, still it is not preached among them in general, as an article of faith. It has probably been held forth by those who felt themselves, as it were, lost in the love of God; and, perhaps, on this account, they have been charged with holding the sentiments of the Universalists, which they all deny. They conceive it their duty to declare the whole counsel of God, and therefore they feel themselves bound to proclaim his threatenings and his judgment against the wicked and ungodly; yet in accordance with their general principles, which are *love and good-will*, they are more frequently led to speak of the love and goodness of God towards the children of men."

Selected for the Companion.

A Clean Heart.

Man is conceded to be the noblest work of his Maker within the range of mortal vision. Man was acknowledged to be such by the Creator himself. God crowned him with glory and honor to such an extent that he not only introduced man into the world shining forth in all the loveliness of the Divine image, but permitted him in first stepping upon the threshold of existence to find the whole visible universe fitted up and prepared for him, ministering to his temporal, and to a great degree also to his spiritual wants.—Being placed high in the scale of being, both morally and physically, it is a plain indication that he has not been destined merely to spend a few fleeting years upon the footstool of the great I AM. His proper home is to be sought somewhere within the precincts of the more immediate presence—chamber of the Infinite Jehovah. But having dispossessed himself of that holy and heavenly image which he bore on his first entrance into the world, man's pilgrimage upon earth has its appointed bounds. These he cannot pass. As a creature endowed with a never dying soul however he shall after the expiration of this his probationary state live on in an endless eternity beyond the shore of time and sense, a future that will either be a blessed or a miserable state of existence for him according as he shall have improved his probationary seasons or neglect his soul's salvation.

Man's future destiny will, according to the teaching of the scripture, not depend upon his external circumstances but altogether upon his spiritual state and condition. He that wishes to dwell with the immaculate Jehovah, in regions of eternal life and blessedness must have the image of the invisible God enstamped upon his soul. Man's chief endeavor should be to become divested of the sad indication of his fallen nature and to attain to that state of holiness and happiness in which he was created by being assimilated again to the Divine image of the Great Original. He must be re-created in righteousness and holiness. To this end it is indispensably necessary for him to attain to a knowledge of his true condition, be made deeply sensible of his own inability to extricate himself from that abyss of sin and misery into which he has plunged and of only becom-

ing able to climb the ladder of moral excellency by the assisting grace of Christ Jesus the Lord, and casting away all dependence upon any sufficiency of his own he must pour out his soul in prayer to God, this being his fervent petition "create in me a clean heart, O God."

FRANK. FORNEY.

Stony Creek, Pa.

Quarrels.

Don't quarrel with a neighbor, even though he denies you your just rights. It is better to suffer in peace, than to get angry and maintain your ground. There is nothing so much to be deprecated as a quarrel. The toothache is nothing to it. We can only compare it to a writ at your heels—and even this would not come, nineteen times in twenty, had there not previously been hard words, and harder thoughts. There can be nothing equal to a quarrel. Every preacher ought to preach once a year from the text. "Live peaceably with all men." Look at that neighborhood, family or church, that is cursed with a quarrel, and what does it present? A cage of things unclean. Hatred, envy, bickerings, hard words and base insinuations move on the face of all that was lovely—destroying peace, joy and every virtue. And alas! how difficult it is to end a quarrel, when it gets into the church or family. We should rather attempt to dam the waters of the Penobscot in April. Every one feels right with himself—no matter what he has said or done that was wrong, and every one looks on his neighbor as an enemy and a scoundrel. We tell you to keep out of quarrels. Don't permit them to enter a church. It has a long tail, and before you can find its end, the church may be torn in splinters, and scattered to the four winds.

Rather avoid a quarrel—run from it as from a pestilence—give up a few dollars—an inch or two of land—or any thing reasonable rather than have a dispute that will descend to your children, and find no end till the third or fourth generation. We know it is sometimes difficult to move on smoothly with certain characters; but if you never suffer your temper to be riled—your tongue to be unhung—or your dander to start up, we think you may weather all difficulties and remain in peace with everybody, to the close of life. At least, you can have the satisfaction of knowing that you have done your duty, which to reflect upon is no mean comfort.

Selected for the Companion.

An extract from a Lecture

Delivered to the Students of Eastham College by Mahalah Fay, a worthy Quaker of Richmond, Ind.

"I would by no means represent intelectual culture as the highest good. We have a better part, a nobler endowment than the faculties of the intellect—a higher destiny than to be well educated. To be virtuous is better than to be intelligent, and to be good is the highest wisdom. Science does not unfold the faith by which the christian walks the troubled seas of life; learning gives not that hope which over the wreck of earthly joys sustains the sinking heart; knowledge cannot save the soul from sin, nor redeem it from the consequences of transgression: but for the hope of salvation, for the gift of eternal life, the learned and the ignorant must alike come to Jesus. Not on the mighty intellect, not on the tutored mind, but on the meek, the merciful, the pure in heart, did the Savior pronounce the blessing. The way to holiness, to hope and to heaven is lighted from above, not from the human understanding. Jesus is himself the way, the truth and the light. The glad tidings of His love and mercy are to all—to those sunk in ignorance as well as to the learned. His offer of pardon, of salvation, of restoration to unity with the Eternal Father, is freely made to all the children of a fallen race, repentance and faith in Christ being the only condition of acceptance with Him.

But the goodness of our Heavenly Father has so framed our mental constitution, that there is no antagonism between the intellect and the heart; but each is developed best when both are developed conjointly. Moses, the Law-giver and Paul the Apostle, are examples where the highest intellectual training has been dedicated to the service of God—examples sufficient to show us that learning is not incompatible with humility and holiness, and that he who has reached its highest attainments may yet do justly, love mercy, and walk humbly with his God.

D. C. MOOMAW.

Clover Dale, Va.

Selections.

"Remove not the ancient landmarks which thy fathers have set.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Thus saith the Lord. Stand ye in the ways and see, and ask for the old paths; where is the good way, and walk therein, and ye shall find rest for your souls."

For "O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God."

M. J. C. ECKER.

Walnut Bottom, Pa.

It is very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the faces of others for approval; to be always anxious about the effect of what we do or say; to be always shouting to hear the echo of our own voices.

We should not measure men by Sundays, without looking to what they do all the week after.

He that will not permit his wealth to do any good to others while he is alive, prevents it from doing any good to himself after he is dead; and by egotism, which is suicidal, not only cuts himself off from the truest pleasure here, but from the highest happiness hereafter.

Be guarded in discourse, attentive and slow to speak.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 25, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger; I will say the *Companion* is a very interesting periodical to me; I am always anxious to peruse the news from different parts of the brotherhood. And while I was perusing this weeks *Companion*, No. 4, I noticed a missive written by Sister Wise of Brooklin, Iowa to her brethren and sisters that she parted with recently in the East; I can sympathize with her very much: For it has not been a great while since I parted with loved ones in East Tenn. I could not refrain from shedding tears while reading her farewell words, for I was so reminded of my departure in Tenn. and I know how hard it is to part with dear brethren and sisters. It was in the fall of 1865, that we left there and moved to this far Western Country. It was heart-rending for me to part with my dear old home and kind friends, to leave old associates, and the companions and kindred of my youth. To quit the scenes of childhood in exchange for a strange land and strange people was certainly a great trial and requires no little courage and fortitude. But after ariving here we found a good Country and some brethren and sisters, but no organized church and no preaching by the Brethren; and that was discouraging to me after being used to hearing the brethren preach almost every Sabbath; but thanks be to God, things have been changed since then. In the fall of 1866 our church was organized here (the Whitesville branch) by our dear brother W. Gish of Kansas, and as there were no speakers here, two brethren were elected to the ministry; and ever since then we have had regular meeting every fourth Sabbath. Since we organized several ministers have been here to preach some for us. Brother Gish has paid us two visits since, once last spring, and then at our Love-feast; which was held the fourth Saturday and Sabbath in last September (1867) the first that was ever held in Andrew Co. Our esteemed brother D. B. Sturgis was also with us during our refreshing season. We have had 10 accessions to the church by baptism since organized, and six by letter. We invite ministering brethren to move here to our parts; we have a good, Country, good Markets and almost every thing any one would wish for. Dear brothers and sisters let your prayers ascend in behalf of our little church here & especially for our dear young ministers, who are laboring very hard: and O may the blessings of God rest upon them that they may be enabled to go forth in the power and demonstration of the spirit to bear the good news of salvation to a dying world, is the prayer of your humble but well wishing sister.

LOUISA J. BASHOR.

Whitesville, Mo.

Brother Editor:—The news of the brethren East, South, and West, calls forth our energies in the extreme North; consequently brother A. B. Wallick, myself and our wives started out lately to visit again our scattered members in Alleghan, Barry, Iona, and Eaton Counties, to see how they were doing, to encourage and strengthen them, as well as to invite others into the fold of the great Shepherd.

And though we cannot count the effects of our labor by members, yet we have it to say that our presence gave joy and comfort to many with whom we met, and our efforts to preach the Gospel in its native simplicity may not have been in vain, for a goodly number desired with strong desire our return soon when they would be ready to come under the banner of King Emmanuel. Could we but have stayed longer much might have been accomplished. One meeting, and that on very short notice, was all we could have in most places, as we had a good half-days drive from one place to another; but where we did have appointments made a day or two previous, the houses were crowded with eager and attentive hearers, and the question was "when will you come again," but our stay was prescribed and a speedy return could not be promised. We reached our homes with a satisfaction that cannot be bartered away for a mess of potage.

We were out eighteen days, had seventeen meetings, and traveled well nigh three hundred miles in a sleigh, over a handsome undulating or rolling country, comparatively new, mostly sugar maple soil, with plenty of running streams.

Now from what we saw and learned, the following reflections and conclusions were drawn, viz.:

That the Gospel of Jesus Christ was first preached to the poor, and by means of the poor it is yet carried to many places as in this case in Michigan, nearly all of our brethren that we found here could get no spot of ground whereupon the sole of their foot could rest in the older States, here they get a home, or at least could pitch their tent for awhile, their upright conduct, their habit of industry, their appearance, as well as conversation caused inquiry, a desire of their neighbors to know more of their faith and doctrine makes them eager to hear and learn, therefore the Macedonian call "Come over and help us."

Now if therefore as in the days of the apostles all things were common, those that preach the Gospel would not be bound with the iron chain of necessity, at home: or if persecution raged in those States where our brethren dwell in the abundance of all that heart desires, Michigan as well as other places might be visited by many a despised Nazarine, and the desert might soon blossom as the rose. Yet my conclusion is that it requires power and christian eloquence to remove the long nursed prejudice against—not so much the truth—as against the peddlars of the Gospel, for the majority of the people here are Eastern people who like Saul of

Tarsus have been brought up in the strictest sect of their religion, and if any of them in riper years were struck down with the hammer of the word of God they were tapped on the shoulder and told, "Pray on, pray on brother until thou feel thy sins forgiven," instead of "Why tarriest thou brother Saul, arise and be baptized and wash away thy sins." Having found in after times that that religion did not stand the test they were induced to throw away all, and perhaps embrace universalism. Such are chiefly the strongholds of Satan to be overcome before men can be made to enlist in the armies of Christ. But nothing to daunt you, brother; come over and help us, and if you have not money to travel nor time to spare from your family, I will tell brother John—James—and all the rest of our father's family, give your brother a little money to bear his expenses, and another one may take him in his carriage to bring him on his way, and if none can or will accompany him, let the sister go with her husband, for she can preach loud without saying a word in public, and the rest at home see to it that your servants family don't suffer. This I conceive is the way that you may all be ministers of the Gospel; don't be frightened that you do something unheard of; remember that many ministered of their substance to the wants of their Master and his disciples, and even one carried the purse.—Work—work all, for the night cometh soon when no man can work.

If any come to Battle Creek they can find brother Levi Shultz in Charlotte, or friend Christian Krebs 6 miles South of Charlotte; or if you go from Battle Creek to Hastings, go to brother Frederick Klipfer, by Brown's sawmill, N. E. of town, he will accompany you to the brethren in Iona, who are now organized, and are called the Thornapple creek Church; they have one speaker and two visiting brethren.

I should like to see the *Companion* spread over the whole land, therefore I request you to send samples to the persons whose names I have sent.

Yours in the bonds of the Gospel,

FRED. P. LOEHR.

Bloomingdale, Mich., Feb. 11, '68.

Brother Holsinger; As my subscription has nearly expired, I hasten to renew, that I may get all the numbers, though my subscription is not out until in March, so this will reach you in due time to continue sending to me your periodical. I have endeavored to get more subscribers than myself, but have met with but little success; our members all like to read the *Companion*, and all say they would subscribe if they were able. Hear what the writer has to say in regard to being able; well do I know we have brethren in our arm of the church who are not wealthy, their means are very limited; such we excuse and pity. Again we have brethren who we think could take the *Companion* if they only valued it as richly as I do. I think when a brother can send to New York or Philadelphia for a political paper at about $2.50 or $3.00 a year, they could take the religious *Companion* at about half the value of one of the above mentioned papers. I will conclude by saying that I am a reader of no paper at present but the *Companion*, and so long as it and I agree as well as we have during the last year, I expect to continue taking it, the Lord whom I love and serve being my helper and preserver.

ABR'M. CRUMPACKER.

Blacksbury, Va.

Brother Holsinger; Some of the readers of the *Companion* do not feel exactly satisfied with the very brief account brother Studabaker gives of their missionary tour to the Southern States. He says we did not stay as long as we had expected for several reasons, we found that winter was not a proper time to be there under existing circumstances. We think those circumstances and reasons ought to have been given or explained in order that the readers might be enabled to judge whether our missionaries are excusable or not. If they are, we would then propose the old adage, charity begins at home, that is to have home missionaries, say choose two or more brethren at our District Meetings and send them to every church in the district, to set things in order and preach the gospel to members their children and their neighbors and friends, if such an arrangement would be made and published in advance, we feel assured that good might be done in the cause of our master.

DANIEL NEHER.

Brother Holsinger; I feel sorry that I could not raise a club this year for the *Companion*, but I hope before long we will have more members here. Pray for us, and the advancement of Christ's Kingdom on earth.

I enclose $1 50 for the *Companion*. I would feel forsaken if I could not have it to read.

I wish you would give me the names and addresses of the members in Nebraska.

S. A. HONBERGER.

Fontinelle Nebraska.

The following are all we can call to mind at the present, whom we suppose are members.—Ed.

David Dickeson, Wallace, Dodge Co.; John Leweller, Nebraski City; Lewis Lerew, Pappillion, Sarpy Co.

Brother Henry; I will give you a small sketch of news from this Branch of the church, vis: the Cedar Creek branch Ind. It is in a prospering condition and is under the care of brothers Jacob and Jeremiah Gump and James Barton. They labor with zeal and energy, and I trust in the spirit of our divine master. They have a large field to labor in, and my feable prayer to God is that they may be able to hoist the flood gates of eternal truth from time to time so that the light of the everlasting gospel may shine into the hearts of the poor deluded masses of Adams race; and that they may be led to see their error and seek the Lord, and serve him as the gospel directs. Wishing you

great success in spreading the gospel of divine truth, I remain yours in truth.

JOHN TUCKER.

Brother George Kepner writes from West Windsor, Mich:

I have bought a home here and want the *Companion* to read, as it is the only preaching we have. We would like for brethren, and especially ministers to give us a call, while on their travels; and what would be still better come and locate here. We have a good country; and good farms can be had reasonable.

Society is good. The people are kind hearted, and would gladly go to hear the gospel preached.

Brother Philip Boyle, New Windsor, Md., says:—

My health is now pretty good, and still improving, bless the Lord. On the 4th inst. we baptized a young woman of 18 years. We now have another applicant for church fellowship; besides several more who are counting the cost, with a desire of laying a good foundation:—there seems to have been an awakening among us lately. May the good Lord grant unto us a refreshing season from his presence.

I remain yours as ever.

Brother Peter Helfer, of Plymouth, Ohio, writes:—

I had one of my legs broken at the ankle, by a horse tramping on it, and I do not think it was set straight. It seems to be crooked and is very weak. I can do no work of any account, still I can read the church news, which is very encouraging; send on the *Companion* for the enclosed $1.50.

Queries.

"Jesus, made High Priest forever after the order of Melchisedec, Heb. 6: 20, and that not without an oath. Psalm 110: 4.

By what order was he, Melchisadec made High Priest, and who was he, Will some of our dear brethren tell us if they can. I believe he was a real man, perhaps a representative or type of Jesus Christ.

J. S. BURKHART.

Would some of the brethren please give an explanation of the 9th chapter of 1st Corinthians, from the 3rd to the 14th verse.

E. S. MILLER.

Will some brother please give an explanation of James 2: 10, where he says: Whosoever shall keep the whole law and yet offend in one point is guilty of all. And also of Matth. 8: 11, 12.

PHILIP CRAVNER.

Answer to Brothe John Muray's Query.

In the *Companion* of Feb. 4th brother John Muray, of Iowa, asked to know: "Why do the brethren at the Communion break the bread fo the sisters; and the brethren break it to one another, why not let the sisters break to one another?"

The reason we believe is a good one, which is *this*: Woman's hand was never raised to drive those rugged spikes through our Savior's blessed hands; neither did she appear as a witness against him in the mock trial before Pilate. But on the contrary manifesting the characteristic of her sex, symyathy. Even the princess, whose husband condemed Jesus, and delivered him up to be crcified, requested him to have "nothing to do with *that* just man." "And there were also women (at his crucifixion) looking on afar off; among whom were Mary Magdalene, and Mary the mother of James the less, and Joses and Salome, who also, when he was in Galilee followed him, and many other women which came up with him into Jerusalem." Mark, 15: 40, 41. We do not read of armed women standing around the sepulcher, to prevent any occurrence. Read Mark 16: 1 13.

Now when Jesus was risen early the first day of the week, he appeared *first* to Mary Magdalene." And she went and told them that had been whth him, as they mourned and wept." Thus we see dear reader, that the women had nothing to do with breaking his natural body, and consequently, they need not break the *symbols* of his broken body.—But man, with flinty heart put to death the Son of God, and therefore he is called upon, in memory of the maletreatment inflicted upon Christ, now to break the bread of communion. Moreover, we have not a precedent in the New Testament, of the godly women breaking bread, in Communion. Be it said in honor to her sex, that she was last leaving the cross, and first at the sepulchre—first with sweet spices, to anoint him.

P. R. WRIGHTSMAN.

Cincinnati, Ohio.

P. S. The answer, to my Bible riddle, in *Companion* of Vol. 3 No. 48 is "Adam." P. R. W.

Editorial Observations.

On Saturday evening last wife and self set out for a sleigh ride.—We got as far as Yellow Springs, where night and cold invited us to put up. We were cleverly entertained by the landlord, Mr. Woods, and next morning in good time arrived at Smith's School House, a few miles above Williamsburg, where meeting was appointed. We were the first there. We always like to be at place of meeting in good time. There was at last a pretty good congregation, but a number were "late." We tried to preach from the words: "See that none render evil for evil to any one;" 1 Thess. 5: 1, and was followed by brother George W. Brumbaugh.

Thence we passed up Clover Creek, visiting among friends; remained over Sunday night at J. D. Brumbaugh's, on Monday night at G. W. Brumbaugh's, where we were once at home, and had not spent so much and pleasant time for some years.

Tuesday afternoon we started for Dunnings Creek, Bedford Co., where we wished to visit father-in-law, Peter Shoop's, in whose house I had not been for twelve years. But the sun coming out quite freely, taking the snow quite rapidly, we feared to

venture too far from home, and accordingly changed our programme, and, after visiting friends Michael Diveleys', near Sarah furnace, we turned homeward, stopping over Tuesday night, Wednesday and night at father's. While there visited sister Catharine DeLosier who is quite ill with Erysipelas. Her sufferings betimes are very severe. Father's are reasonably well.

Thursday morning started again, and stopped several hours with brother Graybill Myers, whom we found well, brother G. being engaged in putting up his Cure Oil. In the evening we arrived home, finding our eldest daughter afflicted with a severe cold. She had been quite sick during the day, but is slowly mending.

Again we are at our Table and ready for the duties of our calling, cheered up mentally, but without much physical benefit from our trip.

Elsewhere in today's paper will be found an extract from the history of the Brethren as it is found in "Belcher's Religious Denominations." We are willing that it shall pass upon the record as being a correct history of the Church, by erasing the words that "piety is more prosperous among them in Ohio than elsewhere," and that we "mutually agree in appealing to the confessions of Faith, published in Holland more than two centuries ago," and the statement that "New York contains also a few Churches." The balance would be materially correct. The conclusion may appear in our next.

YOUTH'S DEPARTMENT.

Charade.

Highest of gifts and nearest to divine
I visit earth, but reign in heaven supreme:
With God I dwell, in all his works I shine,
He the full fountain, I the flowing stream.
Faith shall retire, and hope at length shall cease,
Learning shall fail, and prophecy give way,
But of my empire shall be no decrease,
No end I know, and suffering no decay.

Playing Prayer-Meeting.

My little ones often hold prayer-meetings among themseleves. Thinking that, perhaps they did so from a desire to imitate older persons, without having a proper understanding of the nature of such exercises, and not being willing that they should contract the habits of formalists, I one day asked two of them what they thought of when they prayed. "I think of Jesus, papa," promptly replied the younger of the two. "Do you know that Jesus hears and answers you?" I asked. Both their eyes and tongues quickly answered, "Yes." "Don't you sometimes play prayer-meetings without thinking that Jesus hears you?" I shall not soon forget the look of one of them as she earnestly replied: "*Why no pa that would be wicked!*"

A Wise Speech. One very little girl, belonging to an infant school, has a sister younger than herself who often makes remarks above her years. The child had noticed it, and said to her mother: "Mother, what makes sister say such wise things?" And then without waiting for a reply, she continued: "O, I know. Teacher tells us to ask Jesus to give us wise and understanding hearts, and Nettie has asked him, and that is the reason she makes such wise speeches."

Be Wise in Time.—A young prince, whose mind had learned in some degree to value religious truth, asked his tutor to give him suitable instruction, that he might be prepared for death.

"Plenty of time for that when you are older," was the reply.

"No," said the prince, "I have been to the grave-yard and measured the graves, and there are many *shorter* than I am."

Good Manners.

"Put your books away, scholars. It is not yet time to dismiss, but I have something to tell you."

So said good Mr. Barr to us on the evening of the first day of summer school at Cedar Grove.

"This morning I gave you some rules about good behavior, punctuality, and keeping your things in order; now I want to tell you something about good manners."

And the kind old man told us that we must always say *yes, sir*, and *no, sir*, to grown people, *thank you* when we should receive something, and *please* when we ask for anything. Particularly did he insist on our saying "good morning," or "good evening," when we met any one. He said that politeness is next to kindness, and that it is required of us in the fifth command ment.

This was more than twenty years ago, but has never been forgotten. I often think of it now when I pass school-boys or school-girls. I doubt whether their teachers are so careful to teach them politeness; for very many do not speak to you at all when you pass them.

Of course good Mr. Barr told us how to treat old people; never mock or laugh at them, but rather help them if they need help; speak politely to them; always treat them as we would wish others to treat our parents.—*Ex.*

God Saw Me.

One bright summer's day, as little Anna went into the garden to look at the flowers, her mother told her she must not pluck one, as some of them were rare. After a little while she came running into her mother, and asked her if she saw her. Her mother said:

"No, my dear; why do you ask?"

"O, mother, God saw me. There was such a pretty flower, and I wanted it so much, and I was going to pick it; and I thought God was looking at me out of the beautiful blue sky, and I did not touch it."

"Did you not fear to disobey your mother?"

Yes, ma; but I was going to bring it to you, and I thought you would not be angry with me; but when God looked at me I did not dare touch it."

My little children, always remember as little Anna did, that God is

looking at you wherever you are.—His eye is upon you, waking or sleeping. It is ever watching you. You cannot get away from it. Your parents cannot always see you.—Anna's mother did not see her, but God did, though she was only four years old. She had been taught to fear him, and thus was kept from disobedience.—*S. S. Herald.*

"I'll do as I Please."

So Dick Selfwill always said when told to do or not do anything. So Dick Selfwell always did—as he pleased. He did not honor father and mother. He was his own master, he said, and a very poor one he was.

"I'll do as I please!" Poor Dick! What he pleased to do was generally bad, and led to bad ends. By doing as he pleased he got into bad company, then into bad habits, and finally into a bad place—the county jail—and afterward into a drunkard's grave!

"I'll do as I please" is a very poor, yea, a very bad motto. Never follow the principle. Always try to do as God pleases, as father and mother please, and you will be happy in this world, and infinitely happier in the next.

God has promised to lift up the meek, not to worldly greatness, but to favor with himself.

To our Correspondents.

S. Leedy—Give us your address and your paper will be stopped.

F. P. Loehr, Bloomingdale, Mich.; we cannot find anything on our books of having received a letter from A. B. Wallick, with $3.00.

E. L. Yoder, Madisonburg, O., Quite likely the mistake was made by us, but all right now, the paper is now sent to Wooster.

All orders for Hymn Books will be filled as soon as we get the books. We are daily waiting their arrival.

Enoch Eby, Duncannon, Ill. Your letter containing $16.50 has not been received at this office. Such amounts should not be risked without registering.

MARRIED.

At the residence of the bride's mother, in Roanoak Co., Va., Jan. 22nd, by Abraham Crumpacker, Mr. Joseph Gallion, to sister Catharine Brunk.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Montgofnery Co., Ohio, Feb. 3nd, at the residence of his son-in-law, (Daniel Kneisly) friend HENRY HOUSER, aged 80 years, and 20 days. Disease dropsy. Funeral service by —— Virgel and Thomas Clark. from the 116th Psalm, 15th verse. Friend Houser was confined to his room for about six months and to his armchair for about three months. He has suffered very much through his sickness. I visited him frequently in his afflictions, and never witnessed any person bear his afflictions more patiently than he did. Henry Houser was born Jan. 13th, 1788, in Shenandoah Co., Va., and was married at an early age to Miss Magdalena Neff, and they soon afterward emigrated to Montgomery Co. Ohio, and settled about three miles North of Dayton. About the year 1803 he was one of the first settlers in the County, in the vicinity of Dayton. After living about 12 years on the farm which he had opened on the banks of the big Miami river, he removed to Miami county and permanently settled down on a farm in the vicinity of Piqua, where he lived 49 years; during his residence in Miami Co., his wife died and was buried in the Piqua cemetery. About four years ago friend Houser returned to this county (Montgomery), and made his home with his son-in-law, and resided there until his death. His remains were interred in the Piqua cemetery on the 5th. Friend Houser was always greatly esteemed by his acquaintances, and although he was ever a prominent man in his neighborhood, he never aspired to public position and refused to hold office. He being widely known and greatly respected, a large concourse of citizens of this county, and from the vicinity of Piqua attended his funeral.

H. H. Arnold.

In the Beaver Dam branch, Frederick Co., Md., January 27th, of Dropsy, sister SUSANNAH SMITH; aged 72 years, 8 months, and 4 days. She was confined to her room for 11 months, and sat in her arm chair night and day. She bore her afflictions with christian fortitude. Her suffering was great until her deliverer came and she fell asleep in her chair. Funeral services by brother Jesse Roop, and David Stiteley, from Matth. 16: 25, 26.

John Snider.

Visitor please copy.

In Perry branch, Juniata Co., Pa., Dec. 1st, 1867, brother DAVID HOSTETLER; aged 43 years, 6 months, and 2 days. He was a worthy deacon; and was loved by all who knew him. We deeply sympathize with his bereaved family, and mourn his vacant seat in the Sanctuary; but we feel that all is well.

Mary Rorer.

List of moneys received, for subscription to the *Companion*, since our last.

Lizzie Cox, Beech Creek, Pa,	$1.50
Jesse Wilson, Sams Creek, Md.,	1.50
Elijah Patton, Franklin Grove, Ill.	1.50
Wm. I. Thomas, "	1.50
E. Brandt, Somerset, Ohio,	1.50
T. J. Thompson, Summit Station, Iowa	1.50
G. W. Gish, Secor, Ill.,	1.50
Susan Michael, Rossville, Ind.	1.50
Andrew Shopbel, Lexington, Ind.	1.50
Peter Rease, "	1.00
Henry Gerkey, Hastings, Mich.	1.00
Darwin M. Wood, "	1.00
Frederick Klipfer, "	1.00
Conrad Reitz, Nachusa, Ill.,	1.50
Lewis Sell, New Enterprise, Pa.,	1.50
Abraham Crumpacker, Blacksburg, Va.	1.12
J. John, McDonalds Mills, Va.	1.50

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It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Selected for the Companion

How to Live.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to him
Who freely gave it, freely give;
Else is that being but a dream;
'Tis but to be, and not to live.

Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow truth, if thou the truth would'st reap,
Who sows the false shall reap in vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

S. F. BEHM.

Derry, Pa.

The German Baptists or Tunkers.

Continued.

Though in general the German Baptists maintain the same principles as did their fathers, they themselves confess that there is not the same degree of vital piety among them which there was at the close of the eighteenth century. This is owing, as they think, to the fact that many of them have become wealthy, and that they have, to a considerable extent intermarried with other denominations.

The peculiarities of their mode of baptism have been already referred to: it may here be added, that in imitation of the Greek church, they practice trine immersion, with laying on of hands, while the person is in the water; which may be easily done, as the party kneels down to be baptized, and continues in that posture till prayer has been offered and hands have been laid on. They lay their candidates forward in the water, instead of backward, as the Baptists generally do. They have published several works in defence of baptism, which present the general arguments of the Baptists, with, however, but little proof of learning.

The teachers and deacons of the German Baptists, are all chosen by vote, and their bishops are selected from among their teachers, after they have been fully tried and found faithful. They are ordained by prayer and the laying on of hands, which is a very solemn and affecting ceremony. It is said by Dr. Benedict, that the title of Bishop did not originally exist among them but was, as it has been with some other communions, an afterthought, though in very early times. They have nothing however, of the ecclesiastical machinery of the denomination called Episcopalians. It is the duty of the *bishops* to travel from one congregation to another, not only to preach, but to set in order the things that may be wanting: to be present at their love-feasts and communions, and when teachers and deacons are elected, or chosen, or when a bishop is to be ordained, or when any member who holds an office in the church is to be excommunicated. As some of the congregations have no bishops, it is also the duty of the bishop in the nearest congregation to assist in keeping an oversight of such congregations.

An *Elder* among the Brethren, is in general, the first and eldest chosen teacher in the congregation where there is no Bishop; it is the duty of this officer to keep a constant oversight of the church by whom he has been chosen as a teacher. Further, it is connected with his office to appoint meetings, to baptize, to assist in excommunication, to solemnize marriages, to travel occasionally in order to render assistance to the bishop, and in certain cases to perform all the duties of that high office.

The duty of the *teachers* is to exhort and preach at any time of their regular stated meetings; and by the request of a bishop or elder to perform the rites of marriage and baptism.

It is the duty of the visiting brethren, or more properly *deacons*, to keep a constant oversight of the poor widows and their children; to afford them such assistance as may from time to time be necessary; and to assist in making at least an annual visit among all the families or members in their respective congregations, and there to exhort or comfort each other, as well as to reconcile all differences that may from time to time occur in the community. It is also part of their office to read the Scriptures, to pray, and even exhort, if it be needful, at their regular meetings of worship.

In reference to church government, they act in general accordance with the regular Baptists, with indeed a few exceptions.—Such as not requiring from their ministers a liberal education, nor affording them a pecuniary support, excepting occasionally, in the way of presents. Every brother is allowed to stand up in their meetings and speak by way of exposition and exhortation; and when by these means, they find a man eminent for knowledge, and possessing aptness to teach, they elect him as their minister, and ordain him with fasting, prayer, and laying on of hands. They also require their deacons, and aged women whom they appoint as *deaconesses*, to use their gifts on these occasions. Their acquaintance with the Bible is admirable, as well as their general meekness and piety. In travelling to preach, they usually go two together, and very frequently one speaks in the German language, and the others in English, to the same congregation. They discharge all the duties of the

ministry to all who request them, without fee or reward. Some of their ministers, though many of them are very poor, leave their families for many weeks in succession, and travel at their own expense, to preach the Gospel to those who need it.

Every year, about Whitsuntide, the Brethren hold an annual meeting which is attended by the bishops and teachers, as well as the other members who may be sent from their congregation as representatives.—At these meetings, the Rev. Mr. Boyle tells us, there is, in general, a commitee of five of the oldest bishops chosen from those who are present, who retire to some convenient place to receive and hear such cases as may be referred to them by the teachers and represeta tives from the various congregations, which are afterwards discussed and decided upon; and their decisions, with their reasons, are published, both in the German and English languages, and circulated throughout the United States. As soon as convenient after their reception, these are read to the congregations, and thus they preserve a unity of opinion and sentiment throughout the whole body.

The Brethren have some peculiarities in their manners, which may not form a part of their religion, but which they mutually agree to practise. They use great plainness of speech and dress, like the Friends or Quakers; and will neither take an oath nor engage in war or fighting; they will not go to law, and seldom take interest for the money they lend to their poorer brethren. The bishops, teachers, and deacons are required, or at least expected, to wear their beards, as it is considered by them that these emblems remind them of the primitive fathers and of the vow of the Nazarites, as being especially devoted to God. They live to a very great extent on vegetable food, anoint the sick with oil in the name of the Lord, and celebrate the Lord's Supper with its ancient attendants, love-feasts, washing the feet, and the kiss of charity. On the whole they manifest great simplicity of character, and are highly estimable members of society.

For the reasons already assigned, we have been unable to obtain full statistics of their present condition; but in the "*Baptist Almanac for* 1854," they are estimated to have 150 churches; 200 ministers, and 8,000 members. The census returns of 1850 state that they have 52 church edifices, capable of accommodating 35,075 worshippers, and of the value of $46,025. If these items of information are correct, nearly one hundred of their churches must worship in school rooms, in borrowed church buildings, or in private houses. This was formerly the case among them almost universally.

For the Companion.

The Hidden Treasure.

NOTE.—After having read bro. Wards explanation of this beautiful Parable, and seeing that we differ in the location of the treasure, I thought I would also give my views, kindly submitting them to your friendly readers.

"Again the kingdom of heaven is like unto a treasure hid in a field, &c. Math. 13-44 By the word treasure' we understand hoarded wealth, or accumulated riches naturally; but spiritually, happiness, joy, peace of mind. Treasures in a field, in the days of our Savour were deposits of valuables &c. in the ground, and caverns, by the wealthy for their perfect security. In consequence of the great insecurity of property in those days, it seems to have been a custom to conceal, in the ground, gold and jewels, and the owners being destroyed, or driven away or forgetting the place of deposit, these hidden treasures remained till search or chance brought them to light. The mass of people having knowledge of these circumstances, we may well immagine that there was a large number employed in seeking out these treasures. We believe that it was to this class, especially, that Christ directed this beautiful Parable; but now, like all the others, admits of a universal application. In the beginning man was created to great wealth and happiness; but for the sake of being disobedient he became poor and miserable. Our heavenly Father after leaving his rebellious children to their evil imaginations, devoid of this great treasure, beholds them in their lost and forsaken condition—divine compassion pities, and urges their redemption. His dear, and only Son demands the conditions of their salvation. By paying the price—The shedding of blood—a sacrifice. The son with divine condescension says I'll do it Father, the ransom shall be paid, and I will be the victim. The noble lamb was accepted, the price was paid, and the Father graciously grants the 'treasure' to the son, and the son distributes it conditionally, to his hungry and famishing children. Having the treasure now in the hands of the son, and ready for distribution, we next inquire for location,& mode of distribution. We are told that the treasure was hid in a field, signifying that there was other fields 'a very plausible inference, we think."

At the coming of Christ we find that there were many fields. There was the field of the jews. The field of the Pharisees the field of the Sadducees, and others, all claiming with unswerving zeal, that they had the priceless gem, but none of these was the field or Christ would have made his deposit in one of them. Hence the necessity of him forming a new field, or society in which he could safely entrust his riches, or great wealth. Accordingly we find that his first care was to fully establish, and organize this new kingdom, by selecting a competent set of men. To do this, he makes them heirs but to be lawful heirs there must be a lawful adoption, and since man, by transgression lost his heirship, and became strangers and aliens to the commonwealth of Israel, there must be of necessity a new birth, or regeneration, in order to have proper material for this new society, or field. This desirable end was brought about, partly, through the instrumentality of the Baptist, out of whose subjects Christ undoubtedly, made choice of his witnesses, and after having properly organized, and transmitted to them, his last will and testa-

ment, the everlasting chart or key to man's redemption ; he now tells them —I go to the Father, but let not your hearts be troubled, I will not leave you comfortless. After having sealed this New Testament with my own blood that it may be confirmed "for where a testament is, there must also of necessity be the death of the testator" I will invoke the Father, and he will give you another comforter the Holy Ghost, and he will teach you all things, and bring to your remembrance whatsoever I have said unto you. The fulfillment of this glorious promise was abundantly realized at the day of Pentecost where the administrators were all with one accord in one place. We have now located the treasure—the Holy Ghost, the pear of great price, in the church, the field, and the true ministers of the Gospel are the proper persons to distribute, by administration, the unsearchable riches, to a dying world, and we believe that the faithful harbingers of the cross are now, and ever have been pointing the sinner to *the* church—*the* field in which this great treasure may be found. But how shall the earnest inquirer find the right field. He has heard of the treasure, but has not yet found it, and again there are so many fields, even hundreds each having their respective ministers, all contending that they have the great treasure; yet we are told there is but one true birth—one true church and but one field. Hence we would advise : flee to the chart—the blessed chart ! treasure up its undying truths and they will point to the Zion field of God in which will be found the inexhaustable treasures of our Father's kingdom. Now when we have found the treasure and the field we must proceed lawfully to obtain it. We must like the man in the parable sell all we have—in this sense dispose of, *i e* forsake all former sinful pleasures: nobly take up the cross and go to the heaven authorized administrators and submit to the whole teaching of the divine chart, by being born again, thus becoming heirs of God and joint heirs of Christ. Ho! Says the prophet come and buy, without money, and without price. Who will not seek, yea diligently seek—after so great riches, when they can be had so freely—Except ye be born again ye cannot enter the kingdom of heaven. H. B. BRUMBAUGH.

McConnellstown, Pa.

For the Companion.

"What Shall I do unto Thee ?"

"O Ephraim, what shall I do unto thee ?" Hosea 6 : 4.

God speaks as one in perplexity, as if he were at a loss what to do. He condescends to consult man as to his own case. He had wrought great deliverances for them, he had conferred the greatest favors upon them, he had sought to win them to himself, but all in vain, and now he asks, "*What shall I do?*" Sinner ! God has given you his word, his ordinances, his day. He has presented to you his son, and offered you his spirit. He has warned you solemnly, he has exhorted you earnestly, he has invited you lovingly. He has set life and death, heaven and hell before you, and has advised you to choose the former and escape the latter. He has spoken to you by his providences, he has alarmed your conscience, and he has supplied you with the most powerful motives to turn unto him and live. And yet you remain as you were,—far from God, averse to God, refusing to submit to God.—Now then, hear him ask you,—"*What shall I do unto them?*"—Shall I break your proud spirit by a succession of terrible visitations? shall I force you to Heaven against your will ? shall I do violence to your judgment, your affections, or your will ? or shall I give you up, and henceforth leave you entirely to yourself? God speaks to you in kindness, in love, in earnest love : what would you have him do ? Must he punish you ? Will you lay him under the necessity—is the just God, is the insulted moral Governor to punish thee ? If so, hear him clear himself : "As I live, saith the Lord God, I have no pleasure in the death of the wicked ; turn ye, turn ye from your evil ways, for why will ye die ?" If you perish now, your destruction will be entirely of yourself. You will be the author of your own damnation. "What could have been done more to my vineyard, that I have not done in it ?" —Isaiah 5 : 4.

G. W. BURKHART.

Nolo, Pa.

For the Companion.

A Thought on Singing.

What mortal tongue is it that can ascribe or attribute to the great donor of good gifts and talents his dues for that "treasure gift," singing. It instantly harmonizes the diversified minds of convened hundreds. It lulls the most discomposed inmate of the family most readily when in a humor to act entirely reverse to singing. When true worshippers unite in vocal melody, by singing "with the spirit and with the understanding also," it is like sweet incense arising from the altar and penetrates into the angelic climes, and mingles with the loud incessant hallelujahs of the redeemed in heaven. Yet, oh how prone we are to abuse the precious talent by unthoughtful and vain singing. How little do we appreciate the richness and virtue of good singing. No one else, perhaps, can appreciate it as can that one who once enjoyed good singing society and is now deprived of it. No doubt many more brethren and sisters as well as we find themselves thus deprived, who perhaps like we have emigrated to where the brethren are but few in number, and where good singing has hitherto been almost a stranger. But our motto should be :

Come practice singing every day,
And every hour sing ;
Leave idle songs and toys away,
Sing praises to our King.

C. C. ROOT.

Kingston, Mo.

Take no pleasure in the favor of an idiot, nor in the frenzy of a lunatic, nor in the frenzy of a drunkard; make them the objects of your pity, not of your passtime ; when you behold them, reflect how much you are beholded to him that suffered you not to be like them ; there is no difference between you and them but God's favor.

For the Companion.

On the death of a Father.

He now has crossed the chilling stream,
And dwells with Christ above;
Where all is tranquil and serene,
In that blest world of love.

Vain were all their kind endeavors
To restore his health again;
Friends, physicians, none could help him,
Why were all their labors vain?

He felt prepared, and longed to go
To his eternal home;
For this vain world of sin and woe,
He felt was not his home.

Dear father here we meet no more,
The time will be but short,
Till we shall meet on Zion's shore,
Where we shall no more part.

Farewell, dear father, thou art gone,
Ne'er more to us wilt thou return;
On heaven's bright and flow'ry plain,
We hope to meet with thee again.

My hope, my heart is now on high:
There all my joys and treasures lie:
Where seraphs bow and bend the knee,
O, that's the land, the land for me.

The Emperor Titus.

From rising to the setting sun
Titus had once done good to none,
And when night came was heard to say
In sadness, "*I have lost a day!*"
Alas! that those of Christian name
Not once, but oft, might say the same;
Mourn days and years all spent in vain,
Which worlds could not buy back again!

For the Companion.

The Christian Ministry.

Brother Asa Ward; You take exceptions to some of my remarks on the above named subject, and say you think they are not a fair exposition of it. You state what you seem to regard as a specimen of my unfairness, the fact that I give the Savior's command to his disciples to go forth to preach without money or pay, as authority for a gratuitous ministry; but fail to say he endowed them with power to perform miracles, and thus made their ministry self sustaining.

Dear brother, examine the subject again impartially and you will find there is no unfairness in the argument to which you object; for if the disciples had the power to obtain the necessaries of life by miracle there is not a single instance on record in which they exersised it; but there is ample scriptural evidence that they possessed no such power. Christ enumerats (Math. 10: 8) the miracles he empowered them to perform, thus, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." That the authority was restricted to these particulars is evident from the fact that the Savior mentioned and the disciples performed no others. He did not say, "When ye are hungry command the stones to become bread, and when thirsty smite the rocks that the water may gush out, but his injunction was, "when ye enter into any city or house, and they receive you, eat and drink such things as they set before you."

The Apostle Paul was the greatest misionary the church has ever had, and was endowed with power to work miracles; but that he and his colaborers did not supply their bodily wants by that means is shown by that apostle's own testimony.—He writes (1 Cor. 4: 11, 12,) as followers: "Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor working with our own hands. How does this testimony of St. Paul agree with your assersion that "the apostles had power within themselves to supply all their pressing wants, and therefore had no need of scrip or money in their purses?"

You assert truly, "the gospel must be preached to all nations" and ask, how are we to get along in doing this without money in the purse? "If any brother knows of any better plan for the spread of the gospel than this it is his duty to make it known, for I for one am in the dark on the subject Brother Ward, if you are still in the dark as to how the gospel may be spread by the gratuitous system of the ministry you may certainly be enlightened by studying the "plan" as laid down by the Great Head of the Church, and practised by his apostles.

It has ever been the purpose of the Brotherhood to learn primitive "faith and practice" from the new Testament, and to follow it. In this they are but obeying the exhortation of the apostle of the Gentiles, "Be ye followers of me as I also am of Christ." Accordingly, if we carefully study the apostolic "plan" of evangelizing, and compare that practised by the Brethren with it, we will find them identical, or similar in all the essential and important points. The apostles did not confer with flesh and blood, but went to preach by virtue of the authority of the Savior's commission, where a sense of duty impelled, or the Spirit called them. They did not wait for the church to give them an outfit, and put money into their purses; but went forth as laborers in the vineyard of the Lord, depending upon their own resources, and humbly praying for his blessing and reward. Our ministering brethren have *hitherto* endeavored to follow their example in these particulars. There is another point in which there is a similarity between the practice of the Apostolic church and that of the Brotherhood, and this seems to be a consequence of the identity of their "plans," for the spread of the Gospel. The apostles commenced at Jerusalem and the Brethren at Germantown as a centre, and advanced in different directions, each successive church they established becoming the nucleus for others, in both cases.

The efficiency of any plan may be inferred from its success. The apostolic church advanced in less than one hundred years over more than 2500 miles in establishing churches. The Brethren have within 150 years extended their operations over 2500 miles, from New Jersey on the East to California and Oregon on the West; and over 800 miles from Michigan on the North, to North Carolina and Tennessee on the South. The Church in both these cases put but little money in the purses of her ministers.

Suppose the brethren should raise a large Missionary fund, and then isue a call for ministers to go forth to preach, giving them to understand they would be supported, would this be in accordance with the teaching of Christ, and the practice of the Apostles? Certainly not. We would by that means most likely *heap* to ourselves teachers having itching palms, if not "itching ears;" and work a radical change in our ministry, from the gratuitous to the paid system.

If any of our ministering brethren feel it their duty to become Missionaries, if they will manifest their sincerity by going at once zealously to the work, as did brother Heyser, without waiting for the church to put money in their purses, no doubt the Lord will, through the instrumentality of his people, cause them to be "sustained," as long as they remain faithful.

The great mass of the brethren are *not* parsimonious and it is uncharitable to make such a charge against them. They are indeed, thank God, jealous for the truth, and for loyalty to their faith; but will certainly sustain any scriptural effort for the spread of the Gospel.

SILAS THOMAS.

Philad., Pa.

Reply to Brother Graybill.

While the Apostle Paul was visiting the churches of Galatia and Phrygia, he met with Apollos, a learned Jew at Ephesus, from Alexandria in Egypt, who was well versed and learned in the old Scriptures and taught them to the best of his knowledge. "Knowing only the baptism of John" which taught the nature and necessity of repentance toward God a faith in the coming Messiah. We learn that Apollos was a disciple of John and of course practiced his immersion up to the time in question when Paul set him and his followers right. John's immersion was no more than a sign that the person baptized had repented of sin and believed that Jesus would soon come, consequently John's immersion could not remit sin, but a sign only of the confession of sin—This is what Apollos was preaching when he came across the Christians, of whom it seems he had but little knowledge. But the baptism of Jesus is not only a sign of repentance, but a sign of the forgiveness of the sins repented of.

"Then said Paul, John indeed immersed with the immersion of repentance; saying unto the people that they should believe on Jesus who should come after him." After they found that John's immersion was done away they were then immersed in the name of Jesus and not only made confession of sin but had them remitted.

In short then; We understand the immersion of repentance spoken of by Paul, Acts, 19: 4 and practised by Apollos, Acts 18: 25 to mean the same thing—That is Apollos was practising the immersion of John which was a confession of sin without the forgivness of it. Paul saw this and called their attention to it and told them this kind of immersion had seen its day and that it must now give place to the immersion of our Lord and Savior Jesus Christ.

ASA. WARD.

Sykesville, Md.

For the Companion.

Letter to an "Elect Lady."

Not only "as our day so shall our strength be," but our discipline as our necessities. The saints placed in precisely the same circumstances, might not be affected in the same way. One chafes under a restriction or burden of a certain kind which another bears without a corroding sense of restraint. The constituents of the soul are variously compounded, giving prominence to different characteristics, thus rendering necessary peculiarities in the dealings of Providence with individuals. We are in just such a world as is best adapted to the Divine purpose respecting us. Being that "we have here no continuing city," and must seek one in the invisible sphere, we must needs have everything around us as shifting as the sand in the desert, to prevent us falling below the possibility of salvation.—The baseless, fluctuating elements in which we have our experience, are so contrary to the undying in our nature, that they drive us, by sheer necessity, to something really having "foundations," or to what we regard as stable and satisfying.—Had God left Eden untouched in its bloom and beauty after the fall, and given man his probation amid the glories and delights of the primeval creation, we might ask the question with the most despairing signification, "who then can be saved?"—We want, and God has given us, such an arena for the achievement of life's ultimate aim, that not only perpetually holds a mirror before us reflecting our broken, hapless condition, but ever tends to endear the immutable *above* us by the total absence of anything steadfast and reliable *around* us. The discovery that everything here is hollow, treacherous, uncertain, and unsufficient, is an excellent antidote to the earthly, time-serving inclinations of the natural heart, and God has so related us to the objective world that we cannot possibly find in the time-element what was in it before sin sundered the bond that united us with the Divine *character*. The Divine *Being* cannot be severed from time and its interests, for this is essential to the over-ruling of time's mutabilities in order to establish the relation and character lost by sin.

The mutabilty of condition and fluctuation of feeling which you bewail, is to some extent the case with all believers, although perhaps rarely in the same form, and attended with such agonizing throes of disappointment, doubt, and misgiving.—Not unfrequently it happens that the most bitter complaints proceed from those who should be most thankful for conditions that beget the deepest and most painful sense of the emptiness of all earthly enjoyment. Those in whom the social and sensual predominate, can perhaps have no greater mercy shown them than to be defeated in every project that aims at the establishment of a condition wherein they may find *rest*. Sin severs us from God, and the disruption sends us upon an endless search for happiness, which will either end in the Origin of our being, or in the condition where unmitigated misery and the certainty of its eternity are inseperable. If the loss of holiness has also resulted in the loss of our immortality, we could find in the transient and perishable enough and more than enough to meet our deepest wants and fill our utmost capacities. We want no further proof of the soul's immortality than the changing and shifting, which are

everywhere manifest, to gain satisfaction in the unattained. Having lost the Godlike in character, but retained the Godlike in being, we need stern, painful discipline to break up our idolatrous clinging to the seen and sensuous, and wed us to objects and inure us to pursuits that harmonize both with the eternity of our being and the holiness of the Absolutely Eternal. No one was ever truly happy without first suffering the agony that attends the wreck of earthly hopes. No one ever came into the "Light of Life," but through the midnight gloom of death — the death that precedes death, and entombs all of earth as a chief good. Our feet will not find the "Rock of Ages" unless we swim through a sea of tumult and torture as bottomless as the pit of the damned. And whether or not we find this rock, to sea we must go, and buffet its angry waves; and the vast majority, including the young and athletic and the hoary headed and decrepit, after being wrecked a hundred times, will sooner cling to a floating fragment with the determination to abide on the treacherous main, than accept the hand that is ever held within their reach, and is alone able to "set their feet upon a Rock, and establish their going."

The *beginning* of the new life comes out of "great tribulation," and our fondness for the world and its enjoyments seems for a time eradicated. But generally we find that, somehow, "our beloved withdraws himself," and we find more relish in things that had utterly lost their taste, so that storm and tempest are necessary to keep alive the sense of insecurity, and prevent us from falling asleep under the fascinating lullaby of the tempter.— The song of victory on the Shore of the Red Sea, is soon followed by parching thirst and atheistic murmurs at the waters of Marah.— When every fibre of the soul thrills with joyful emotion, and the lips are jubilant with the song of deliverance, we may perhaps esteem ourselves as wholly enveloped not only in the Divine goodness but the Divine character, not thinking that the next event will bring out self in its most revolting features, and at the same time serve to strengthen our hold on the Infinitely Wise, Powerful, and Holy. If we build our nest high on the mountain of prosperity, or even on the sunny table-land of love, feathering it with God's richest bounties, revelling more in the Divine goodness than in him from whom all good proceeds, how well is it that instability is written on all sublunary things, and what a mercy that what was honey in the mouth becomes wormwood afterward, and that we are sent treading anew the billows until we find ourselves at *the place of beginning*. As soon as the soul's Bridegroom finds occasion to reprove us with, "nevertheless I have somewhat against thee," we may expect some kind of discipline that will bring us to "the place of a skull," and through bitter self-upbraiding, anguished repentances and painful breakings of heart, reinstate us in our "first love." A calm, unruffled sea, a smiling, fostering providence, when our hearts are entwining their tendrils around perishable good, and eagerly sending their fibres into a sin-cursed soil, would be a calamity indeed. "Ephraim is joined to his idols: let him alone," is a *judicial* declaration, and indicates the Divine determination to let the rebellious soul drift from surge to surge in the mutable, without finding footing, or seeking anchor in the realm of the enduring. Hos. 4: 17. "How shall I give thee up," (Hos. 11: 8) is long the plaint of the Holy One over the incorrigible. If we "mix among the people," He will place us on the gridle of his corrective providence till we are as a "cake not turned," (Hos. 7: 8,) and draw over us Ephraims curse only after we have stiffened into sullen, persistent, incurable obstinacy. The sooner we allow the mutations of our experience to break up all inordinate attachments to inferior objects, the better. Our determination to settle on the lees of earthly prosperity, and extract durable satisfaction out of the glittering bubble of the finite, occasions our untold heartaches, and so often sends us to wander in the vale of disappointment. Vicissitude has most blessed uses, and the blighting of our earthly prospects is the guardian of our eternal interests.

It may be there are saints who "never have an unbelieving doubt," but I never had the fortune to meet such. The holiest of the brotherhood, "teachers in Israel" and valiant for the truth, have their seasons of depression, when they scarcely know *what* they are, or *where* they are. Within the same hour blend the loftiest contemplations of God, and the foulest stirrings of inbred evil; the most ravishing views from Pisgah's summit of the "Excellent Glory," and the most harrowing doubts of our possession of the life of the Infinitely Holy. Only so that all these painful mutations awaken a deeper sense of the necessity of the immutable, and shake us loose more completely from the evanescent and unstable. The music of life will be dirge like in large measure, until, through many half-tones and failures we pitch on the key of the everlasting Song, and by degrees bring all our dissonance into harmony with it, The mutabilities of life are disciplinary forces which shape & establish holy characters. The *why* of every melting process and painful event cannot be repressed, and whatever the answer be a nearer assimilation of God should be the result. If we discover that want of forethought, or the impulse of untractable passion has heaved the billows that toss us, we should grow proportionately distrustful of ourselves,and seek security against the recurrence of our troubles, by a more unreasonable and whole-hearted committal to him who orders all things to work together for our good. A disjointed creature like man, must have a disjointed world in which to learn the lesson of his nothingness, or have a holy character *forced* upon him, which would leave as great an incongruity between him and the Heaven he is to occupy, as to hear the services of the sanctuary accompanied with the dance and fiddle. Had the All-wise

given stability to any condition or relation of the present life, the cross of Christ would not only be a stumbling-block, but his death would be utterly without effect. Who would seek the immutable and changeless in God, if solid footing could be found in the visible and sensible? Rocking and plunging on the billowy element are needed to create nausea and make us heartily long for such a revelation to the unchangeably good as will give us the consciousness of safety in the midst of our perils and disgusts. If we are given blessings, or placed in happy temporal relations, let us not grasp them too eagerly or, hold them too firmly, but keep the heart so under the sway of the All Ruler, as to be ready at a moments warning,for the rescission of the Giver. Then will the mutations and disappointments of life serve us with a most glorious ministry, and the rolling billows of our chequered experience bear us onward and upward, till we reach a "city which hath foundations."

C. H. BALSBAUGH.

Union Deposit, Pa.

A Pertinent Reply.

A lady asked another, who was then only an acquaintance, to accompany her in a walk. As they went along the question was suddenly put, "Do you think it wrong to go into large and gay parties?"

The reply was to the effect that one might labor long to get the snow and ice away from a frost-bound house, but if thoroughly heated within it would fall off of itself without effort. So there would always be difficulty in answering such questions as, "Must I not do this?" or, "May I do that?" But the love of Christ, filling, expanding, warming the heart, would soon decide them by the "expulsive power of a new affection."

It was a bow drawn at a venture; for neither the mind of the individual nor her circumstances, were known to the speaker. No answer was returned, and conversation flowed in other channels. But weeks after, when that neighborhood had been left for a distant home; a letter followed the lady whose opinion had been asked, full of grateful thanks for "a word in season;" a word which had revealed the writer's need, and had led her to seek and find such an experience of the love of Jesus as had taken away all desire for the empty pleasures and gayeties of the world.

A Boy Comforter.

A poor woman lost her husband, and she took on piteously, afraid lest her little family might be pinched with want. "Is not our heavenly Father living, mother?" asked her little son. Indeed he is. She forgot, but he remembered; and her little boy's words comforted her.

We cannot mend our mistakes until we fully discover them to be such.

LOCAL MATTERS.

Tyrone City, Pa. March 3, 1868.

The Revised New Testament.

We have been requesed several times to give the particulars in regard to the New Translation of the New Testament by the American Bible Union. Inasmuch as the word *baptizo* has been translated immerse, the revision is denounced as a Baptist work, gotten up by Baptists. And as the Brethren make use of this Version, some have even avowed that it is published by us for our own use. The latter is certainly a very gross error; while we believe the former assertion also to be a mistake. However we are not prepared at present to give all the desired information. We have in our library a History of the American Bible Union which covers over 2000 pages, giving its organization, Constitution, Officers, Directors, Members, &c., yet the names and religious persuasion of the Translators we have not been able to find. We have written to Dr. Armitage, the President of the Union who it is hoped will give satisfaction.

Meanwhile it may be confidently asserted that the Brethren have had no part in bringing about the new revision, no more than they had in Martin Luther's or King Jame's Version, though they have used both. We use the Revised Version because we know it is plainer, and believe it to be more correct.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Safe at Home.

Ed. Companion; *Dear Brother*: Having just found among the pile of papers I found accumulated at home since I departed for Europe, your notice in No. 3 of your current volume of that fact, I take the liberty of informing you, and through you the readers of the *Companion*, that we, Frederick W. Kohler (my nephew) and myself, have returned home in safety through the mercy of God, crossing the Atlantic the last time in the space of nine days and twelve hours, and finding all well at home. The prayers of God-fearing friends both here and in Europe in our behalf must have prevailed much with him, who is so willing to hear our prayers, and who protecting us from all harm during two voyages across the boisterous sea, even during the winter season, permitted us to accomplish them in little over twenty days, and to spend a few weeks among our friends in "Fatherland." The Lord bless all who remembered us, and give us grace that we may all meet in the heavenly fatherland. Perhaps I will find time and ability to communicate something more about this trip hereafter.

Meanwhile, Adieu,

HENRY KURTZ.

Columbiana, Ohio, Feb. 27, '68.

Our visit to Green County Pa..

On Saturday, the first of Feb. last, Brother W. A. Murry and I set out for Green Co., Stayed with brother Samuel Gallentine all night. Went to meeting on Sunday at the Fayette meeting-house. Af-

ter meeting we crossed the Youghioghany river on the ice: lodged with brother David Snider. On Monday morning we started to Jefferson, Green Co. Arived there the same evening. Stayed all night with sister Crofford and left an appointment for our return. On Tuesday morning resumed our journey and arrived at Mother Henderson's that evening; left an appointment for our return. On Wednesday morning resumed our journey and arrived at brother James Murrys about noon; had a meeting that night and the next night at the school house near Christian Soughts. On Friday night at Harts run, in Adam Wise's neighborhood. On Saturday and Sunday night at Mudlick. On Sunday at ten o'clock brother William preached a funeral at a school-house near Moors store. On Monday night had meeting at brother A. Stahls. On Tuesday we visited a few families. On Wednesday morning we started for home and attended the appointments that we had left for our return.—We had good meetings, and good attention. The brethren were in good health and in good spirits.—We reached brother William Murrys home the night of the 14th and found all well. The next day I got home about noon and found all well. Thanks to God for his care over them. Our thanks due to the brethren for their kindness manifestted to us while with them.

ABRAHAM SUMMY.

Mt. Pleasant P.

Notice.

The District Council Meeting, for the Eastern District of Ohio, will be held, the Lord willing, on the 19th of May, (next) with the brethren at the Maple Grove meeting-house, 4 miles North East of Ashland. All brethren intending to be present should come the day previous and inform us by letter by the first of May; those coming by rail road will stop at Ashland. Address Moses Weaver, Ashland, Ohio, for further information.

Wm. SADLER.

Nankin, Ohio.

District Meeting.

To the brethren composing the first District of Virginia, greeting. I will inform you through this medium that we, the members of this church, being in council assembled, have unanimously agreed to hold the District Meeting for the present year, and have appointed the 17th and 18th days of April for holding said meeting. No preventive providence interfering we hope and expect a liberal turnout of the brethren of the District, and hereby extend a cordial invitation to all other brethren who may find it convenient to be with us.

For the Church,

B. F. MOOMAW.

Botetourt Co., Va., Feb. 22, '68.

Information Wanted.

Information is desired of Jacob Bailey and family, formerly of Jamesville, Md., they having left there some eight or ten years ago, and not been heard of for six years. The last hearing was from some part of Iowa.

C. CRONISE.

Monrovia, Md., Feb. 24, '68.

To Our Correspondents

SARAH A. HOLSINGER, Sulphur Springs Ind. Fifty cents due on Vol 3.

SAMUEL A. MILLER, Bridgewater Va. Your papers were sent regularly with the rest of the package; however we sendyou the back numbers again. What is the name of the pamphlet you sent for?

LUCINDA RANCK, Warfordsburg, Pa Your subscription for vol. 3 is paid.

R. Beckman, Inwood, Ind. 30cts. due on Vol. 3.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Feb. 21st, '68, of Typhoid Fever, in the James Creek Church, Huntingdon Co., Pa., sister RACHAEL BRUMBAUGH, wife of brother Philip Brumbaugh, and daughter of brother George Smith, of Blair Co., Pa, aged 24 years. 3 months, and 10 days The deceased was highly respected and esteemed by all who knew her, and our loss which is her great gain, will be deeply felt; and her place in the church, which she faithfully filled, is now vacant, to the sorrow of her sorely bereaved husband and many kind friends. She leaves behind also a son about 1½ years old. Her funeral was largely attended by many sorrowing friends, and the services performed by the writer and others, from Isaah 3: 10.

GEO. BRUMBAUGH.

Fell asleep in Jesus in the Lafayette Branch Allen Co. Ohio. Feb the 4th sister SUSAN WARD, widow of Brother James Ward deceased *He* departed this life November the 10th 1867; he was her third husband. She was the daughter of friend and sister Catharine Chambers, deceased. She was received into the church in the Welsh Run Branch, Franklin Co., Pa., about the year 1834. Her Disease was considered to be the Inflammatory Rheumatism, and she was confind to the house about nine years and to her bed about seven years. The principal part of this time she was not able to help herself or to turn in her bed except by the help of her kind friends and this was done by means of a windless attached to the sheet on which she lay, and this had to be done part of the time, every few hours day and night with the most excruciating pain. She bore all with christian fortitude and died in the hope of a glorious resurection. Funeral by Brethren D. Brower and A. Baker from Rev. 14: 13.

S. CHAMBERS.

"Visitor" please copy.

List of moneys received, for subscription to the *Companion*, since our last.

Mollie Royer, Linwood, Md. Wm. Stuart, Conemaugh, Pa. Abraham Brubaker, Lowry's Crossing, Va. Mary Rorer 2.00, Honey Grove, Pa. Mrs. Rebecca Arnold, Freeburg, O. Benj. Overholser, Gettysburg, O. John Spanogle, Franklin Grove, Ill. Elias Zimmerman 2.50, Plumville, Pa. John Tucker, Perry, Ind. Sarah A. Holsinger, Sulphur Springs, Ind. Hannah Smith, Sceniery Hill, Pa. Jno. Deardorff, York Springs, Pa. Daniel Kaub, Eli Horner, Devi Hostetter, Daniel Long, Mongoquinong, Ind. Wm Mohler, Lima, Ind. Jos. Clay, Sturgis, Mich. Norman Faw, Salem, N. C. Sarah M. Slingluff, Eagleville, Pa P. H. Kurtz, Goshen, Ind. Conrad Imler, Altoona, Pa. A R. Smith, Williamburg, Pa. Eld. G. Brumbaugh, Robt. Riley, Clover Creek, Pa. Ab. Delozier, Eph. Delozier, East Freedom, Pa. Lucinda Ranch, Warfordsburg, Pa. Michael G. Domer, Geo. Lint, Bunea Vista, O. Anna Wrightsman, Freedom, Tenn. John Snydman, Philo. Ill. B. F. Sanborn, Secor, Ill. Daniel Hollinger, White House, Pa. Daniel Shively, Inwood, Ind. John Bash, Inwood, Ind. Andrew L. Kepner 75, Stockton, Cal. Daniel Miller, Frederick, Iowa. Warrington Funk 75 Phila., Pa. Samuel K Myers, Baresville, Pa. S. D. Trostle, 2.25, Linganore, Md.

Something New.—S. R. Wells, Editor PHRENOLOGICAL JOURNAL has published—

THE GOOD MAN'S LEGACY. An excellent Sermon, by Rev. Samuel Osgood, D. D. With Portrait and Sketch of Dr. Richard Rothe, of Heidelburg. Price 25 cents

CONSUMPTION; Its Cause, and Cure by the Swedish Movement. With Illustrations and Directions for Home Application, by David Wark, M. D. Price 30 cents

EDUCATION OF THE HEART. The necessity of Moral Culture for Human Happiness By Hon. Schuyler Colfax. Sent post-paid for 10 cents. Address the Publisher, 389 Broadway, New York.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

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For the Companion.

Adoration.

Praise be to him who reigns on high,
And rules the earth on which we live;
O may he all our wants supply,
And all our daily sins forgive.

Thanks be to him who died for me,
That I might live with him above;
O may I his disciple be,
And daily with him walk in love.

Glory to him who still sustains
The poor and humble of his flock;
O come, ye lost, for he proclaims
That he will ope to them that knock.

Praise, thanks, and glory to our Lord,
Who now invites us from his throne;
O may we all with one accord
Consent and say, "*Thy will be done.*"

D. B. MENTZER.

Quincy, Pa.

For the Companion.

Idle Words.

LETTER TO SISTER L. G.

As a response to your suggestion, dear sister in Christ, I have been prompted to indite a few thoughts that arise in the mind while holding before the mirror of Divine truth the subject of Idle Words; upon which you say, "much might be written, as the scriptures abound in evidences touching the subject."—And you are disposed to think much good might result from a proper investigation of this matter as too many of us are addicted more or less to this soul-polluting fault. Yes, truly, much might be said and written relative thereto. Your unworthy writer feels a timidness in approaching the subject, knowing the proverb, "Physician heal thyself" will too well apply to myself. Nevertheless as your good motives have induced me to 'write,' I do so now, nourishing the hope that we as well as my readers may derive some benefit therefrom.

You say your heart is often pained to hear brethren and sisters engage in vain and idle conversation; and confess you too often find yourself guilty of the same, which cause the bitter pangs of remorse to possess the soul. When our better judgment is exercised such feelings will arise, for it is evident idle words, vain jestings, and immoderate levity do not belong to the Christian.—These things being foreign to the Christian graces we have evidences, conclusive, that we have not yet completely emerged from darkness and passed to light; or from death to life—have not yet entirely "crucified the old man with his deeds."

God's word teaches us we will have to give an account for every idle word in the day of judgement. And we are to be judged according to the deeds done in the body, and rewarded accordingly. And "out of the abundance of the heart the mouth speaketh." A good man out of the good treasure of the heart bringeth forth good things, and an evil man evil things." "A good tree bringeth forth good fruit."—"By thy *words* thou shalt be justified and by thy *words* thou shalt be condemned." Those testimonies should make us tremble upon an examination of our daily conversation. If idle words are evil, which they undoubtedly are, and emanate from the heart, it is a clear demonstration our hearts are yet to some extent evil. Solemn reflection for the soul that is striving to break the fetters of sin and be free through Christ Jesus. Sister pilgrim if we are sensible of the fact that we have not yet been severed from every shred of Satan's net-work, let us not despair. Though we are troubled with besetting sins never so hard to overcome, remember that where there is a will there is a way. The good work commenced in us through the instrumentality of God's grace will be perfected, if we "watch and pray." He that burst the firm locks and freed Paul and Silas will burst asunder the shackles that hold us imprisoned too far from God, and cause us to weep and mourn over our sins. When those last galling fetters fall from off our individual members, like the freed bird we will be disposed to sing with enraptured strains the song of freedom as we soar nearer and nearer the great luminary of the eternal world.

James says "if any man offend not in word the same is a perfect man, and able also to bridle the whole body." Chap. 3: 2. Therefore when we have attained to that state of sanctification that we offend not against God in word and are able to have a proper restraint over the whole body we may have good assurance we have "put off the old man which is corrupt according to the deceitful lusts, and been renewed in the spirit of our minds, put on the new man, which after God is created in the righteousness and holiness." See Eph. 4. If we would be perfect men and women, we must strive to overcome those things that sap the vitality from our divine life. Paul says, "Shun vain babblings for they will increase unto more ungodliness." In like manner idle words conduce to lead us to become more and more indifferent to the promptings of the Good Spirit. This sin is like a leechy monster, clinging to the great artery of our religious system; and as our life blood is thus extracted we fall into a state of stupor or lukewarmness—a deplorable condition indeed.

Another glance at the mirror of truth and we find, "let your conversation be as becometh the Gospel of Christ." Phil. 1: 27. "Our conversation is in heaven." 3: 20.—"Be thou an example of the believers in word, in conversation," &c. Tim. 4: 12.—"Let him show out of a good conversation his works with meekness and wisdom." James 3: 13. "Be ye holy in all manner of conversation." 1 Pet. 1: 15. "What manner of persons ought ye to be in all holy conversation and godliness."

2 Pet. 3: 11. As testimony after testimony looms up to view we are made to exclaim in bitterness of soul, "Lord save me or I perish;" or in deep anguish of spirit turn as if to hide our iniquitous face, o'er cast with shame from him who sees our hearts. In utter confusion cry enough! enough!! to convince us our feet yet linger in the miry bogs of sin. O guilt stained souls ye cry enough, and yet "the half has not been told." Have we not reason to flee at once to him who said, "I will help thee and never forsake thee." Let our constant prayers be seasoned with that deep toned holy sentiment that caused the Psalmist to exclaim, "let my mouth be filled with thy praise and with thy honor all the day." Ps. 71: 8.

In following up the effects produced by an exhibition of lightmindedness in the Christian professor we readily discover that not only our own souls are endangered thereby, but we are sure to exert an influence over many around us to a greater or less degree.

Christians are represented as the "light of the world." Idle words are as shadows that bedim our light, that "the darkness comprehendeth it not." O let us think of the many around us groping their way thro' darkness on to death, to whom we should be a shining light of such attracting brilliancy that its influence could not well be resisted, either by friend or foe, who would come forward and glorify God's name with gladness of heart. Too often the gifted preacher himself causes the solemn impressions he has made on the heart of the sinner to disappear as the morning dew before the rising sun, by his careless jests; who like the husbandman that plants the good tree and then plucks it up with his own hands ere it has taken firm root. In like manner we are liable to reflect deepening shadows over the casket of sacred jewels we profess to possess, that to those around they appear not as attractive as the perishing idols of earth to which they fondly cling.

Many doubtless have gone to the chambers of everlasting death, that might have been saved through the influence of their believing bosom companions had the admonitions of Peter to wives who have husbands that obey not the word, been more strictly observed. Those sacred truths apply alike to husbands that have unbelieving wives. See 1 Pet. 3rd chapt. Great the number, we fear, that have gone to the regions of despair in consequence of having been reared to years of maturity in homes that were hot-beds of contention and ungodly conversation.—Many thus gone may have had parents that were professors of Christianity! Sad warning to parents who have not yet learned to control the temper or bridle the tongue.—Alas! fearful the number lured to destruction through the influence of careless professors. The spirit of infidelity is fostered in the minds of many in consequence of the lightminded and vain jesting disposition of those that profess to have the spirit of Christ. Where do we find Christ, our blessed pattern, ever uttered an idle word?

Oh let us think candidly of those things and fully awake to a sense of our solemn obligations. Awful the thought that at the bar of God's judgment we should see quaking souls come up who were once our associate companions; perchance a bosom friend that was most dear, a child of our nursing, a brother, a sister, father, or mother, and see them turned away into darkness, who we might have turned from their evil ways had we been more guarded in our conduct and conversation in this life. Under such circumstances could we expect to hear the welcome plaudit "well done thou good and faithful servant." We turn from this doleful picture to a brighter. If we, as salt of the earth retain a proper degree of savor, by a chaste walk and godly conversation through life, our influence will be such as to entice many to flock to the fountain of redeeming grace, and with them we'll quaff the waters of life freely; and after death as on angel wings our souls will wend their way to glory, there to strike glad hands with those who were instrumental in causing us to flee the wrath to come. Often at the opening of the everlasting gates to admit redeemed souls we will be made to rejoice to see those dear ones coming home, who through our influence were made willing to taste the sweet nectar of God's love. Ah! there will be happiness; there will be joys that will never end. If we, dear sister earnestly desire to be participants of those blessed things in that celestial sphere, we must burnish our weapons of warfare, free them of the corroding rusts of carelessness, that we may at all times and under all circumstances see in the transparent brilliancy of the sword of the spirit the motto of the Son of God, "*what I say unto you I say unto all, watch.*"

J. S. FLORY.

West Va.

For the Companion.

Adultery.

Query No. 32, on Minutes of last Annual Meeting, and left for decision as the first business of the approaching Annual Council, was sent up by some District Council, with its own decision attached, is in these words:

"Do the words of the Savior. "Except for fornication" as the stand connected with his other language, in Matthew 9: 19, *annul* the marriage covenant or contract, or do they only suspend it, until fruits worthy of repentance are manifested on the part of the transgressor—to the satisfaction of the church.—Considered by this meeting that the words in question do annul the marriage contract. Referred"

That the words, "except it be for fornication" do, of their own force annul the marriage contract or agreement, cannot be maintained, but that those words do authorize a divorcement or an annulment of the marriage contract or agreement, in some cases, cannot be denied with the least show of reason. See 1 Cor. 6: 16. In such cases the innocent party may evidently claim the benefit of the Savior's words, and has a clear right to claim of the church permission to be separated or divor-

ced from the offending party, which permission when ratified by the civil law constitutes a complete annulment of the marriage covenant or contract. But, where under circumstances of more than ordinary temptations a party to such contract may be overtaken in a violation or transgression and the offending party render due and satisfactory atonement the parties may be reconciled, whether bringing or not bringing the case into the church, according to the public or non-public circumstances of the case, under the rule of Matthew 18: &c. This then constitutes a case in which the words of the Savior "except it be for fornication" do clearly *not* annul the marriage covenant.

Where the offending party is vicious and persistent in such a course of debauchery it is manifestly the duty of the innocent party to abstain from marital intercourse, but where the innocent party has hope of reclaiming the offending one the case is not quite so clear; but if the church should hold that this would be a proper case for the suspension of the marriage contract let the church so ordain. This suspension idea is a sort of a muddle to our mind, because a broken contract is in itself not binding, you suspend a verdict a sentence a penalty or suspend execution only where the law or contract is binding, either by law or else by mutual consent.

So then, we conclude that the answer to this query should perhaps run nearly as follows: The words of the Savior "except it be for fornication" and "Saving for the cause of fornication" do under some circumstances, authorize the annulment of the marriage covenant or contract. Our Saviour has himself provided the exception—what therefore God hath put assunder let not man join together, and also—"what God hath joined together let not man put asunder." The query as it stands on the minutes cannot be fairly answered, either affirmatively or negatively. So thinks your humble brother and subscriber. Ever in the interest of the truth. Yours.

P. H. BEAVER.

For the Companion.

Prayer.

Men ought always to pray and not to faint. Luke 18:1.

Prayer, as defined by Lexicographers is the act of asking with earnestness or zeal; entreaty; supplication; request; petition; and according to the above text it is enjoined upon men as a christian duty; and if rightly considered, while it is a duty it is also a high privilege.—When we consider the relation we sustain towards our God, it will give us an insight to the subject. He is our Creator; "in him we live, move, and have our being." All the members of our physical organization, perform their different functions by his wisdom in their creation. For all our attainments in life we are indebted to him; if he would withdraw his smiling face for a few seasons, it would be a dark and doleful valley through which the stream of time would pass. We are dependent on him for every breath we breathe. If we sustained the same relation towards an earthly monarch we would be very careful not to offend him, and would offer to him earnest entreaty for a continuance of his favor. Why then will we forget to render the same to the Supreme Ruler, who holds all things in his hand. And when we consider our many wants, both of a spiritual and temporal nature, and have the assurance that we shall ask what we will in the name of his son, believing, and we shall have it, and that giving does not impoverish him, then we can plainly see that our duty is connected with our interest.

Let us then view the subject on a wider range; in seasons of affliction when we feel the need of a protecting, and upholding hand the duty and privilege is "let him pray."—In seasons of sorrow, pain or grief, here we may find a soothing balm. When our spiritual strength begins to fail this is the way to regain it. It is a means of grace, if properly and regularly waited upon, will keep our hearts warmed up in the service of our God. The point that I am working for is to established a system that is to have our stated seasons of prayer, and never neglect it though we may not always realize the same spiritual pleasure in our devotions. We may not feel for praying at our stated seasons and the enemy will try if possible to induce us to neglect it; then we are on the way to carelessness. But if we do our part God will do his. If we reverence his name, in bowing before him he will prepare our hearts for the emergencies of life. It is always dangerous, to reason with the tempter; he will try to make us disbelieve in formalities if he can, but will say nothing about entirely neglecting the duty.

The Apostle in the following words instructs us how to perform this duty: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." We are to give thanks in everything; and surely we have abundant reason to do so. And when we thus come before the Lord we need not despair if our language is lame, and too broken to even convey our heart-felt thoughts, for we are coming to a high Priest who can be touched with the feelings of our infirmities and who stoops to hear the sighs of his confiding children. When we are over shadowed with sorrow, here we may find relief. When the body is enjoying health, and the mind buoyant, free and cheerful, than give thanks, or as the Apostle would say "sing psalms." If this was practiced by christians, in place of foolish talking (which is generally done when we feel well) there would not be so much backsliding, and coldness, manifested in the service of God. Let us then avail ourselves of the privilege, and enjoy the blessing: and not neglect it entirely because it is abused by some.

JAMES A. SELL.

Tyrone, Pa.

A sinful act is offensive to God, but to justify a sin is doubly and many fold more heinous.

He who does wrong because some good man has erred does not imitate Jesus Christ.

For the Companion.

The Macedonian Cry.

In taking up the *Companion* and *Gospel Visitor*, we often see pieces headed, "News from the Churches," which are mostly soul-cheering and encouraging descriptions of different branches of the Church of the Brethren, in various parts of the union.—I love to read those news, especially when they contain an account of some recent outpouring of the Holy Spirit, whereby a goodly number of precious souls were made to rejoice in God their Savior; and of the healthy and prosperous state of those branches generally. I have for some time been thinking about writing under the same caption; but mine, alas! will be something quite different from those referred to above. The prosperity and spiritual advancement of our branch, or branches, is at a low ebb at this time; we have been destitute of a speaker for the last two years.—Brother J. Wise was our Pastor for 20 years or more, but as is generally known to the Brotherhood, he removed from here (Washington Co., Pa.,) to Armstrong Co., Pa., and is now in Iowa. 'Tis true we have not been altogether without preaching by the brethren during that time, but 'tis too much like angel's visits to satisfy the longing desires of the soul. We have written, within the last two years, to different ministering brethren to come to us, if possible, and preach if it were but two or three sermons, remain permanently among us; or hold a meeting of a week or two. Some have promptly responded to our call (to remain a short time); thanks to their kindness; the Lord no doubt will reward them for their labor of love. Some have disregarded our appeal, neither coming to us, nor answering us by letter, and some, who live the nearest to us, promised to visit us frequently, but have failed to do so, the former were brethren Davy, Wise, Myers, and Brown. The last meeting we had was in last October, by brother P. J. Brown, of Wayne Co., Ohio. We have not the least idea at this time when we will have preaching again. We are composed of two branches, Ten Mile and Pigeon Creek, have two good meeting houses; number about 100 members, or did number about that some time ago, but I fear that unless some other measures are devised & put into execution for our spiritual benefit, it will not be long until not more than half that number can be counted. We are living in a thriving, prosperous, and populous part of the country, consequently surrounded on all sides by fashionable and popular churches of various denominations; hence the necessity of us having a faithful and discerning watchman on the walls of Zion, to sound the trumpet of alarm if an enemy approach. The young are easily captivated by show and parade. Numbers also entice them, and the freedom given by almost all denominations to their members, to wear what they please, go where they please, and do pretty nearly as they please in everything, is very "taking" with the young mind; and when they go to their meetings, and it is impossible to keep them away, especially when we have no preaching of our own to ask them to attend. They see the members apparently very zealous, and the preachers proclaiming from the pulpit: "Lo here is Christ." It is almost hoping against hope to expect the children of the brethren (and there are a goodly number in this community,) to become the meek and humble followers of the Savior, as we believe and practice. I have had many serious thoughts on the subject. Should some of us be laid low by disease; and we are all liable to disease, and death at any time, and would wish, (as is natural) to be visited by a ministering brother, to converse and pray with and for us, and perhaps want to be anointed; there is no one within reach to be had, at least immediately; or if, as is sometimes the case, some of the brethren's children that are not members, be laid on a sick bed, which may prove their death bed, and they with anxiety depicted on their countenances beg of us to send for a ministering brother to baptize them, if it be possible to have it done, the case is urgent, the disease may prove fatal very soon, or delirium may set in, alas! we would have to say, "my son, my daughter, there is no preacher of our persuasion near to send for." Solemn thought! No preacher in Washington Co., Pa.; not even one in the first degree, at present, when to my knowledge there are in some branches from four to six speakers. There is one in Wayne Co., Ohio, that has about eight, and one in Somerset Co., Pa., that has five or six, and in many other places there is an overplus of speakers. We can hardly take up a *Companion* but we see Macedonian calls from some part of the country. Now do those brethren feel that they are doing their duty to God and man by remaining (so many of them) together, having little or nothing to do, while so many of their brethren and sisters are in a state of spiritual starvation? Can they say with a clear conscience, "my meat and my drink is to do the will of my Father in Heaven?" I trow not, or more of them would say, "here am I, send me." Wonder whether the skirts of the church at large will be free from the blood of souls, if she continues to turn a deaf ear to so many cries, without exerting more vigorous means to supply the demands? Wonder whether every individual preacher's skirts will be clear of the blood of all men, when they come to stand before the tribunal bar of the great I AM, when the secrets of men's hearts shall be revealed, and every motive and desire laid bare to the astonished gaze of congregated worlds. These are grave questions, but not any graver, I think, than the occasion requires. Is there not some one in love with the cause of the Savior, and the salvation of souls to such an extent that he may be induced to come over and help us?

"Well may thy servants mourn, my God,
The Church's desolation;
The state of Zion calls aloud
For grief and lamentation.
Once she was all alive to thee,
And numbers were converted;
But now a sad reverse we see—
Her glory is departed."

L. L. TOMBOUGH.

Remember your Christian duties.

For the Companion.

Work and Devotion.

TO BROTHER GEORGE BASEHORE.

This is my first letter to you, and it may be the last also, but if the Spirit of Truth direct my pen, it will not be written in vain. It is with writing as with preaching, if the head does all and the heart nothing, save furnish unholy fire, our words are like "sounding brass, or a tinkling cymbal." You are a plain man, with plain habits, and acquirements, and you want a plain letter, on a plain subject. This I will try to give, and if you do not understand every word, you will doubtless find some Philip to give you the necessary explanation. I wish to make my letter short and yet full of meaning. I would like to say very little, and yet enough to make you think a great deal.

If you open your Bible at the 6th chapter of Isaiah, you will find, in the first four verses, that the Prophet was favored with a wondrous vision of the glory of God. I do not intend to unfold the primary sense of these passages, but only touch upon two points in their secondary or accommodated signification. The new life in the soul of the christian is one and the same thing with the life of God. Man, in his unregenerate state, is like a house that has been long in ruins. The doors are bolted and the shutters fastened, filth and darkness are found in every room, and venomous reptiles crawl and hiss everywhere. The Spirit of Grace knocks at the door, peers in at the rents, or sends a fire-brand down the chimney, and the poor sinner trembles under the anticipation of coming judgment. By and by the door is unbarred, the "floor is thoroughly purged," the windows opened, the True Light admitted, and the house is *made ready* for the inhabitation of the Triune Jehovah. Then God passes between the pieces of the sacrifice in the mystic form of "a smoking furnace and a burning lamp," Gen. 15: 17; and man ratifies the covenant by passing between the pieces also, Jer. 34: 18, and sustains that relation to God in which our text personally concerns him.

The Seraphim had each six wings, only two of which were used in flying, and four to cover the face and feet. In another place only four wings are mentioned in all, but the radical idea is the same. There are two great divisions or elements in religion: one active, the other passive and contemplative. We must *work* in the Lord's Vineyard, and we must also have a *closet* for secret communion with God. We must be "full of good fruits," abound in "good works," so that others see them and glorify our Father in Heaven. Matth. 5: 16. James 3: 17.—We must also enter into the secret chamber for sweet fellowship and solemn wrestling, and for refuge from the sweeping tornado of indignation. Is. 26: 20. We have two wings to fly on God's errands, and four to cover us from head to foot when we stand before the awful mercy-seat worshipping. Whatever the Seraphim are in the vision, as personal beings they are models of the Christian Life. Christ has taught us to pray, "*Thy will be done in earth, as it is in heaven.*" The six wings are not all given to fly with, neither are they all given to cover with. The vision represents again as many for covering as for active service. God has *ordained* good works for the test of our loyalty and the development of character, and has given us wings for every duty and emergency. Eph. 2: 10; but he enjoins a *habit* as worshipful as to be equal to incessant prayer. 1 Thess. 5: 17. Some persons are ever on the wing, whether "doing their own business," or acting the "busy-body in other men's matters," but very seldom "shut the door, and pray to their Father, which is in secret." It seems their *four* wings are not yet grown.—They have two wings to flit about and make a great stir, but when they are to enter the Holy of Holies and stand before the Ark, they have no covering. Hands and feet have they with which to work, but their censers want both fire and incense. There are others, again, who cannot fly, but only flutter, and very awkwardly too, but have wings for covering. They "speak with the tongues of men and of angels," and the same wings with which they cover in the Sanctuary, carry them to the ball-room, ballot-box, pic-nic, and secular fair. They are mighty at shouting and praying, one day "dancing before the Lord with all their might," 2 Sam. 6: 14, and the next mingling with crafty lawyers, arraigning some church member before the tribunal of Cæsar. It is to be feared that those who are ever busy *out* of the closet, and so ignorant of the "alone yet not alone" behind the vail, stole their two wings from some dead saint's coffin; and those who are all devotion and excitement, and yet live as they list, borrowed their four wings from the fallen angels. We have two sides to our nature, one toward the life that now is, and the other toward God. On one side we need but two wings, and on the other four, and none of them stolen, borrowed, or self-grown, but Spirit-grown. We must *work much*, but we must *pray more*. We cannot be on the wing constantly, but we are to be covered all the time and all over. We cannot work incessantly, nor long without weariness, but we can "wait on the Lord and renew our strength," whether out on the battle-field, or in the closet buckling on our armor.—Let us be covered always, and not forget to fly, and never employ our two wings before first using our four. May God help us, so that we may at last fly into the bosom of Jesus, where service will be worship and joy without end.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Ashamed of one's name.

When one starts in life his name is a mere convenience; it serves to distinguish between one man and another; but in process of time by the law of association we cluster around a man's name. All the circumstances of his history are recalled the moment that it is sounded in our ears. We do not think of the name itself but of a life personality

and character; in fact the name is a portrait planted in letters.

I will now give my reason for commencing this article. It is not uncommon for us to receive some well written and instructive epistles in our periodicals that are signed E. C. M. (or in some other letters). It seems to me that the same interest cannot be felt in an Anonymous epistle. No person should be ashamed of his name, or ask for anything without being willing to take the responsibility of the request. The habit of standing up frankly to one's own actions, opinions, or feelings, and taking the proper personal responsibility belonging to everything concerning his own personality is manly and wholesome. If there are reasons that make it improper for us to give our name, then we should not write at all. I will not say that there are never cases in which anonymous letters are permissible but they are rare and extreme cases. In general it is a safe rule of conduct not to do anything to which one is unwilling to put his name. "A good name is better than great riches;" therefore never write anonymous epistles for the publisher. LEWIS KINSEY.

Millville, Ind.

YOUTH'S DEPARTMENT.

Drowning the Squirrel.

When I was about six years old, one morning going to school, a ground squirrel ran into its hole in the road before me, as they like to dig holes in some open place, where they can put out their head and see if any danger is near. I thought now I will have some fine fun. As there was a stream of water at hand, I determined to pour water into the hole till it should be full, and force the little animal up so that I might kill it. I got a trough from beside a sugar maple, used for catching the sweet sap, and was soon pouring water on the poor squirrel. I could hear it stuggle to get up, and said, "Ah, my fellow, I will soon have you out now."

Just then I heard a voice behind me, "Well my boy, what have you got in there?" I turned and saw one of my neighbors, a good old man, with long white locks, that had seen sixty winters.

"Why!" said I, "I have a ground squirrel in hear, and am going to drown him out."

Said he, "Jonathan, when I was a little boy, more than fifty years ago, I was engaged one day just as you are, drowning a ground squirrel! and an old man like me came along and said to me, 'You are a little boy now, if you were down in a narrow hole like that, and I should come along and pour water down on you to drown you, would you not think I was cruel? God made that little squirrel, and life is as sweet to him as it is to you, and why will you torture to death a little innocent creature that God has made? I have never forgotten that, and never shall. I never have killed a harmless creature for fun since.—Now, my boy, I want you to remember this while you live, and when tempted to kill any poor little innocent animal or bird, think of this; and mind, God don't allow us to kill his pretty little creatures for fun."

More than forty years have since passed, and I never forgot what the good man said, nor have I ever killed the least creature for fun since. Now you see it is ninety years since this advice was first given, and it has not lost its influence yet. How many little creatures it has saved from being tortured to death I cannot tell, but I have no doubt a great number, and I believe my whole life has been influenced by it.

Now, I want all the dear little boys, when they read this, to keep it in mind; and when they see pretty birds or harmless animals playing or hunting their food, not to hurt them. Your Heavenly Father made them, and he never intended them to be killed for fun. I don't think, when the blessed Jesus was a little boy, he would have killed such innocent creatures for fun, and every little boy should try to be as much like Jesus as he can. The Bible says, "Blessed are the merciful, for they shall obtain mercy."—*Lessons of kindness to Animals.*

LOCAL MATTERS.

Tyrone City, Pa. March 10, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

MADISON GEORGIA.
Feb. 26th 1868.

Brother Holsinger; One year has passed since I commenced to labor here, and it may be that some who are interested in the condition of the Freedpeople would like to have a review of the past year's work, and a look into the prospects of the future. Through former communications, most of your readers are doubtless acquainted with the past.

It is with greatfull feelings to the good Lord that I am permitted to hope my coming here was not entirely in vain. A year ago I came among the poor black people, when they had no house for worship or school; now they own a large and comfortable house, used for school and religious purposes. A large number who a year ago did not know the letters of the alphabet, are now able to read. They have a flourishing sabbath-school, well supplied with books and religious papers. Large numbers have received food garments and other necessary articles: and I trust some improvement has also been made in the moral condition of the people.

I have many times during the year reflected seriously upon the most advantageous manner of working for the benfit of these people. Careful observation and constant association with them, has, I think aided me in deciding what course to pursue.

I would cover with a veil of charity, many of their faults, and the errors to which they have given way, for certainly they deserve pity rather than censure. But in their entire ignorance of christian duty I have labored to instruct them *in Christ*, rather than to urge them to put on

Christ without a full understanding of the requirments of the scriptures.

At the end of the year I found myself unable to continue the Madison school. The number of pupils required three teachers. Government did nothing to aid us. The Freedmen could do but little and what I was receiving from Northern friends would not support me after paying assistant teachers. Believing it to be my duty to continue the work, and wishing to make the mission self supporting, I decided after prayerful consideration; to move three miles from Madison, secure the control of a plantation, and commence laying a permanent foundation for future operations. I leased 400 acres for a term of ten years with the privilege of purchasing if I desire to do so. I am now making arrangements to cultivate a part of it, being assisted by a young man from Pensylvania. A part of the balance is being cultivated by three families of Freedmen. By introducing Northern implements and improved modes of cultivation, I hope to benefit the people and encourage them to get homes. I think I am not prejudiced when I affirm that Georgians are very far behind Pensylvanians in all that pertains to good farming.

Let us look at facts: I had some cultivator shovels made in Penn. and made the Harrows myself here. With one of them a man can do as much work in a given time as five plowmen do here and do it better too. I have two Penn. Plows. With two horses in one a man can turn as much as with three such as are used here; and do it much better. With the other we turn the ground that has been overgrown with bushes, briars, &c.; such as could not be cultivated with Georgian implements and it is the best land we have. In this way, I think we may aid them very much, while earning a livelihood.

In the mean time we are doing what we can under the circumstances in the way of teaching and preaching. I have fitted up a room in our house for a school-room, furnished it with Cards and Books. Here we invite all to come for instruction.—My wife teaches in the day time; at night I assist when needed. I tell them our charges are half a dollar per month, but dont stay away if you have no money. Come to school and send your children. Pay us when you get the money; and if unable to do so I will not trouble you about it.

Thus far in Febuary we have received one dollar in cash, half dozen eggs, and had an old split bottom chair reseated. They really are too poor to pay for tuition now. Many have nothing but corn to eat, and some are obliged to send their children to school barefoot and bare headed; so we are working along in the midst of poverty. But if life and health be spared to myself and companion we expect to continue our Sugar Creek school, and when a few months more have passed, I have reason to hope that our labor will bring its reward, and supply us with the necessaries of life. And if it be God's will I hope also after a while to see the fruits of spiritual labor.

Again I am permitted to return sincere and heartfelt thanks to the many written kind words of cheer, and to those who have contributed to the support of the needy, and to the educating of the ignorant. May they realize the truth of that scripture which declares that it is more blessed to give than to receive, and may they hear the Savior say; "Inasmuch as ye did it to the least of these ye did it unto me."

In the bonds of Christ I remain a weak brother.

E. HEYSER.

Brother Henry:—I am glad to see that brother Wrightsman has manifested the courage to open a way for the brethren to render satisfaction to the many inquiring minds concerning the query of breaking bread, &c. I have been asked the question time and again. A week ago last Saturday C. Long of Ill., in company with two other ministers stopped with us over Sunday.—While here this query came up. C. Long remarked that he was satisfied that he had been asked the same question fifty times, and generally by loving sisters. Brethren it would certainly be right to give satisfaction. Brother W. says the reason is a good one. How does he know that is the reason the brethren practice as they do? That may be *a* reason, but not the *only* reason. It seems the union, communion, and fellowship with God had been lost by partaking of the *life-destroying* food; and God has designed that there should be a life-*restoring* food, and for this reason, those emblems have been instituted in his church. Now in as much as *disobedience* brought sin and death and *obedience* takes away sin and restores life, is it not reasonable then that this labor should be reversed? Gen. 3: 6. "When the woman saw the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise she took of the fruit and did eat, and gave to her husband and he did eat."

It seems reasonable by her giving the life-*destroying* food cuts off her right of giving the life-*restoring* food; but she is to receive it of the man. John 6: 53. Jesus said "except ye eat the flesh of the Son of man, and drink his blood ye have no life in you." Does he mean his real flesh and blood? If not, those emblems are the lifegiving food.—Brethren keep this in motion till satisfaction is given, which I hope will be done in love.

JOHN MURRAY.

Marshalltown, Iowa.

Brother Henry; I returned from Blackhawk co. Iowa yesterday at 1. 30. P. M. I hasten to tell you what a pleasant visit we had. I left home in company with brother J. S. Snyder on the 17th inst. to visit the brethern in Blackhawk Co. We arrived at the residence of brother E. K. Beeghley on the evening of the 18th. Our first appointment was on the evening of the 19th at Orange Grove school house. Here I met a large number of old acquaintance, Beeghleys, Cains, Millers, Cobaughs, Haugers, Strayers, Wossums, Hulls,

Horneys, Murrys, Goughanhours, Lichtys, &c. &c. We had very happy meetings. On Friday two were added to the faithful by Baptism. OnSunday we went to Waterloo. Met in the Beckenanman Hall, the place where the brethren generally meet in Waterloo. Closed our appointments in town on Monday evening. On Tuesday we held our last meeting in the scoolhouse above named. Four young persons were baptised, making six additions while we were there, two from the diciples, and four from the world. There are now over 250 menbers, (I am inforned,) in Blackhawk Co. Iowa. And there is a very good prospect for more to join the church there. I was told that three more made applications to be baptised on Sunday the first day of March.

I have not yet located permanently. I expect to stop this summer in Blackhawk Co, and look out a satisfactory location. There is a large quantity of unbroken Prairie in Blackhawk Co. as nice a farming county as I ever saw. Land near Waterloo, the county town, is high; but 10 to 12 or 15 miles Southwest it is cheap, from 5 to 10 Dollars per acre. I can not yet invite my friends East to come and live near me, but I hope I can by next fall. I enjoy this winter very much. We have some cold weather, but it is dry and nice. More anon.

JOHN. WISE.

Brother Heyser's Report of Contributions Received.

Rossville (Ind anonymous)	$1.00
Green Tree Ch. Pa. J. Fitzwater	41.50
Fair Play Maryland (S. L.)	5.00
Larenceville Pa. I. Price	20.00
Coventry Ch Pa. J. Harley	61.30
Washington Co. S. W. T.	10 00
Franklin Grove Ill. J. C. L.	10 00
Covington Ohio H. K.	8.65
Chester Co. Pa. D. K.	5.00
A Bro in Blair Co. Pa. J. Spanogle	5.00
Chester Co. I. Price	2.00
	$16945

I notice in last report a few slight mistakes in the Initials of contributors. For instance I. J. Covington Ohio should have been J. Q.; and H. R. O should have been H. K.

E. HEYSER.

MADISON, GEORGIA.

Brother Holsinger; I get so much information by the brethren and sisters asking and answering questions through the *Companion*. I had always thought the sisters were considered too inferior to break the bread and hand the cup to each other, until I saw brother Wrightman's explanation.

Just now I want an explanation of 1 Cor. 12: 9, 10, and 28, 29, 30.

HANNAH KNAUFF.

Covington, Ohio.

To our Corespondants.

Henry Hertzler McVeytown your money came, all right. The Books will be sent as soon as we get them.

David Heckman Elkhart Ind.; your letter containing the $10.25 came duly to hand and will be attended to as soon as the Books arrive.

MARRIED

On Thursday, February 27th, at the house of the bride's father, by Daniel D. Sell, brother John Sturgis, M. D., of Goshen, Ind., to Miss Sarah Catharine Shoemaker, of Clinton Co., Mo.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

ERRATA.— In obituary notice of George Shriner, in No. 6, instead of John 10: 13, 14, read Mark 10: 13, 14.

In the Franksburg branch, Blair Co., Pa., Feb 27, ALEXANDER BURKHART, son of Elder J. S. Burkhart; aged 21 years, 10 mos., and 11 days. Disease, Consumption. He bore his affliction with christian fortitude and patience, and died, as we have reason to believe, in Jesus. Funeral discourse by Elder Graybill Myers, from Rev. 14: 12, 13.

Visitor Please copy.

In Berlin branch, Somerset Co, Pa., Jan. 2, sister MARY GOOD, wife of brother Jacob Good; aged 80 years, 6 months, and 14 days. She died very suddenly; (or rather fell asleep in Jesus) she was a member of the Church upwards of 53 years, lived a consistent christian life, and was a shining light to the world, and had many friends in and out of the Church. She left a husband, 3 children, and a great many grand children and friends to mourn their loss. Funeral discourse by Elder C. G. Lint and others, from 2 Tim. 4: 7, 8.

In the same branch, Jan 19th, sister ELIZabeth KNEPPER wife of brother John Knepper, deceased; aged 69 yrs., 5 mos., and 26 days. Disease, Cramp Colic, from which she suffered severely. She was a member of the Church for about 25 years; left 8 children and many friends to mourn their loss. Funeral services by brethren C. G. Lint and E. Cober, from 2 Kings 1—7.

LEWIS J. KNEPP.

Visitor please copy.

In Mt. Carroll, Carroll Co., Ill. Feb. 24th Sister EVE BUCK, at the advanced age of 75 years 11 month and 19 days. The deceased was formerly of Franklin Co. Pa.,

She had a severe stroke of the Palsy, and after lingering 9 days we believe fell asleep in Jesus. Her funeral was well attended. Services by Brothe M. Sisler, and H. L. Soule from Heb. 9: 27 28.

JOHN J. EMMERT.

In the West Branch congregation, Ogle Co., Ill., Jan 13, sister CATHARINE DAINELS, daughter of brother Wm., and sister Magdalene SPERAW, formerly of Lancaster Co., Pa.; aged 29 years, 11 months, and 7 days. She was called from the stage of action almost instantly. She had been confined ten days, and was apparently doing well a few minutes before she died. The child died in a few days after. The occasion was improved by brethren Henry Martin and John Forney, from 1 Peter 1: 24, 25.

SAMUEL CLICK.

List of moneys received, for subscription to the *Companion*, since our last.

Eli Nusebaum, Johnsville, Md.	$1.50
Lydia Slimer, "	.50
Davis Myers, Uniontown, Md.	1.50
Elhanan Pfoutz, Dayton, Ohio,	1.50
Daniel B. Sell, Hamilton, Mo.,	1.50
Jacob Horner, New Enterprise, Pa.	1.50
H. H. Warner, Clinton, Ks.	1.50
Mrs. Mary Reist, Lancaster, Pa.	1.50
Alfred Bailey, Manhatten, Iowa	1.50
Mrs. Mary Kinports, Grant, Pa.	1.50

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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For the Companion.

The Fate of Man.

I look abroad upon the earth,
And view its fruits and flowers,
And see the glorious works of man,
The products of his powers.

But ah! those flowers must fade and die;
Those fruits must pass away,
And, also, man's proud works in time
Must moulder in decay.

Then surely if earth's brightest gems,
Thus quickly fade and die,
Man should prepare to be removed,
To live beyond the sky.

J. S. GITT.

Adams Co., Pa.

For the Companion.

An Essay on Slavery.

By the word slave, we understand: One mancipated to a master—not a freeman, a dependant. One who has lost the power of resitance.—There is no condition in life so inexpressible intolerable as that of slavery. A man not a man being destitute of the highest, and most elevating boon that was ever confered upon man. Of course, the condition is somewhat modified by the leniency of the master, but nevertheless a slave still. Ah says one, thank God the blightning curse has been removed from American soil. No more shall be heard the rattling chains and the distressing cries of the oppressed, in the land of the free. Ah yes, land of the free, with its millions of slaves. A free country don't always make a free people. Men may become slaves to their own passions. But says another, surely, the christian is free because it is said: "If the Son make us free then we are free indeed."—Yea verily! so were the Israelites, but in their freedom they lusted after bondage. Hence we hear the lamentable cry. "By the rivers of Babylon, there we sat down; yea we wept when we remembered Zion.' They remembered their sweet songs of Zion but could not be compelled to sing them, because they had ceased to be freemen. So it is with thousands. We mean not the nominal christian, but those who profess to be a seperate people—a royal priesthood, pure and unspotted from the world—made free by the precious blood of the Lamb, but made subjects of bondage by the passions of carnality, through the dictation of the old man. Truly sorry are we to believe it, and more so to prove it. But we have the convictions and they appear to be too well based. But for the evidence.

The medium through which the mind performs its functions have been divided into forty three distinct organs, or faculties, over which man may exercise almost absolute power, or he may not if so disposed. Had it not been for the sad consequences of sin these faculties would always have dictated right, and man would have been essentially a temperate being in all things. But since this is not the case men are subject to become servants, and finally slaves to them. For our present purpose we will only name one out of the many. One, we think that is most dangerous and likely to assume a predominating power, we mean,

ALIMENTIVENESS,

or in more words, Appetite, Relish, Greed. Now this faculty is right in its normal condition, and man is to judge whether or when, it is to be gratified or not, or more properly, man is to determine which is to rule. If man rules over his passions we call him temperate, but if the passions rule over the man we call him intemperate.

Man has the body given him as a sacred trust and when he violates its laws, and destroyes its power, he violates the temple of God; and Paul says, him will God destroy. But what is it that this faculty relishes, that has a destructive tendency? We answer, Intoxicating liquors and Tobacco. Both habits have the universal tendency of growing.—This is we think the chief reason why they are dangerous. We have been taught this by sad experience and observation. Yes sad and distressing indeed to see those who were once intellectually active and bright, sink down to almost helpless torpidity and imbecility, when they ought to be shining lights in the church. We truly pity the victim but *hate* the agent that destroyed them. In this essay we wish to direct our remarks, especially, to the official members of the church—the ministers and bishops. Those who stand or ought to stand, as ensamples for the flock. If the head of the church is healthy the probability is, that the body will get right, but with a diseased head there is an utter imposibility of a sound body. Hence we are prompted to urge the necessity of those who stand in the sacred and responsible position of bishops, especially, to be temperate, but we will let Paul speak. "A bishop *must* be blameless, as the steward of God not *selfwilled*, not soon angry, not given to *wine* and filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." Titus 1: 9. But to illustrate our ideas, and not be personal, we will give several imaginary cases. Some years ago there was a young brother who through intemperate eating, or otherwise, became dyspeptic; to alleviate this, he took to chewing a very small quantity of tobacco, strictly as a medicine. He was told by so doing he would cultivate a taste for it and it would become a habit. Not with him, he was determined that it should not grow, but while he was making his determinations the monster was fastening his coils. Years have rolled by and that brother is now a confirmed tobacco chewer. But you ask: Did it cure him? No never. If it had he would have ceased using it, or else he is morally insane, for no

sane man would use medicine while in health. Our Savior says the physician is not for the well, but for the sick. But it became a craving passion, and to gratify that, he still uses it. From this basis, we logically deny its medical qualities. Disease is the result of violating the laws of nature, and on account of the abnormal condition of the system and lack of vital force, it is not, at all times capable of its own restoration, hence it needs assistance. No intelligent physician pretends to *cure* diseases, but simply to assist, therefore when he finds a patient in want of help he applies such remedies as he thinks will assist nature in its own restoration, and then submits the case, and it completes its own work. but when rendered assistance causes the subject to become more infirm, and calls for more help we justly condemn that assistance. In almost every case where tobacco has been used as a medicine, it became an ungovernable passion, and the victim a slave—and we cannot gratify our passions and at the same time deny ourselves.

Case 2nd, The habit of smoking was contracted while young for the toothache perhaps. At the age of thirty a man of active mental capacities smoked three times a day. If there is such a thing as temperance in smoking this should surely be the outside limit, but it was gradually increased to five times. After some years plus several times more, he was called to the ministry; but the bright intellect was already stupified. A mental protraction, a lack of self confidence, and a consequent denial of the heavenly call, a more frequent, resort to the pipe to lull a condemning conscience to sleep—which effect it undoubtedly has: (See definition narcotic.) We now behold the visible token of age but still the habit is growing and the tyrant drawing tighter his chain. In all sincerity we ask. Is this temperance. If so we ask, how far can a brother go in drinking, and in pride! We answer just as far as their passions for drinking and for dress will dictate. We are differently constituted and all have our peculiar passions, all equally dear and tempting. If one has a right to be gratified, so has another, so have all. We argue on the sweeping assertion that all men have equal rights.

We will suppose the 3rd case to be a bishop, and also commenced the habits while young and soon became enslaved to its power. At the age of forty he commenced to decline in mental activity, and now we behold him a distressing picture of a tobacco victim. Oh what a pity, that man for the sake of indulgence, will thus destroy his future usefulness and christian influence. Deprive such a one of his pipe and he is mentally and spiritually dead.—How pecvish and how excitable he becomes. The holy principle of religion is lost, his influence destroyed, and his counsel spurned.

In conclusion we humbly implore, for the sake of the sacred position and the holy example and influence in the church, may we not hope that our bishops will we willing to deny themselves enough to become temperate. If a bishop has a right to be intemperate in smoking, another has in pride, and another in drinking and so on. This is the very root of many of our church troubles. It is hardly expected that counsel will be taken from an inebriate, neither will it be taken from one who has a fault equally as great as his own. We do not believe that one wrong will justify another, neither will two wrongs make one right, but we do believe, that the heads of the church would make some effort to deny themselves of there own gratifications that those whom they counsel would be more likely to yield. Church troubles are brewing and if the heads stand stiff and unyielding in their own gratifications there will be a loss of souls, and oh how great the loss.—This is the reason why I thus write. I fear, I greatly fear. The christian's meat and drink is to do his Master's will. There is a loud call for reformation and we should all take part in it. Let there be a general purifying process commenced each one denying himself of those things that are not essential to salvation. Then will the church be prepared to act, and God will sanction. What I have written was prompted for the good and future welfare of the church, and do sincerely hope that no offence will be taken as there was none intended. It is good neither to eat flesh nor to drink wine or anything whereby thy brother stumbleth, or is made weak. Paul.

H. B. BRUMBAUGH.

McConnellstown, Pa.

For the Companion.

Anger.

"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.—Eccl. 7: 9.

Anger is a violent emotion of the mind, arising from an injury either real or amaginary, which openly vents itself against the offending party. A gust of anger is often productive of the most dreadful consequences, and those who give way to this evil spirit, rapidly destroy their constitution, by impairing the nerves, weakening the energies of the brain, and producing apoplexy, or sudden death. So wonderfully are we made, that all the internal feelings have a strong influence upon the body. The truth of this observation is evident from the effects produced upon those who give way to this brutal rage, degenerating from every noble sentiment to an indulgence in that which so often produces the most demoralizing effects. The passionate man when under its influence becomes, incapable of distinguishing right from wrong. As an idiot or a madman, he is carried away by the impulse of that moment, a cabrice of the imagination as violent as a gust of wind, and determines his conduct, and hurries to the perpetration of action, which in his calmer moments strike him with remorse. Behold a man under the influence of passion; he wears the most visible mark of its uncontrollable power; the nerves are put into the most violent agitation, and the whole frame is continually shattered by its repeated attacks, and not unfrequently it destroys the vital powers. It has beed argued that anger is the conse-

quence of a peculiar frame of the body, but this is simple argument, as it is in the power of every one to control his passion if he is but watchful. Therefore brethren, be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." There are some persons (*some of the brethren not excepted,*) who profess to be followers of the meek and lowly *Jesus*, whe feel at liberty at any time to fall into a paroxysm of anger, and to *abuse their neighbor*, *scold*, *cuff*, and *kick their servants* and *children*, until the surplus amount of steam has been permitted to escape. Is this the spirit of *Christ*? Nay. Then verily they are *none of his*. Such conduct grieves the spirit of God, and if continued in, will destroy peace of mind, weaken the intellect, and make the body, which should be the temple for the indwelling of the *holy spirit*, a foul cage, fit only for the habitation of every unclean bird. Did not he who said, "Thou shalt not kill," say, Be not given to anger." Why then are we privileged to do the one and not the other? Be not deceived brethren, God is not mocked; "he that soweth to the flesh, shall of the flesh reap corruption;" "a stone is heavy and the sand is weighty,but a fool's wrath is heavier than them both;" Prov- 27: 3: "Wrath is cruel,and anger is outrageous;" but who is able to stand before envy? Prov- 27: 4: therefore, let us be kind, gentle and forbearing to all, and in all our domestic concerns, let our kind words gladden the hearts of all that are dear to us by the ties of earth and heaven. Thus ministering to the happiness of others, we will secure our own. But being fretful and passionate, we make ourselves, and all we associate with, unhappy.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. Prov. 25: 8. Reader, if you are gentle, and *affable* in deportment to *all*, surely you are blessed; but if you are not so at all times, try the experiment, and the Lord will bless you with the richest cup of blessing. It may cost you days, even *years* of toil, to overcome this *soul-destroying* enemy; but God will bring you off conqueror, and more than conqueror thro' him that loved us. But if you strive *not* to gain the victory, for these things God will bring you into *judgment*, and then where he is you can never come. We should have a care every day, that nothing may put us into a passion; do not do anything with an over-eagerness of mind. And *always* be on our guard against accidents. This can only be done by prayer alone, always committing ourselves and our affairs to the Lord, believing that he will govern all things wisely, and will do *always* that which is best for us.

G. W. BURKHART.

Nolo, Pa.

For the Companion.

Feet Washing.

Many professors of Religion deny feet-washing. Why so? Simply because they do not possess the love of Christ. Dear reader, there is no plainer commandment given in the word of God. Christ taught his apostles to observe all things whatsoever he has commanded them.

Why say: "It was only a Jewish custom," when Christ said to Peter: "What I do thou knowest not now, but thou shalt know hereafter," &c. It would not have been necessary to command them to do so if it was only a custom. But it was more than a custom; it was a commandment given to the meek and lowly followers of our Savior. "If a man love me he will keep my word. He that loveth me not keepeth not my sayings." These are words spoken by him in whose name alone salvation is promised. Had Christ commanded us to take a straw and throw it over our heads, and we would not do it, we would be disobedient, and hence would not observe his sayings. As long as anti-christians teach against "feet washing," we will argue it up in the strongest terms. — "Heaven and earth shall pass away, but my words shall not pass away." If Christ is for us who can be against us. What we teach can be found recorded in the 13th chapter of St. John, and no one can blot it out.— "If ye know these things happy are ye if ye do them."

LEWIS B. FISHBORN.

Derry Church, Pa.

The polite Boy.

Soon after I had settled in the ministry I was appointed a member of the school committee of my place. In my frequent visits to one of these schools, I took notice of a boy whose clothing was very coarse, and showed many patches, but was clean and neat througout. His habits were reamarkably quiet and orderly, and his manners very correct. His disposition was evidently generous and kind, and his temper mild and cheerful, as he mingled with his school mates at play, or joined their company on the road.

When I last saw him in New England, he was on his way to school. His appearance still bespoke the condition of his poor and widowed mother; and his hat was but a poor protection against either sun or rain. But, as I passed him, he lifted it up with an easy but respectful action, a pleasant smile, and a cheerful "good morning," which unconsciously to himself showed the noble boy a prefect model of genuine good manners. His bow, his smile, and his words, all came straight from his true, kind heart.

When I last saw him, thirty years had passed, and I was on a visit to the West, The boy had become a distinguished lawyer and statesman. But his bow, and his smile, and his kind greeting, were just the same as those of the barefoot boy with the poor hat.

ANGER.—If anger rises suddenly and violently, first restrain it with consideration; and then let it end in a hearty prayer for him that did the real or seeming injury. The former of the two stops its growth, and the latter quite kills it, and makes amends for its monstrous and involuntary birth.

Pray earnestly, sincerely, and with a contrite and humble heart, and God will hear your prayer and grant your request.

For the Companion.

Slander.

"I have never willingly slandered another, and if any has fallen I have kept it a secret as much as possible," said the celebrated Bernard, when about to die. Oh, how much hatred and strife would be prevented; how many offences which disturb our peace, would be forever unknown, if we at the close of our life would bear a similar testimony.

There are many ways to slander. One is by listening to the calumny of others without expressing our disapprobation. There are not only slanderous throats but slanderous ears also. There are persons who ought to be hung by the ears as well as the throat, says a wise man; and not only wicked inventions which engender and brood lies, but wicked assents which hatch and foster them. "If we would cease to speak evil of others, we must first cease to think evil of them." If we have no good to say of any one, let us make it a rule to say nothing, and thus imitate the example of a lady who was never known to speak ill of any one. A minister visited her on one occasion and began to abuse Satan at round rates, when the woman interrupted him, saying, "Sir, if we were as *diligent* as the devil is, it would be better for us." So she would not speak evil of this enemy of God and man, but commend him for his diligence, &c. It is recorded of Peter the great that, when one was speaking ill of another in his presence, that he listened attentively at first, but soon interrupted him with the question—"Hold sir, go no further; is there no fair side to the man's character? Come, tell me what good qualities you can think of. From this he gets his name,—Peter The Great. 'Tis well worthy of our imitation. Let us as professors of Christ go and do likewise.

"How slow we should be to hear, and how much slower should we be to believe the evil that is whispered abroad concerning others." It should be our invariable rule, never to let our minds be decided by the representation of one party until we have heard the other; for "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." "The cure of an evil tongue must be done at the heart; because the weights and wheels are there, and the clock strikes according to their motion." "A guileful heart makes a guileful tongue and lips, for it is the workshop where is the forge of deceit and slander, and the tongue is only the outer shop where they are vended. Such ware as is made within will come out, and none other." A wound of the tongue is worse than a wounnd of the sword, for the latter effects the body only, but the former the soul.

Few, who hearing a tale of slander, but what love to listen to it.—No man sees the wallet on his own back, says an ancient proverb, alluding to the traveler with two packs on his back, one hanging before, stuffed with the faults of his neighbor, and the other hanging behind, filled with his own.

Of all the disturbers of the peace of neighborhoods and villages, what agent half so successful as a tale-bearing, slanderous tongue? Its influences are pestiferous, and like a ciraco, blasts everything over which it sweeps." Some are so full of other people's business that, like the sea of Pontus they are perpetually emptying themselves by their mouth, making every one they can fasten on to be their propontus.

Dear brethren and sisters, then let it not be once named amongst us, that we are liars and mischief-makers and busy bodies, and backbiters, for we are professors of our blessed Jesus who gave us a good example in all things, and says, "If any any among us seem to be religious, and bridles not his or her tongue, that our religion is vain; also that a liar and mischief maker is *worse* than a thief and robber; for says he, we may lock from a thief, but cannot from a liar and mischief maker.

'Tis mischief makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
What gives another pleasure.
They seem to take one's part—but when
They've heard our cares, unkindly then,
They soon retail them all again,
Mixed with poisonous measure.

And then they've such a cunning way
Of telling their ill meant tales, they say
"Don't mention what I say, I pray,
I would not tell another;"
Straight to your neighbor's house they go
Narrating every thing they know,
And break the peace of high and low,
Wife, husband, friend and brother.

O! that the mischief making crew
Were all reduced to one or two,
And they were painted red or blue,
That every one might know them;
Then would our vilages forget
To rage and quarrel, fume and fret,
And fall into an angry pet,
With things so much below them.

For 'tis a sad degraded part
To make another bosom smart,
And plant a dagger in the heart
We ought to love and cherish;
Then let us evermore be found
In quietness with all around,
While friendship, joy, and peace abound
And angry feelings never."

ASA WARD.

Sykesville, Md.

For the Companion.

Why Scribes and Pharisees rejected Christ.

Was it because they did not want a Messiah? We cannot think so, for the promise of a Messiah was given to mother Eve, and repeated to others. This they knew, for they had Moses and the Prophets, and all these had spoken of Christ. But they had a reason, and a good one they thought. What was it? It was this, they expected a prince, a worldly King, one that would rebuild the kingdom of David, and as Christ did not meet their expectation they rejected him. They expected a King like David, who would fight against the Roman Empire, and re establish the kingdom of Israel. But when he made his appearance their hopes were frustrated, for said they, "is not this the son of Joseph a carpenter?" We might conclude by saying, that he was poor in regard to worldly treasures, and for this reason they rejected him, but thank God he will come as a King when all who want to be subjects in his kingdom can be so. But dear reader is there not a possibility for us to reject this same Christ? we must answer in the affirmative, it is, and in various ways, we may reject his Counsels by not believing what he tells us in his word. We may reject those of his followers

who are not blessed with worldly treasures, in the same way as the Scribes and Pharisees rejected him by saying, they are good people, they try to walk in the footsteps of the Lord, but they are only sons of carpenters, and therefore it would not do to put them on an equal footing with those who are wealthy.

Dear reader, this we often see, if not in so many words then we can see it by works, and sometimes of those who profess to be followers of the Lord. We have heard that christian professors have said, when Church Officers were to be elected, I vote for that brother because (not because he is able to tend to the spiritual wants of the Church, but because) he is able to tend to the worldly wants. But what shall they say who are thus despised or rejected? shall they be discouraged?— We must say, no brethren and sisters, let us persevere in our calling; let us hold fast to that which is good and say with the man of old, I and my house will serve the Lord.

Another question: Is there no danger by thus rejecting the Lord? There is danger enough in it, for us to lose our eternal happiness; for the Savior tells us, "he that believeth not shall be damned."

And again: "Then shall he answer them saying, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not me. And these shall go away into everlasting punishment: but the righteous into life forever."

M. HADY.

Stony Creek, Pa.

For the Companion.

"The Sun Stood Still."

Joshua 10: 12, 13.

Many have looked at the above Scripture in a mystical way; and found themselves at a loss how to reconcile the event with astronomy, which teaches that the earth revolves. The conclusion that many arrive at, is that the sun or earth stands still. But to thinking minds it is different; for both have motions. The reader's mind is herein called to but one motion of each.— The earth makes a daily revolution in 24 hours, while the sun completes a revolution in 24½ days, or some would have it 25 days, 9 hours, and 56 minutes. Hence the laws of relation and attraction are such that God in wisdom has given; that all plannets attract each other more or less. The sun being the centre and greatest; in comparison with a master wheel of machinery, when the wheel stops all stops. So when the sun stopped the moon stopped, and undoubtedly the earth too, or Joshua would have passed out of sight. We are informed that the sun stood still during the space of a whole day. So Joshua was a better Philosopher or astronomer than many have supposed him to be; consequently his prayer was true, being based upon true principles, and God answered. Some may doubt the motion of the sun. Read and you will find out, and if any can give more light let them do so.

Wm. SADLER.

Nankin, Ohio.

For the Companion.

A Fragment for those whose eyes have been anointed with eye-salve.

"All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's." 1 Cor. 3: 21, 22, 23.

What a heritage is this, and how few that want it all! Who would include death in his inventory, when enumerating the items he would inherit? All things are ours, and to Christ we are indebted for all. Having Christ, the curse is turned into a blessing, though in itself it is a curse still. We are just as little entitled to our daily food and raiment, as we are to the atonement of the Son of God. The draught of cold water is as truly a gift of Grace, as Grace itself is unmerited. Were it not for the Divine Purpose in Christ, we would not only be without sustenance, but without life even. We are constantly in danger of forgetting God in our temporal bounties. What we secure by strenuous toil, or what falls into our lap from the hand of nature, we are apt to appropriate without recognition of the Divine Goodness. The night brings us rest and invigoration of body and mind, and our waking thoughts may all be turned to the accumulation of time's treasures, or the perversion of Heaven's blessings. The first surrey of our soul in the morning, may be over the fields of the unsatisfying and transitory. We quench our thirst with nature's exhilarating beverage, unmindful, it may be, that Grace holds the cup to our lips.— Or we may clad our bodies in raiment our own hands have fashioned forgetful that the material, and the mental ingenuity & physical capability to work it into suitable form, are all the fruit of Divine Mercy. It is conceded that Eternal Life comes through Christ, and must be sustained by him; but too often do we ignore the solemn truth that our natural life and the means of its subsistance, came from the same Source. Christ is God's & we are Christ's & all things are ours by virtue of His Headship over all, and our Sonship in him.

Every thing is a revelation of Christ, for it is expressly stated that "*all things were made by him*," and that by Him all things *consist*.— John 1: 3. Col. 1: 17. By these outward things God ever holds a mirror of love before our souls, so as to prevent us from dropping Him out of memory: and yet with this profession of love-tokens scattered around us the majority see not God therein and the elect seem only half awake. The many "like not to retain God in their knowledge," and the few see but glimpses of his Infinite Beauty and Love through a glass darkly. Every thing is fraught with a message from God, and we have not rightly used our blessings, until they become revelations of the wondrous condescention and beneficence of our Father in Heaven. This lesson rightly learned, Samson's riddle will be expounded in the exemplification of the Divine art of happiness: out of the eater cometh forth meat, and out of the strong cometh forth sweetness. Christ in our consciousness, behind, above, and in every thing, will bring honey out of gall, and tinge the darkest cloud with the light of the Ineffible. "Show me

thy Glory," was the prayer of Moses on the Mount, and he was permitted to see the "*back parts*" of Jehovah. Ex. 33: 18—23. No mortal shall see the *face* of God and live. His "*back parts*" we see in all that we gaze upon and in Jesus we have very God in our nature. The light of the knowledge of the glory of God beams in the *face* of Jesus Christ. 2 Cor. 4: 6. Being His to whom things belong, all things are ours.

God in us, looking out upon his own creation, opens up to our souls wondrous symbols of Divine Power, Wisdom, and Love, which the soul dead in tresspasses and sins, cannot discern. A child of God looks upon the natural world with other eyes than when he was under the dominion of evil. The material universe is a stupendous gallery, hung with the productions of Divine skill, for the contemplation of man and angles. A vital union with Christ is the key that unlocks the door into this arcanum of wonders. The skeptical scientist digs and explores where the christian may not, but the follower of Jesus sees more on the surface than the materialist in the bowels of the earth. In Christ we will, according to our measure, be admitted into the mystery of His life in Grace Providence, and nature.— He that has the Uncreated as his life and peace and joy, has germinally, all that the loftiest and eldest denizen in glory enjoys. The newborn babe in Christ, and the first redeemed soul that reached the courts of bliss *have one nature*, the only differenc being in degree, and the influences under which development accrues. Christ possessed gives a new meaning to every thing from the towering cedar to the hyssop on the wall, from the cloud-capped mountain to the particle of dust in our eye, from the terific behemoth to the tiny moth that quivers in the sunbeam. The soul clothed upon with the Divine nature, becomes "full of eyes before and behind." Look where he will he beholds types inumerable of the sublimest truths. Every stone will preach a Peter-sermon, and testify to the stability of a righted soul. The rocks will bear testimony to the strength and immutability of Emmanuel, the "Rock of our salvation." He will in very deed be in league with the stones of the field. Job. 5: 23. The vegeable kingdom exhibits the beauty and fragrance of the "Rose of Sharon." The Lion, Lamb, the Ox, the Eagle, raise our conceptions of the All-Perfect One. The beams of the sun aid the Spirit-illumed soul in its struggles into the full light and warmth of the Sun of Righteousness. The astral lamps in heaven's cerulean dome, proclaim the effulgence of the "Bright and Morning Star." The bread we eat the water we drink, the air we breathe, every object of nature, and every implement of labor, are a cloud of witnesses, declaring with one mouth, in faint but inspiring symbolism, the unspeakable glories of the saint's Everlasting Home. To the Christian bread is more than bread, raiment more than raiment. The earthly vesture is embroidered with celestial figures, and the very plate on his table is covered with the hieroglyphs of Heaven. Ye are Christ's all things are yours.

If we would grow rapidly, compactly, and harmoniously, under the symbolic teaching of God, we must be much in secret followship with Jesus. Such an unbroken correspondence should be kept up with the Author of the Volume of Nature, that we may truthfully say there lives no person with whom we are so familiar as with Christ the Lord.— Then will revelation and science mutually interpret each other. Sphered as we are in a world under the jarrings and dislocations of sin, right relation to God will give enhanced value even to what, under a system of unmitigated retribution, would be only the adumbration of eternal woe. Death and all his painful, ghastly preliminaries, becomes ours through death's Abolisher. The darkness of sorrow becomes the shadow of the Beloved, and chastisement the gracious intervention of Infinite Wisdom and Love. Disappointment will then be a well-lettered fingerboard pointing us to the bosom that never deceives, and the arms whose every pressure is love. The fading flower and falling leaf will be a voice from the Throne, reminding us of our mortality. Bereavment will only endear to us the life and service that leads to the sphere where perpetuity of bliss is bliss." To the Christ-loving soul the Mercyseat is the sweetest, most hallowed spot in all the universe of God. Not only daily, but if possible many times a day, should we go to the Brazen Altar, take fire and blood, and a Censer full of insense, and enter boldly within the vail, and commune with Him that sitteth between the Cherubims. We are members of the Royal Priesthood, and frequent offerings are essential to our comfort and safety.— Coming out of the Holy of Holies, every step will remind us that we are walking on God's foot-stool.— We will be careful not to set an unhallowed foot on any spot bearing the imprint of Deity. Levity will be an abomination. It is the canker of the True Life. Censoriousness will be regarded as semi-devilish, and covetousness as the brand of the Reed Dragon on the brow. "All filthiness of the flesh and spirit" will be as a smutch from the Hell-sooted hands of Abaddon. The more we hang on the lips of Jesus in his word, and drink in his smiles in the closet, the more guarded will we be against any impropriety of deportment in any and all the relations of life. Behind the vail is the secred that changes us worldward, & the world usward. It robs the perishable of its fascination, & brings out the impress of its higher meaning.— "The earth is the Lord's and the fullness thereof," and the more we absorb of the Divine nature, and the deeper we get into the Divine fellowship, the more truly and consciously we get the possession of the Divine estate. In Christ all the fullness of the Godhead dwells, and we are His and He is ours. "All things are ours." We belong *wholly* to Jesus, or not at all. Not a fragment of our life can we break off and devote to any purpose not coincident with the one grand aim

of the Gospel. As Christ *gave Himself* for us, may every moment of our life and every pulse of our heart be given to Him.

C. H. BALSBAUGH.

Union Deposit Pa.

LOCAL MATTERS.

Tyrone City, Pa. March 17, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Henry; It may not be amiss if I should presume to give a little hint to our brotherhood at large who feel an interest in the Annual Meeting and its effects on the brotherhood. Accordingly I would state that the brethren in the Northern District of Ind. met in council some time last fall, and then and there apportioned to each individual branch its share of the probable expense for the A. M., and appointed New Years day for another meeting to make further arrangements and agreements for the conducting of the meeting. And among other things transacted at that meeting it was unanimously agreed to give but two meals perday; not for the purpose of saving of food, but more for the purpose of saving of time, and not to divert the mind from the noble and important object in view.—There is to be no eating nor feeding at the place whatever, so that quiet and ease may be attained as a holy convocation, where the spirit may have its free course. May God grant it. The eating will be but half a mile from the place of meeting, and the lodgings at short distance from the place.

But what I would more particularly notice, is: that a proposition was made near the close of the meeting without any decisive action for want of time, which proposition will likely be carried out, and if so, brethren should know in time. The proposition is to have lovefeasts or communion meetings through the week before Pentecost in all the churches composing this Northern Indiana District, and that all the foreign brethren might be requested to be at Goshen, say on Wednesday before A. M., and from thence they might be conveyed to all the different places of meeting. This, however, would not prevent brethren to come sooner to different localities, even if they came to us here in Michigan.

The above is not written by order of the Church, but by the counsel of brethren. The proper authorities will, in time, give information as usual.

That this next coming Annual Meeting be a means of bringing us all in close union with one another and communion with our Reverend Head, Jesus Christ, is the fervent prayer and desire of your unworthy brother. FRED. P. LOEHR.

Bloomingdale, Mich.

Brother Henry: I will try to give you some news from our branch of the church. We unanimously concluded at a Council Meeting on the 25th of January, to hold a series of meetings, commencing on the evening of the 8th of February in the meeting house where the District Meeting was held in 1866. We had preaching every evening until the 8th of this month. The first week of our meeting we had preaching in the day time except on Monday. On the 16th we immersed six; on the 23rd sixteen; on the first of this month eight, and on the 8th four more. So in the space of one month there were thirty four added to the church by immersion There are a good many of them in their youthful days; starting out to serve the Lord in the spring-time of life.—We think that there are others that have almost been persuaded to be christians.

We had good attendance at all our meetings. The ministering brethren that were with us, and labored faithfully, were; Moses Miller Daniel Eckerman, Daniel Longanecker, Samuel Longanecker, Peter Hollowbush, Abraham Golley, Geo. Mower, Abraham Bowman, Adam Hollinger, John Raffensbarger, J. Newcomer, John and David Foglesonger and Cyrus Brindle.

JOHN BRINDLE.

Greason Pa.

Queries.

If one of the River Brethren wish to come into the Church, must he be baptised again. Will some brother answer this in the *Companion*.

E. MILLER.

McAleveys Fort, Pa.

Erratum.

In the "Letter to an Elect Lady," No. 9, page 70, third column, 13th line from the bottom, read *unreserved* for "unreasonable."

Notice.

The District Council Meeting for the southern District of Ind. will be held if no hindering providence on the 21st and 22nd of May with the brethren at the Mississinawa Meeting house, Deleware Co. 10 miles north of Muncie.

The brethren coming on the Belfountian R. R. will inform us and we will furnish them with conveyance to the place of meeting.—We hope some of the laboring brethren will continue with us over Sunday. Address.

GEORGE W. STUDEBAKER.

Muncie Ind.

Editorial Observations.

Some of our correspondents throughout the Western States are in the habit of "puffing up" their particular neighborhoods, setting forth their advantages at full length. While we do not think it at all out of place to refer briefly to the secular interests of a community, we would prefer having less of that kind of matter mixed with our Church News. We have lately received a communication designed for publication, giving answers to inquiries in response to an advertisement which lately appeared in the *Companion*. This is asking a little too much of

us. There are hundreds of our readers who feel no interest in such matters, and it is unfair to require them to pore over such descriptions in order to get our Church News.

When you wish to call attention to your neighborhood, or your farms with a view of inducing others to locate there or buy you out, just remember that we insert such matter at 25 cents per line for each insertion. You will then be likely to use brevity.

MARRIED

At the residence of the bride's father, Feb. 16th, by Elder J. Wise, JOHN A. LINCOLN to ELIZA SNYDER, daughter of Elder J. S. Snyder, both of Poweshick Co., Ia.

On the 23rd of Feb., by the same, at the residence of the bride's father, JOHN Q. HANNA to MARY HOOVER, Daughter of brother Martin Hoover, both of Blackhawk Co., Ia.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Bachelor Run branch, Carroll Co., Ind., Feb. 29th, brother SAMUEL OVERHOLSER; aged 65 years, 8 months, and 25 days. Disease, Lung Fever. He leaves a wife and many children, grand children, and friends to mourn their loss, which we hope is his eternal gain. Funeral improved by Jacob Flora and others, from St. John 5 : 28, 29.

J. B. LANDIS.

Visitor please copy.

In the Root River congregation, Fillmore counnty, Minn., on the 11th of Jan., Elder JOHN OGG, aged 69 years, 3 months, and 22 days. He suffered more than human tongue can tell for the space of four weeks.—We hope he has gone where all the happy saints are to be happy with him. He was consigned to his last resting place on the 13, by a large concourse of people. He leaves a widow and six children, all members of the Church.

JOSEPH OGG.

In the Hatfield branch of the Indian Creek congregation, Montgomery county, Pa., Jan. 22d, sister ELIZABETH PRICE, wife of Jonas Price, (preacher) aged 43 years, 3 months and 5 days. Her disease was cancer, with which she was grievously afflicted for several years, but great as her sufferings were she put her trust and confidence in him who can remove the sting of death, and thus she died, in calm resignation to the will of the Lord.—Funeral services by Elders Samuel Harley and Jacob Reiner, from Heb. 4 : 9, and Luke 21 : 36.

ABRAHAM CASSEL.

In the Owl Creek Church, of Consumption, on the 29th of Feb., our much esteemed sister, MARY, wife of brother Abner FIDLER. Her disease was of a lingering nature, which she bore with patience. Peace be to her ashes. Funeral occasion improved by the writer, from Rev. 14 : 12, 13. A. H. LEEDY.

Was found dead, on the morning of the 29th of January, one mile West of Victor Station, on the C. R. I. and P. R. R., Poweshick Co., Iowa., friend JOHN SHIMER; aged 35 years. Funeral services by the writer, from Num. 23 : 10.

Near Brooklyn, Iowa, Feb. 11th, MARY E. NEWKIRK, of Consumption. Funeral attended by Wm. Balentine, Presbyterian, and the writer.

In Brooklyn, Iowa, little daughter of friend —— PHILIPS; aged about 4 months. Funeral by the writer, from 1 Pet. 1 : 24, 25.

JOHN WISE.

In the Waterloo congregation, Blackhawk county, Iowa, San. 4th, brother DANIEL J. WELLER, aged 44 years, 7 months, and 29 days. Funeral services were performed by brethren Eld. J. S. Houger, and J. Murray, from Rom. 14 : 8, 9, to a large concourse of people who sympathised with the bereaved family, and by their presence showed their respect to the deceased brother.

List of moneys received, for subscription to the *Companion*, since our last.

Catharine Martin, Bremen, Ind.,		1.50
Joseph D. Mart,	"	1.50
Daniel D. Mart,	"	1 50
Saml. D. Mart,	"	1.50
Daniel D. Sell, Plattsburg, Mo.		1.50
Jesse L. Beal, Waterloo, Iowa,		1·50
Evan Nearhoof, Warriors Mark, Pa,,		1.50
Polly Nearhoof,	"	1.50
Eliza Jane Nearhoof,	"	1.50
Samuel Caraher, Olivia, Pa.		1.50
A. R. Switzer, N. Manchester, Ind.,		1.50
Christian Shively,	"	1.50
Samuel Pannebaker, Honey Grove, Pa.		1.25
D. F. Good, Waynesboro, Pa ,		1.50
Henry B. Eller, Cloverdale, Va.,		.50
John Hertzler, Myerstown, Pa.,		1.50
Mark Minser, Deckers Poi nt, Pa.,		2.00
Joseph huntdr, Benford's Store, Pa.		1.50
B. S. Witter, Liberty, W. Va.,		1.50
Wm. B. Hines, Walnut Bottom, Pa.		1.50
John Ulrich, Huntington, Ind.		1.50
Jos. J. Hoover, Barryville, O.		1.50
John Ikenberry, Warren, Ind.		1.50
Sol. Lewis, Warren, Ind.,		1.50
Aaron Hoover, Minneapolis, Minn,		1.50
H. Bender. Boliver, Ohio,		1.50
Geo. Helman,	"	1.50

It appears the following were neglected at the proper time.

Benjamine Shideler, Huntington, Ind.,		1.50
David Heasten,	"	1.50
Jacob G. Heasten,	"	1.50
Henry Paul,	"	1.50
Michael Kitch,	"	1.50
Geo Klich.	"	1 50
Aaron Shidler,	"	1.50
Daniel Winebrenner,	"	1.50
Anthony Miller,	"	1.50
Jonathan Hardman,	"	1.50
Fanny Shidler,	"	1.50
Eli Burkit,	"	1.50
Samuel Ulrich	"	1.50
Daniel Smith,	"	1.50
Alex Hoover,	"	1.50
Jonathan Eckman,	"	1.50
Wm. W. Smith, Mejenica., Ind.,		1.50

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Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Address H R. HOLSINGER,
TYRONE PA.

For Sale.—S. B. Replogle of Martinsburg, Pa, will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1 50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, MARCH 24, 1868. Number 12.

Selected For the Companion.

The early Grave of a Friend.

Stay, look a tear o'er you, it asks early bier
Where I am gone, where I am gone?
Sad be it the slow tolling bell you shall here
When I am gone, I am gone.
We go to the spot where you stood by my grave
Think who has died his beloved to save;
Think of the crowns all the ransomed shall have.
When I am gone, I am gone.

Plant ye a rose which may wave over me
When I am gone, when I am gone;
Sing ye a song when my grave ye shall see
When I am gone, I am gone.
Come at the close of a bright summers day.
Come when the sun sheds his last lingering ray;
Come and rejoice that I thus passed away
When I am gone, I am gone.

Plant ye a rose that may bloom o're my bed
When I am gone, when I am gone;
Breathe not a sigh for the blest early dead
When I am gone I am gone.
Praise ye the Lord that I'm freed from all care.
Serve ye the Lord that my bliss ye may share
Look up on high and believe I am there,
When I am gone, I am gone.

ESTHER B. SELL.

For the Companion.

Greeting—and something more.

To the brethren scattered here and there, isolated personally from the great body of their fellow members, but united in the Spirit, "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto You, and peace be multiplied." Whether North or South, East or West, all who graze the pastures of Love with but little visible fellowship, may the love of God rule in Your hearts, and your lonely walk be "quite on the verge of Heaven." Often does your unworthy fellow-pilgrim think of you, and earnestly desire the presence with you of the Shepherd and Bishop of souls and the ministry of His Holy Angels. The love that is shed abroad in the heart by the Holy Ghost is not forgetful. It is a thousand fold more pervasive, gushing, clinging, and solicitious than that which binds in most sacred ties congenial hearts in the relation of the present life. It has not only Vitality, but it has Essential Life. It feels the truthfulness of the strange language of inspiration: "*it is more blessed to give than to receive.*"

This seems paradoxical, but *God* being Love, and having given *Himself*, unreserved sacrifices of self becomes the *very law* of the new life. Much is done *ostentatiously* in the name of religion, but nothing is farther from the soul that is truly insphered into the divine life and purpose. Hard indeed were your lot, and most miserable were it not for the tenderness and sympathy originating in the bosom of God, and generated in the hearts of his children. The God of Jacob sets his ladder by your pillow, follows, guides, and encompasses your footsteps wherever you go. Your homes in the far west and south-west may be true Bethels, the very gate of Heaven. Some of you seldom get to the assemblies of the saints, rarely hear the songs of Zion in the great congregation, or the heralds of the Cross rehearse the ever-new, ever-rapturous truth of redemption by the blood of Jesus, but you can keep the Altar flaming at home, eat the shewbread by your own hearth, and daily gather your omer full of manna. Love is social and craves companionship, and the heart bleeds at separation from those who feed on the same life, breathe the same Divine atmosphere, and find their peace and bliss on the same bosom. God was happy in Himself from Eternity, having in Himself, while One in Being, a Trinity of Persons. There are some, I know, whose hands seldom press those of the saints outside of the family, whose lips have not for a long time given and received the "holy kiss," whose knees have not been bent in the sanctuary for many days. Many hearts are full of tears for you, many souls fell broken with intense sympathy, and many prayers rise like a cloud of incense to the Throne of Grace for you. Think not that you are forgotten. Many indeed seek their aim, and, Demas like "love this present world," but the hearts on whose altars the fire of Eternal Love is still brightly burning, are not few. God has still a remnant according to the election of Grace, and by these you are dearly loved, warmly cherished, and fervently prayed for. You are a sheep in the midst of wolves, and many times hath Satan desired to have You, but Your Elder Brother on the Throne has prayed for you that your faith fail not. Gins and snares are set for you by the emissaries of Beelzebub, and nothing but the mighty power of God can keep you from falling. The ground of Diabolus grow many tempting flowers, and offer many a shady spot, and by these he would lure the Christian Pilgrim from the narrow way. Dangers many and perilous beset you every where, but "the Lord knoweth how to deliver the godly out of temptation." Better vex your righteous soul from day to day with the unlawful deeds "and "filthy conversation of the wicked," than to touch "even the garment spotted by the flesh." keep yourselves pure. Be wise as serpents, harmless as doves. *Glory in the reproach of the cross.* Take upon you willingly the sufferings of Christ, and let His life constrain you to earnest self-consecration for the extension of his kingdom.

Be in earnest in all you do, at home and abroad—calmly, sublimely, awfully in earnest. Get so near the cross as to thoroughly realize the responsibilities of your mission and the tremendous import of the truth committed to your keeping. Let it not be said by your neighbors, when strange ministering brethren speak among you the word in "demonstration of the Spirit and of pow-

er," *we never knew that such a people existed.* Let it rather be that what the brethern present in their *sermons*, has already been clearly and forcibly revealed in your *lives*. Show the unchristian community that with you religion is an all-subordinating reality, and that your hearts are burdened by the sad contemplatien of their sinful condition and fearful doom. You did not move west or south simply to make money and get a living; but much more to make others live—live forever. The meat that perisheth you might have had here —any where—but on the arms of providence you were carried to your present situations to dispense the Bread of Life to famishing souls. If any of you left your homes and friends forgetful of this first and momentous consideration, you may well sink upon your knees and fervently implore a sublimer view of life, and of loftier inspiration. Speak and act in your families and among your neighbors as those who are commissioned of Heaven. Dare to be as peculiar as Christ, and to incur the charge of egotism or infatuation, exhibiting unwearied patience in persecution, undisturbed security under false accusations, and a Divine compassion in derision and mockery. The kingdom Christ founded on earth, you must labor to advance, and the fire he kindled, to keep burning. It is a kingdom of Grace, a fire of Love. Plant and water diligently, but forget not the source of the increase. Live such a life of devotion to Jesus, and the souls he died to save, that the Son of God may be "evidently set forth, crucified among you." Let your voice echo the affection of the God-man, and wield no sceptre but the all-pervading, all-subduing sceptre of Love. "*Avenge not yourselves*," not even in look, and much less in word or act. Think it honor enough to suffer with Christ. When wickedness is most rampant when you are a by-word and a hissing, sing your song in the night, irradiate your path with the light and beauty of holiness, and be ready to seal your love to the Savior with your blood. "Let this mind be in you, which was also in Christ Jesus." "He pleased not Himself" "Made Himself of no reputation." "Humbled Himself." Suffered the extreme penalty of the Divine Law, redeemed us from the curse, rent the vail that shut out the Divine Presence, and thus not only made atonement, but became an example of love pitying, love toiling, love suffering, love bleeding, groaning, agonizing, dying.

I do in very deed believe that if we are truly infolded in the love-life of Emmanuel, we will limit our sympathy and exertions only as Christ did His—by the capabilities of our nature and the extent of our means. Blessed is the state here and the recompense hereafter of those servants who find their most blissful nearness to the All-Good in giving themselves and their substance to Him who deemed no sacrifice too great for their redemption. Love never wants opportunities. Christ knew where to find the objects of his commiseration, and his followers have not only *dove's* eyes, but *eagle's* eyes. They have insight to see *where* and *what*, and also the mild aspect that wins and charms. Such a life is beautiful to *contemplate*, and most blessed and glorious *to live*. "Redeem the time," my dear brethren, "see that ye walk circumspectly," commending Christ to "a crooked and perverse nation, among whom ye shine, as lights in the world." Through good and evil report, plume yourself for the painless services, and the sublime glories and ravishing surprises of Paradise Regained.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Supported Ministry.

REPLY TO BROTHER E. UMBAUGH, OF PIERCETON, IND.

My Dear Brother :—I feel sorry that we should differ upon such an important subject. Nevertheless I am happy to believe from your last which appeared in the *Companion*, No. 46, Vol. 3, page 359, that the difference consists more in *expression* than in *sentiment*.

I wish to define my position more plainly than I have heretofore done. I wish to be understood that by a "Supported Ministry" I mean that it is right for the members of the church to supply money or other means to subsist the families of ministering brethren who travel and preach, and to pay their travelling expenses; so that both the preachers and their families may be comfortably provided for when the ministers income is not sufficient for the subsistence of himself and family.—But you call this only "supporting a *part* of the Ministry." I think otherwise. The apostle tells us "to support the weak." Reason: The *strong need no support*. They are self-supporting. But you may say "we all believe that." If every brother in your circle of knowledge believes so, and acts accordingly, then I confess you have a more happy acquaintance than I have. I know a number of brethren who think it a sin to give a dollar or the fourth part of it, to a preacher, no matter how poor he may be. And from your *style* or manner of expression, in your first article, published in the *Companion*, I understood that to be your sentiment.—But in your last you speak more plainly, and I understand you differently. I do not write merely for *criticism*, (though you say "it is right to criticise each other,") but to correct error. I am as liable to err as any other, and where I am in error I want to be set right.

I will now give you one case from the many that have occurred. There was once a brother travelling and preaching for some two weeks. He was a very able speaker; had a family to maintain, but was in limited circumstances. Some of the brethren felt that something ought to be done for him. They spoke to one brother who could have contributed considerably without any disadvantage to himself or family pecuniarily. But he would not give a penny saying: "*I worked for all I have got*;" "let brother ——— work as *I* did and he will have enough, and won't need to preach for money." Adding that "its not the order of the Church to pay for preaching." No one asked him to *pay* for *preach-*

ing. Only give to a poor preacher. I wish to correct the above error, and show that it is the order of the church and the Bible to give for the support of poor ministers.—Refer to the Brethren's Encyclopedia, and to 1 Cor. 9: 9, 11, 14.—Also Acts 20: 33, 34, 35. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said 'It is more blessed to give than to receive. I do not write this that it should be so done unto me. For I plead not for myself, but for my brethren.—And Jesus said, "The poor have ye always with you, and whensoever ye will ye can minister unto them."—Remember then the words of the Lord Jesus, my brethren; and see that you do as he has "ordained."

I fear brother Emmanuel that you may encourage such members as I described above, in their eroneous conclusions, by writing as you at first did. But I am happy to learn from your last, that you do not oppose contributing to the wants of poor ministers. I hope you will relieve this in the same kind spirit in which it is written.

Now for a bit of *friendly* criticism. First the "Missionary" must be "Ministers," and you *support* them. Then you have "supported" *ministers* at least, very nearly a supported ministry. Unless you exclude those you "support" from the ministry. But again; is there not as much danger of an "*angel tongued*" man offering himself for a "misionary" post, and "preaching what he does not believe," for $700 per. annum, as for a place in some congregation? "Happy is he that condemneth not himself, in that thing which he alloweth." Rom. 14: 22. Brother E. I have no fears of the brethren being imposed upon in such matters, where there is porper prudence exercised. Again; you quote my language. "You say that you do not plead for men whose income is greater than their expenses. Then you ask? "Do you exclude them from the ministry?" I answer no. Not from the ministry, only from support. Can you support a man who needs no support? you can give to such, but cannot support them. Therefore as far as the ministry needs support, it is the duty of the church to support it.—And then you have a supported ministry, such as I plead for. And if I understand you correctly, you believe as I do. Then let us speak the same thing. And not "reason contradictory."

Yours for the truth,

JOHN WISE.

Brooklin, Iowa.

For the Companion.

Lyceums.

Objections are sometimes found to things when the error lies in the misapplication of what is to be used.—This is the same in spiritual and temporal affairs. We will examine the word as defined by Webster.—"Lyceum, in Greece, a place where Aristotle taught; a place appropriated to instruction, by lectures and disquisitions; a literary association." A question presents itself; what is disquisition? "a formal or systematic inquiry into any subject by arguments or discussions of the facts or circumstances that may elucidate the truth."

If there is any harm in seeking for the truth, and speaking the truth, I see it not. Literary means, "relating to learning and letters."—Then by preconceived opinions and notions we may shut the door of education to our children. I would say, be careful what you say; encourage your children to speak the truth, and whatever they commit to memory let it be sound, substantial material, and carry a christian deportment through all they say or do, and their minds will be elevated and not degraded.

In conclusion I say to old and young, "watch," and keep the good of souls in view. Paul was an eminent scholar.

W. SADLER.

Nankin, Ohio.

Guard Your Words.

Years ago, a group of young men were gathered together, telling as young men tell, and delight to tell, stories. There was one young man in the group who was the favorite storyteller. He thought of a story he would like to tell, but his conscience smote him a little, and he said, "Perhaps not." It was a witty story, it was a mirthful story, but it was not altogether a good story. Another story was told, and then another. At last the inspiration, good or bad: came upon, him and he said, "I must tell my story."—And so he told the story, as only he in that little circle could tell a story. He was rewarded: they laughed, they cheered, they were satisfied with his story. The circle broke up and its members were widely scattered. One of these young men went South; another went West; two crossed the Atlantic ocean; and years afterwards, that young man happened to hear his own story repeated to him, from an entirely unexpected quarter. Appalled, his conscience smote him, his heart sank within him, and he said within himself, "Oh what would I give if I could recall that story!" That story was a story to arouse human passion; that story was a story to weaken virtue. It was not written upon the crown of the Lord Jesus to give him victory; but it was written upon his cross to give him defeat. It was not a story to fling open the door of the human heart and let in the Holy Spirit, but to bolt and bar the door against it, and let in only unholy and adverse spirit. It was not a story which the Father would smile upon, because his children were blessed, but a story angels might weep over, because man was cursed. But it was too late: what was written was written, and he could say, as Pilate said, all the angels in heaven, and all the mortals of earth could not erase that story, "I have written; and what I have written I have written."

Religion.—Upon the mount of Religion, man may, indeed, still have sorrows, but they are brief. The nights linger in valleys, but on the mountains they are shortened, and ever a small red streak points towards the rising day.

For the Companion.

Family Reading.

To those who are training up a family "in the nruture & admonition of the Lord" Family Reading is almost of infinite importance. To see that the young and rising posterity are well supplied with such reading matter as is appropriate to their wants, and that will store their young and elastic minds with themes appropriate for thought and conversation, that will awaken within them a desire to know something of a higher and a purer nature, to receive those vivid and glowing impressions which will be left upon the mind in the study of the revealed will of God, which is higher, purer, nobler, than the literature of the nineteenth century which in a great measure is composed of the light frivolities of the world so attractive to the mind and yet so destructive too.

A great part of the spicy literature at present is composed of fictitious writing, floating forth from the press on a stagnant river which is threatening to immerse this fair land with a deluge of destruction and which is so agreable to the carnal mind which is at enmity with the law of God, is not subject to it, neither indeed can be. That which is highly esteemed among men is an abomination in the sight of God—it is intended to sell the mind under the carnal nature of sin into the bondage of satan, to be fettered to the merciless car of his captivity. It is not only the worldling but it is the christian professor who should be aware lest he be taken in the whirlpool and carried on with its resistless current to "make shipwreck of the faith which was once delivered to the saints."

If we could collect in one vast volume the experience of the ruined of all ages and professions we would have a volume so dark in contents that the heart would grow sick; the imagination would tremble, reel and fall short of conceiving the magnitude of the ruin: it would be a history more dark, more deplorable, more depraved, that would be the same number of pages composed of the darkest account of shipwreck of the the same period, or the foulest deeds of Pirates of the dark ages of the world. Such works as Novels of Bulwer should find no room in the library of a christian family, for it is pleasing to the mind and takes the place of the sound christian literature of the church of of God, and and depend upon it christian parents if your children are permitted to have as their reading matter the light fictions of the day their taste for something better well be destroyed; their minds will be poisened, their love for the word of God be very much lessened if not entirely destroyed or banished from the heart, for there is no room both for emissaries of darkness and the chaste virgin of virtue, clothed in the robes of innocence who dreads to touch her vestment of love and purity against the foul habitations of the wicked one.

In our own short experience we have seen a young lady of noble birth, of bright talents, who might be a shining ornament in the church of the living God if she would only leave off the debasing habit of novel reading, which at best is only intended to drive off our meditations from God & his word

Wedded to her favorite habit there she sat till the midnight hours poring over her cunningly contrived falsehoods and then after spending her precious moments would retire to her room with a mind disturbed, raised to the highest pitch of passionate excitement, very unfit for the performance of the last noble duty incumbent upon us before closing our eyes in sleep; the committing of ourselves into the hands of God for the keeping of our souls and bodies through the silent watches of the night,—then to retire to spend the remainder of the night in dreaming over that which so lately interested her so much, instead of enjoying the sweet and invigorating refreshment of sleep, which so much revives the drooping mind and makes it glow a fresh.

Happy for her if she had spent her time reading the book of God and meditating upon it, which would have left a mind calm and peaceful; a conscience void of offense toward God. But then they hid themselves behind the professor of christianity who they say reads the same kind of trash, and certainly there can be no harm in it; but be careful, look well to what you are doing; consider before you lead another astray.—We are inclined to believe that there is harm in it, great, inestimable harm. That which has any tendency to destroy the taste for something better is certainly wrong. Is there not harm in everything which draws the mind from God? Does not God require the supreme affections of the heart of man? Then if this kind of reading fills the mind with images bordering on idolatry, there is certainly wrong in following up such a practice? Beside this, look at the dread malediction of of heaven against those who love and make a lie. "For without are dogs, and sorcers, and whoremongers and murders, idolaters, and whosoever loveth and maketh a lie." If then it is so wrong to make a lie (and I believe all novels are lies) then it must be wrong to read them and store the mind which was made for nobler purposes with them.

We appeal to those who would have their children free from this growing evil, and have them grow up free from the contaminations of the world, to follow the Lord in his own appointed ways, be ware of such reading as bears in it the frivolities of the world; be careful that your children are furnished with reading matter that will mould their minds in the image of God.—If they are taught to cultivate from childhood up a taste for good reading they will always love it. But remember that there is a current of foul papers and books teeming in our country and they will read if they are permitted, and the consequence may be fearful to contemplate.

But we hear the cry how will we induce our children to read good books and papers? Give it to them expend a few dollars for good books or papers (I would suggest the *Companion* and *Visitor* as very good) hold out to them the benefits that they may draw from it; show them by example that you have faith in what you do or say by reading

them yourself. And you may young reader, if this comes to your notice, be you my christian brother or sister, or not, be careful what you read. Turn from novel reading or it may result in the ruin of your minds and the destruction of your souls.

J. P. HETRIC.

Oakland, Pa.

For the Companion.

The Christian Ministry.

BRO. SILAS THOMAS:—

We have tried in the fear of the Lord to examine our subject. While we were edified by your kind epistle, we are still in the dark on some points according to your modus operandi, or manner of reasoning

True, as you observe, there is no account upon record that we know of, where the apostles did perform miracles to obtain food; but is this saying (as you observed) that it was not done? That the apostles had not the power? We have no facts upon record that they did, neither have we anything to show that they did not. So your remark "They did not perform miracles," remains to be proven.

Matth. 10: 8 does not prove it.—Jesus said to His disciples, "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." There is nothing in this verse to show that he told them *not* to command stones to be made bread, or *not* to smite the rock, &c., but he gave them to understand notwithstanding he had given them such power that they were not to abuse it, but make use of it only when good could be accomplished. He therefore says, "When ye enter into any house or city, and they receive you, eat such things as are set before you." As if he had said: Don't be over fastidious, or nice, for your wants are supplied for the occasion, and for you to perform a miracle to get something better, peradventure would be a gross abuse of your power, consequently eat such things as are set before you, and ask no questions for conscience sake. You say: "It is evident that the apostles were restricted to these particulars (Matt. 10: 8) from the fact that the Savior mentioned and the disciples performed no others." There are but few recorded miracles the disciples ever performed. Because they are not recorded, is that saying we are not to believe that they were never performed? Surely not, for if it be true that it would take a world to hold all the books giving an account of what Jesus did; it would take another world to hold the books giving an account of what the disciples did.

Jesus said to his disciples, "I have set you an example that as I have done so ye should do." And what a glorious example! Thousands of men fed from a few loaves and fishes.

Would they have carried His instruction out if they had failed in this particular to obey his order, "As I have done so ye should do." We see nothing improbable, but very probable that the apostles performed the same kind of miracles their Master did.

You admit there was a little money in the purse while our church was extending the 3300 miles. If a little accomplished so much good, oh how much *more* might have been accomplished in the same time, had we given according as the Lord has prospered us. Instead of being limited to 3300 miles, these United States might have had the Gospel preached to them as we understand it. God has given unto us at least ten talents, but it is extremely doubtful if we have improved five of them. According to your account the Apostles did more for the church's extension in a hundred years, than we have done in a hundred and fifty years. To our shame be this said—for they were few in number and we are many, we have many facilities (Railroads &c. &c.) to spread the Gospel, which the apostles had not. What we would think a small thing in way of travel they would consider a great undertaking. In brief we have facilities to spread the Gospel ten miles in less time than they could spread it two miles. God has entrusted much to our keeping and says, to whom much is given much will be required. So then we see your comparison is a failure and is far behind the apostles activity, and goes to show plainly we are, comparatively speaking, idlers in the Lord's vineyard. "The efficiency of any plan may truly be inferred from its success."

Paul was certainly the greatest Missionary the church ever had and is good authority and criterion.—He says, 1 Cor. 9: 14: "Even so hath the Lord ordained that they who preach the Gospel." "How does this testimony of [illegible] Paul [illegible] with your gratuitous system." You seem to think because others have abused money in a missionary fund that we most likely will become tainted also.

Money is said to be the root of all evil. But because others abuse it and go to extremes, is that saying we must or will do it? Because others make a god of money, is that saying we cannot put it to its lawful use and thus [illegible] or be to come out of confusion and good out of evil." It is the abuse of this world's goods which constitutes sin and not its use. According to your argument, we could say, let us abstain from the use of money altogether, for fear we might be corrupted. "Is it so that there is not a wise man among us?" If [illegible] apostle would say While we highly commend brother Heyser's course, we don't think it a [illegible] for the [illegible] of our brethren [illegible] in the [illegible] Commonwealth [illegible] of love unincumbered with family [illegible] poverty, while many of the [illegible] feel their [illegible] greatly [illegible] cases [illegible] by poverty, &c. If this subject was rightly understood among us, there would be no [illegible] cessations of [illegible] and [illegible] [illegible] would [illegible] [illegible] such [illegible] [illegible] [illegible]

ruption in this direction and thus "sustain every scriptural effort to spread the Gospel."

ASA WARD.

Sykesville, Md.

For the Companion.

In behalf of the needy.

Bro Holsinger; I wish to say a few words more to the brethren and sisters through the companion. The subject is the case of our faithful brother of whom we wrote some time ago. I will first give you the proposition of bro J. Kessler of Ill. for the relief of said brother, viz.: "Let as many as feel so to do contribute, say 5 or 10 dollars, or more, to be sent to same one who is generally known to the brotherhood, who being first appointed thereto and when enough is paid in, give notice thereof in *Companion*,and said brother who receives the money for the needy minister to be authorized to pay over moneys and take note and security as proposed and also retain in his possession the note and when due collect and pay back to the contributors their several sums with its interest. Or another and a better way would be, to let us cast in our mites cheerfully and ask it not again. This would be my plan to promulgate the gospel by money appropriations. I am of opinion that we will not, at the end of one year miss our 5 or 10 dollars thus appropriated. And I further believe that the above will better fulfil James 2: 15, 16, than any other. May the Lord help us to watch as well as pray.

Dear brethren and sisters I can say with bro K. that I do not believe we would miss any thing that we might bestow upon this worthy brother as a freewill offering, for I do assure you he is not idle or slow to use his utmost endeavors to support his family, which is composed of a wife (a sister) and six little children, all girls save one. The sister is a weakly woman and the brother not able bodied. This family was just making a start in the world when the late war began in our midst. at that time our brother was pleasantly situated here 2 miles from Fayetteville. with good House, barn and other necessary buildings which were all commited to the flames, not a vestage of building left save a few panels of fence on his whole farm, which caused our brother to make almost an entire sacrifice of his land, and who can live when all their resources are taken away. But notwithstanding all this our brother is always at his post, not only in the week, but when the time comes on to be at the House of the Lord, our brother is there ready to warn sinners of the errors of their way. Then dear brethren don't be afraid that your gifts will be lost if you confer them upon this faithful brother. Or if any brother has the money to advance according to the proposition of bro K. or the one proposed by myself in the first no of companion present volume, or if any brother will forward the money and buy the place that our brother now lives on and leave him on it, the improvement which he will put upon it, will abundantly pay the brother who advances the money, and thus he will give our brother some chance to relieve himself. The land he lives on is good land, lays well and can be bought cheap. The true condition of our brother is this, he must receive some assistance or abanbon the work of the Lord only on the Sabbath,he can not travel from home at all. And will we suffer such a worthy standard bearer to be silenced by such impediments when the means can be easily raised and no one miss it, for we have many faithfull brethren and sisters who have all their time to devote to the accumulation of earthly goods, and they would freely assist if they are made sensible of the fact that any one really needed their assistance.

To such I would say that the case under consideration is one that does call for the sympathies of those who have to give. This call is made that he may be enabled to go forth and preach the word to the perishing thousands around and within his reach. On every side within a circuit of 50 miles or more the call is, "come and preach for us," and many thus begging have to be denied. There is truly a great field open here for the Lord's servants. There are no other ministering brethren here, but myself, and the brother alluded to and under his present circumstances he cannot go. During last year our brother traveled outside of the bounds of his immediate neighborhood a distance of one thousand miles on horse back, over mountain and dale & surging streams, to preach the word to perishing souls, and devoted over fifty days of his time, apart from the Sabbath, to the good cause of the master, and attended preaching every Sabbath in the year save one. Now will not the heart of every brother and sister whom the Lord has prospered and who has a love for souls immediately respond to the call with open hand and thus be an auxiliary to the spread of the gospel.

The brothers name is J. S. Flory grand son of our old and much esteemed Eld. John Flory, of Rockingham Co., Va. who did so much, years ago, to the building up of Zion by his labors and travels through different states.

Brother Flory has appointed the writer of this as his agent to whom any thing can be sent and I will Receipt for the same under his own hand if desired, which I would prefer. Therefore any one wishing to confer a favor upon our brother according to either of the propositions obove can do so by sending to Andrew Hutchison, Fayetteville W. Va. Those who are not willing to risk that way can contribute through the District Meetings.

A. HUTCHISON.

Fayetteville, W. Va.

For the Companion.

To the Young.

My dear young friends; permit one of your number to say a few words to you. Pause for a few moments, in your dizzy round of frolicing and amusement, and take a few sober thoughts, for although you may enjoy your gayety for a while, yet the time will come when you *must* think soberly, and unless you think in time, deeply lament your present thoughtlessness.

Why are so many of the youth of our land so careless about their great interests? I fear they are

drunken with the pleasures of this world. When a man is in a state of intoxication his sense is darkened; so I fear it is the case with some of them. They grow up; the pleasures of this world offer themselves; they seize hold; they go to a frolic and there the music is so charming, the young gentlemen and ladies are so lovely, and they feel so merry while dancing. And now when they get home where is the mind? On the next dance. Clothes that will gratify the pride of the wearer must be prepared. They go again through the same round of frolicing each one striving to be the admired one of the company, esteeming himself better than others.

But now God earnestly calls them. He calls them by His word, but they will not read, or if they do read will not heed it. He calls them by the writings of good men, but rather than read them they will read novels and foolishness. He calls them by his ministers, but their words fall on dull ears. Why is it that nothing will move them? *They* must be drunken! The pleasures of this world have so deluded their minds that they do not consider what their duty is, nor where they stand.

Young friends, is this the case with you? Have you considered that you are dependent upon God for your food, drink, clothing, and your very existence, and that therefore you should devote your whole lives to his service; that your future destiny is altogether in his hands; or are you so drunken with the pleasures of this world that you neither know nor care what will become of you? I hope it is not yet too late for you to think soberly and act wisely. Make up your minds what you will do, before it is entirely too late. Strive to live so that at the end of time you can say, "O! Father, we thank thee that thou didst bring us to this happy place, free from every pain and sorrow;" that you will not have to say "O! had we but realizeed; what an awful place this is, how carefully would we have lived; we were warned, but we would not hear, and now we are here without any help."

Ever your friend.

CYRUS WALLICK.

Breedsville, Mich.

LOCAL MATTERS.

Tyrone City, Pa. March 24, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Aaron Hoover, writes from Minneapolis, Minn; We would be glad to see brethren coming out here, we have a good and healthy country. I came here for my health, and enjoyed good health ever since I have been here. Myself and companion are the only members in this part of Minn. except one family about twenty four miles from here.

We have been here better than six years, and have the first sermon to hear preached by the brethren. If any of the brethren travel through here, we extend an invitation to them to visit us; we will gladly welcome them. I live in Richfield Township, seven miles south of Minneapolis.

I will gladly give all desired information.

Report of S. Z. Sharp.

Money received for Bibles during February, 1868.

From Green Tree, Pa.		$3.00
"	A. H. Cassel, Pa.	1.00
"	Anonymous, "	1.00
"	W. Pannebaker, Lewistown, Pa.	10.00
"	Rudolph Kunkle,	2.00
Total		$17.00

Remitted the above to the American Bible Society to-day.

March 10th, 1868.

Announcements.

Brother Henry; Please notice through the *Companion*, that the brethren of the Wadams Grove branch, Stephenson Co., Ill., have concluded to hold a Communion Meeting (the Lord willing) on the 6th and 7th of June, at Rock Grove to which there is a general invitation, especially to the ministering brethren. We would say to those of Iowa, Kansas, and Missouri, to call with us on their return from Annual Meeting.

Take the North Western R. R., from Chicago to Clinton junction.—Then the Racine and Mississippi R. R. to Rock city, where conveyances will be found to place of meeting, 5 miles; or the Chicago and Galena Union R. R. to Freeport, thence to Rock City.

In behalf of the church,

ENOCH EBY.

Duncannon, Ill.

The following has been mislaid, and should have appeared sooner.—Ed.

Easter Md. District meeting for 1868.

The Brethren in the several branches, which constitute the Eastern District of our Brotherhood in Md. will please remember, that our District meeting for 1868. will be held (Lord willing.) at Monococy meeting house, in Frederick Co. on the *first Tuesday after Easter*; it being the 14th day of April next.

Philip Boyle. Cl'k, *pro tem*,
New Windsor, Md.

N. B. The Brn. in the Pipe Creek branch, intend to hold their next Council on Saturday the 4th day of April, *preparatory* to the District meeting. P. B.

To the brethren of Virginia.

Whereas it has been suggested that we ask for the privilage of holding the Yearly Meeting in our State in the year of our Lord 1869, and the several Districts should decide upon it at their next meeting, whether they would be willing to hold said meeting, all the congregations assisting to bear the expenses; I therefore propose that the subject be laid before each congregation, so that their representatives may be able to act accordingly upon it at the District Meetings.

B. F. MOOMAW.

Bonsacks, Va.

Brother Henry: The brethren in Allamakee Co., Iowa, intend, God willing, to hold a Communion Meeting three miles South of Unionville, in our meeting-house on the 13th and 14th days of June next: and we invite all brethren and sisters, and especially laboring brethren to be with us on that occasion.

JOSEPH ZOOK.

Editorial Observations.

Brother John Zug of Sheafferstown, Lebanon Co., Pa., wishes to bear testimony to the article on the Christian Ministry, by brother Silas Thomas, published in no 9 present volume, and thinks it the best that has yet appeared upon that subject.

The Hymn Books have arrived and those ordered have been sent. We have besides those named in our advertisement also the Turkey Moroco binding, a very strong and well bound book, and quite plain, just what our brethren and sisters want. Price one dollar post paid.

Moving time has come, and our letters would indicate that considerable of it is being done by our patrons, as about every other letter says; please change my address.—Those who write for this purpose should be careful to state *from* as well as *to* what office the change is to be made.

DIED.

We admit no poetry under any circumstance except in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Newton branch Miami Co. Ohio, September 1st 1867, sister LYDIA DEETER; aged 26 years, 8 month and 25 days. She was baptized when quite young. She was beloved and distributing to the poor—even gathering alms from her neighboring members for the needy. She was glad to leave this world and go to Jesus, where she will be rewarded for her deeds of charity. She was the daughter of brother Abraham and sister Barbara Deeter. Her father died about two month after her.

HANNAH KNOLLE.

In the Sugar Creek branch Allen Co., Ohio March 7th sister ELIZABETH SMITH, daughter of Elder Abraham Miller, deceased. She leaves a kind and affectionate husband a mother, two children and many friends to mourn their loss which we trust is her great gain. Age 23 years, 3 months, and 14 days. Occasion improved by the brethren, from 1st Thess. 4 : 18.

D. BROWER.

Visitor please copy.

In Lower Canowago. Pa., December 20th 1867, ANNA M. daughter of brother Isaac and ——TRIMER; aged 2 years 1 month, and 22 days.

In the same district, Febuary 12th MAY, daughter of brother John and sister May LEAS, aged about 21 years.

In same district Febuary the 4th brother JOSEPH PRUSSEL, by falling on the ice and fracturing his leg. Aged 65 years 2 month and 21 days.

In Upper Conowago district, January 18th, our neighbor PHILIP HESS. Aged 66 years 10 months and 6 days.

In the same district Febuary 2nd our old and much beloved brother ABRAHAM JACOBS. Aged 79 years 10 month and 24 days. The old brother's seat was seldom vacant in church, while he was able to attend.

ADAM HOLLINGER.

In Montgomery Co., Ohio March 14th WILLIAM ALBERT, son of friend Andrew and Sarah DIXON, aged 5 years, 3 month and 12 days. Funeral discourse by brother Henry Rubsam and John Frantz, at the Spring Grove meeting-house in the upper Miami branch, from Psalm 115 : 11.

H. H. ARNOLD.

In the Red Bank branch, Armstrong Co., Pa., March 6th, of Inflammation of the Brain, S. ABIGAL SNOWDEN; daughter of friend John, and sister Eliza Snowden: aged 8 yrs., 8 months, and 9 days. Funeral service on the 7th, by the writer, from John 11 : 25, 26, to an interesting congregation of sympathizing friends collected together on the solemn occasion. We sympathise with the relations of the deceased in their bereavement, but, they "sorrow not as those who have no hope." J. P. HETRIC.

List of moneys received, for subscription to the *Companion*, since our last.

Enoch Shellenberger Mohontonga Pa.	$.150
T. J. Beaver Lewistown Pa.	150
Jacob Funk Chili Ohio	150
Jon. J Emmert Mt. Carroll Ill.	150
Geo. Buck "	150
Geo. Sneller "	150
John Leedy Albany Oregon	150
J. M. Barber Stocton Cal.	150
Geo. Wolf "	150
Isaac Miller Gettysburg Ohio,	150
Abraham Bowers Martinsburg Pa.	150
Jacob D Rubbett, Conemaugh Pa	1.50
H Grise Canton Ohio	1.50

Books.

Needs Theology Price $1,25 Postage 20 cents
Wisdom and Power of God 1.25 Pos. 20 cents
Pious Companion 35 cents Postage 8 cents
Parable of the Great Supper 20 cents
Plain Remarks on Lightmindedness 10 cents
Send postage with the price. Address
SAMUEL KINSEY Box 44,
Dayton Ohio.

Books, &c., for sale at this Office.

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THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H R. HOLSINGER.
TYRONE PA.

For Sale.—S. B. Replogle of Martinsburg, Pa, will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, MARCH 31, 1868. Number 13.

For the Companion.

Be ye Ready.

Be ready :— tarry not
Vain pleasures to enjoy ;
Far greater pleasures can be bought
Without one earthly toy.

The tender cord of life
Will soon be rent in twain ;
So now, anew begin the strife,
The Better Home to gain.

Be ready :—none are free
From artful Tempter's snare ;
But often to your closet flee,
And there engage in prayer.

The contest with that Foe,
Will not forever last ;
Then onward press, and seek to know
On whom your care to cast.

Be ready :—ye who wait
For Zion's Lord and King,
Tho' now you pass through trials great,
He will deliv'rance bring.

And when the Trump shall sound—
The sainted dead arise ;
O may we all with Christ be found,
And each receive the prize.

D. B. MENTZER.

Quincy Pa.

For the Companion.

I Must Speak.

Paul says, "if thou hast faith have it to thyself ;" hence I do not like much to be differing publicly, with my brethren ; but I would wish if it please them, to bear with me a little while I would draw their atention to brother Wrightsman's answer to a query in No. 8 of *Companion*. In No. 10 which I have just looked over, I see sister Knauff expresses herself as being much enlightned on the subject "since she "saw brother Wrightsman's explanation." Brother Murray is "glad to see that brother W. has manifested the courage to open a way for the brethren to give satisfaction to the many enquiring minds concerning the query of breaking bread, &c., He thinks it might be "*a*" reason but not the "*only*" reason. Now with all due regard to brother Wrightsman, the reason he assigns, is according to my understanding, not even *a* reason. But I would not have my brethren infer from this, and what I may yet say, that I am finding fault with the practice of the church as regards this subject ; there was a time however when my mind was not so clear.

The reason that brother W. assigns for the sisters not breaking the bread to each other as the brethren do, is not new to me. I have long since heard the same reason advanced, but I must say I could never view it in that light. It has aways been a weak and *unfounded* opinion in my judgment. To prove that the Jewish females sympathised with Christ, or had *no hands* in his crucifixion, either directly or indirectly would be somewhat difficult, I should think it is no hard matter to *suppose*, but to *know* requires more evidence. Brother W. refers us to Pilate's wife. Yes that is all true ; she warned her husband to have "nothing to do with that just man ;" but how this single instance would prove the harmless character of the female class generally, is not easily made to appear. She had "suffered many things that day in a dream because of Him." Mind, it was the *dream* that gave her so much uneasiness, and caused her to send to her husband the message she did. It is true there *may have been* many innocent females among the jews, but may I not with equal propriety conclude there *may have been* many innocent males ?

Brother W. says : "neither did she appear as a witness against Him in the mock trial before Pilate." This may all be just so, but I would be slow to undertake to prove it. This much however I do know that there were women not far off, and they seemed somewhat concerned about trials, too ; for you remember that while Peter was warming himself (not far off) the High Priest's maid said to him :" and thou also wast with Jesus," signifying that he also, might be a deceiver. I fail to see the innocence of the woman. A little after this "a maid saw him again, and began tn say to them that stood by, this is one of them." Neither can I see that the maid is excusable. This took place after they had brought false witness against Christ, and while they were so cruelly abusing Him, and it seems those maids would have had no objections to have Peter share the same fate.

The women as a matter of course did not directly engage in the crucifixion of Christ. They did not drive the nails, nor did they guide the spear, but neather can I see that this is a proof of their innocence, for I have not learned that it was customary for the women of Judea to engage in a work of this kind to execute criminals, &c. No this was not the work of women. Neither do I know that it was the Jewish practice of stationing women as guards at sepulchres, or at such like places. In all this then there is no positive proof of woman's innocency in the breaking of Christ's body, or the shedding of his blood. It must be remmebered that an atonement must be made, and that it be made for the female part of the human family was equally necessary. His blood must flow for all, or there can be on universal redemption.

Those women we read of and to whom brother W. refers, who were "looking on afar off," were sisters. They were Christ's followers, for many of them, when He was in Gallilee "followed Him ;"others "came up with Him unto Jerusalem."—These, as a matter understood, sympathised with our bleeding Savior as did also the brethren ; for they as well as those women, were innocent of His crucifixion.

It must be admitted by all, that the blindness which befel the Jewish nation, and under which they are to this day groveling, happened them on account of their rejection and crucifixion of the Son of God.—Well, if the female part of the Jews

were so innocent, or excusable, I cannot conceive why God did not excuse them in this case: but no, male and female are alike smitten with blindness, and that for no other cause but the rejection and putting to death of their only Messiah.

Thus I conclude that because the women did not *with their hands* assist in crucifying Christ, is no evidence whatever that the sisters should not break the bread to each other. I have yet to learn that the position can be sustained. And were it not for the fears that I entertained that the idea might become still more privilent, I might have remained silent still. But duty, has urged me to write what you see: and hence I would ask brother W. and all the brethren, to bear with me should I have written different to their views.

I would that myself, and all were like the *genuine* Christian—abounding in self denial; for when this precious ornament predominates, her daughters, *humility* and *simplicity*, are abundant.

Brother Murray also advanced a reason, but I will leave it as it is.—Should have no objections now to give my reason, for I think the church has better grounds than have yet been produced, but my article is already too long and I must conclude. From your unworthy one.

SAMUEL KINSEY.

Dayton, Ohio.

For the Companion.

Aaron's Calf.

The amazement of some people at the children of Israel, can not be told; and indeed it does seem marvelous to think about; how, that, after they had been brought out of Egypt by a high hand with many signs and wonders, through the Red Sea to the wilderness in Horeb, where they had so lately seen the Lord descending in awful majesty amid fire, thick clouds of smoke and rolling thunder upon Mount Sinai; insomuch that the mountain shook and all the people were afraid, then, when Moses delayed in coming down from the mount, they could go and make a calf, a god to go before them. This really does seem to be a wonder that astonishes many people.—But there is another wonder, perhaps as great, and it is this: if they wanted a god to go before them, why did they make an ugly calf? Why did they not make something in the shape of human form? Or something having form, excelling human, instead of giving it the shape of a fourfooted beast? These things at first sight, do really seem wonderful, but at second sight applied to ourselves, they will not appear quite so strange. Why did they make a calf? The martyr Stephen tells us plainly, Acts 7: 39, that in their hearts, they turned back again into Egypt: "saying unto Aaron make us gods to go before us." &c. "And they made a calf in those days and offered sacrifice unto the idol." Now in this that "in their hearts they turned back again into Egypt," they also turned back again to the gods of the Egyptians, whom they served in bondage, having been brought up from their childhood as slaves or servants of the Egyptians serving both them and their gods. Now it is not so much wonder after all that they made a calf, because they had been brought up to worship idols of that kind; since some people even in our day will hold on to the notions they were brought up in, especially in religious matters. Did the Egyptians worship calves? Yes, we read in the histories of antiquity, (in Josephus, if my memory serves me rightly,) that they did worship calves, oxen, and such animals.

Now after all, they did not act so very strangely when we consider how many people in our days, in a spiritual sense, come up out of Egypt by a high hand, apparently through trials and conflicts, and for awhile they seem to eat bread from heaven, but afterwards in their hearts turn back again into Egypt where they had been kept in bondage as slaves serving sin, forgetting their hard Egyptian master, and in their hearts again worship the gods of Egypt, and yet at the same time hold their place in the camp of Israel. After considering the matter and applying the lesson to ourselves we need not wonder so much at the Israelites doing as they did.

JAS. Y. HECKLER.

Harleysville, Pa.

A few words to my brethren and sisters

The changing scenes of time have made it necessary for me to make a change in my avocation: and before I retire I feel like saying a few words to those whom I have been helping to serve for better than a year. During my short stay, while reading the many letters that came from all parts of the brotherhood, observing their different tones, and expressions, and the things by which I have been surrounded, I have learned many important lessons, which I hope will stand the blighting temptations that I may meet with in after life, and never be effaced from my heart, but cause it to grow more tender and sympathetic. I now realize more than ever before what the Savior meant when he said "deny thy-self." The gospel-ship is the life-boat in which we embark when we fear the ship of sin will engulf us if we do not forsake it; how then can we expect to take all our former passions, customs, lusts, fashions, and all we had in the ship of sin, with us into this *narrow* boat? True wisdom says leave them, "escape for thy life," "look not behind thee." I have learned that to give edge to what we preach we dare not swerve one iota from it, but stand to it calmly, and firmly through temptations, persecutions, and what is worst of all influence which comes in a friendly manner, thus refined by the subtlety of the enemy to work destruction to the soul.

My early training was in the country where I saw comparatively little of the wickedness, and abominations of which the world is rife. I have now spent a year on the great high way of the nation, where the people of every grade are passing to and fro: and I must confess that with God's truth impressed upon the mind the sight is not a pleasant one. Society has become so corrupt that it points the mind vividly back to the days of Lot when the filthy conversation

of the wicked vexed his righteous soul. Drunkeness is the order of the day, and turn from it to what is called the sober class, and our ears are grated with sounds of profanity and blasphemy. And daily, and hourly the worshipers of the goddess of fashion may be seen stalking abroad, bowing to the yoke of her bondage; truly the inhabitants of the earth have been made drunk with the wine of her fornication.

Some may wonder why I say so much in regard to the wickedness of the world. My answer is; just so long as christians think they can indulge in the amusements of the world, and keep themselves unspotted from it, so long I will feel it my duty to sound an alarm against it. The kingdom of Christ, and the kingdom of the world stand to each other as the East does to the West, when we set our face to the one our back is to the other.

My puritanical notions have often experienced a cold shiver whilst beholding this commingling of the church and world, and it is all brought about to keep the favor and friendship of the influential of the latter, and they now rejoice seeing that their works are tolerated and even practiced in the churches; and in the eyes of popularity the whole earth is being filled with the glory of God: and with this syren song they are lulled to sleep.

"If the christian church had said to the unconverted man—*you can not* worship the Lord with us; we will do you all the good we can, but we will not own you as a christian; your soul will be imperiled by it, we must separate from you, the unregenerate family of men would perhaps, have murdered many of God's children, and made them a little flock, hiding themselves in dens and caves of the earth. But the church of God has formed alliance with the world; has made ungodly compact with the unbelievers, and the result is that persecution has ceased, and the children of God have helped on the world in its ambition, its scientific projects, its wars; and the world has believed that all its great enterprises have the sanction of God." The festivals, and oyster suppers now so common, and so seemingly harmless in their natures, are a striking similarity of the servant who said "my Lord tarryeth his coming, and began to smite his fellow servants, and to eat and drink with the drunken." The dereliction of which the Savior speaks is simply eating and drinking *with* the drunken & not being drunken himself, & the consequence will be that the Lord of that servant shall come in a day when he looketh not for him, & in an hour that he is not aware of, & shall cut him asunder & appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Many good meaning people are drawn into this "eating and drinking" by a show of benevolence, or charity: this is what I mean by influence. And the festivals and fairs, are nothing but a refined state of gambling, without its loathsome name; and leads to drunkenness, and many other evils.

Often while meditating upon this subject my mind would unveil the future to see the misery and degradation that will follow this custom of wine making in families, to drink with our visitors and children. Perhaps may a bitter tear will be born of a mother's broken heart, because her idolized son has become a drunkard: when perhaps she laid the foundation, and her son is now building upon it. O sisters with a throbbing heart and a trembling hand I pen these lines for you. Think what you are doing; you may entail yourself unnumerable troubles in year to be. If you entice your children to fill a drunkard's grave, they will inevitably receive a drunkard's reward. Rather spend your time in pointing them to the "Lamb of God that taketh away the sin of the world." Bring them to the fountain of living water, then you can have hope to clasp hands again with them upon your heavenly home and be one valiant soldier of the "Better land" where the sun no gloom of earth's stormy night will be forever o'er.

Brethren and sisters let us be on our guard. We have much to contend with, & as we are in the land of the enemy, let us watch his movements: remembering too the scattered ones of the flock. Let us deny ourselves of some comfort or ease to bring comfort to them. God will abundantly bless those who willingly and cheerfully deny themselves, forsake all and go forth to toil in a cold and frowning world, to plead the merits of his dear son. And they themselves will feel more serenity and comfort—though they be outcasts—than Kings even feel upon their thrones.

Then let us seek to know nothing but "Christ and him crucified."—Feed the flock with the bread of life; it will serve as a connecting link to bind us together in bonds of love that cannot be severed by the king of terrors," but will continue when time with us shall be no more.

For the satisfaction of my friends and those who may desire to know my whereabouts, I will say: the brethren at McAlarney's Fort hearing of my leaving here, invited me to come "over and help them," as they were being left in a lonely condition. I consented to go, and will enter upon that field of labor about the first of April. I fervently hope the brethren will not forget us while on their missions of love, for we at that place are considerably isolated and I am young and inexperienced to many of the "ups and downs" that we are subject to in this life.

For the present farewell.

My correspondence will please address me at McAlarneys Fort, Hamington Co., Pa.

JAMES A. STILL.

Toronto, Pa.

There should be a close connection between preaching and conduct.—Persevering, like the sunshine, which is clear and warm, and like the sun should reach all men.

Nothing is more common than for persons to mistake obstinacy for conscience.

To labor prayerfully and earnestly to walk in the golden track that leads to God.

Evening Prayer.

Hark, a whisper gently stealing
On the breath of evening's air,
See them reverently kneeling
In the attitude of prayer.

When the dew comes to the flower,
When the zephyr whispers sweet,
Go then to your quiet bower;
Go, and there your Savior meet.

When the busy day is closing,
When the things of earth grow dim,
Then the heart on God reposing,
Consecrates its all to him.

O, there's something in this hour,
Calling forth the inmost soul;
It is a mysterious power,
That the mind cannot control.

There is something o'er it stealing,
'Tis an influence from above,
Bathing every thought and feeling,
In a tide of holy love.

For the Companion.

On James 2: 10.

Brother Cravener will observe that the law spoken of in the text has reference to the old Testament dispensation—according to which, no man was justified before God.

Had it been possible for this Levitical law to save man, it would not have been necessary for Jesus to have died.

Our Lord coming into the world not only established a new law by which we are saved, but he redeemed us from under the curse of this old law—refered to in the text, by fulfilling it in all things by his perfect obedience even unto death.—The New Law only holds us responsible for what we do; that is, if we offend one law only, we only are held responsible for one, and not for those which we have not offended. But the Mosaic law was: If any one failed to keep the whole law, he was guilty of all. That is as if it had said: If you keep 99 laws out of a hundred and to perfection and don't do the 100th, it is as if you had done nothing—you would get no credit for anything you had done.

This was seemingly a very unjust law. It was this that caused the dear Son of God to leave his heavenly bliss and come into our sin-cursed world, and took upon himself our nature, (sin excepted) had a suffering life, that we might lead a peaceable and quiet life in all godliness; wore a crown of thorns, that we might wear a crown of glory, died an ignonimous death upon the cross that we might die a triumphant death—rose again the third day from the dead, for our justification and after making some preliminary preperations to have his new law executed, he ascended into heaven, and is there now, (blessed be his name) making intercessions for us with his Father and preparing a mansion for all the faithful eternally in the heavens; for "Where I am, there shall ye be also," sayeth the Lord.

So then we understand that, the old constitution, has been abolished and the new one established and ratified by our Lord Jesus Christ, in presence of heaven and earth, angles and men, and is now and forever the supreme law of time and eternity—"Heaven and earth are to pass away, but the word of the Lord endureth forever." Oh how thankful we ought to be to our Heavenly Father, for giving us such a perfect *Savior*, who is touched even with the feelings of our infirmities, and will help us in every emergency if we will solicit his aid. Hence we have a perfect Savior, and there is no need of us calling upon Peter, Paul, or any other departed saint to interceed with God for us, because Jesus is the only Mediator and Intercessor between God and man.

ASA WARD.

Sykesville, Md.

MISCELLANEOUS.

The Nobleman's Jewels.

A rich nobleman was once showing a friend a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country on the globe, which had been gathered by their possessor by the greatest labor and expense. "And yet," he remarked, "they yield me no income."

His friend replied that he had two stones, which cost him but ten florins each, yet they yielded him an income of two hundred florins a year.

In much surprise, the nobleman desired to see the wonderful stones; when the man led him down to his mill, and pointed to the two toiling gray mill-stones. They were laboriously crushing the grain into snowy flour, for the use of hundreds, who depend on this work for their daily bread. Those two dull, homely stones did more good in the world, and yielded a larger income, than all the nobleman's jewels.

So it is with idle treasure everywhere. It is doing nobody any good. While poor souls are dying of thirst, the money is hoarded and hid away, which might take the water of life to them. It is right to be prudent and saving of our money, when it is for a good fixed purpose; but to hoard it up for its own sake is more than folly—it is sin; and even when we save it for a good purpose, a part is the Lord's. It is not all ours. We cannot spend it all upon ourselves, and yet have God's favor.

Learn early to value money at its true worth, and to spend even pennies as God's stewards. He will certainly call us to give an account of the way in wich we have spent even the smallest sums.

Christ's Preaching

How did Christ preach the Gospel? He forbade family quarrels. He warned his hearers against the evil practices of the scribes and Pharisees. He bade no one dare to come up to the temple to worship until he had paid his just debts. He not only enjoined upon them not to commit adultery, but told them what the first step in adultery was, that they might shun it. He talked to them about their families, and thier lawsuits, and their habit of borrowing. He told them how they should accost people in the streets, when they should give away, and how they should give it; how they should keep fast-day. He told them just how religion bore upon their business and their associations. He bade them not to backbite or slander.

He warned them against preachers, who came preaching false doctrine. Common things he discoursed in common language, enlivening his discourse with pungent questioning, illustrating it by numerous stories,

and garnishing it with vivid and beautiful pictures, drawn from summer fields and humble homes. Through it all sang the tender tone of love—piety for the suffering, strength for the weak, trust and comfort for the poor. No wonder the people were astonished at his doctrines, and when he came down from the mountain great multitudes followed him.

Hope and Courage.

True hope is based on energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutabillity of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to particular objects; and if at last all should be lost, it has saved itself its own integrity and worth.—Hope awakens courage, while despondency is the last of all evils: it is the abandonment of all good—the giving up of the battle of life with dead nothingness. He who can implant courage in the human soul is the best physician. To seek to govern men by their fears and their wants is an unworthy purpose; the desire to rule by means of cow ardice. Love inspires courage and hope, and this is doubly the giver and preserver of life. Whatsoever teaches boldness to combat the manifold evils and assaults of life, enables us to win the crown of victory. Special care, therefore, ought to be taken in education to teach what true courage is—as well in social and domestic as in public affairs—and by what means it may be best sus tained.

DEPENDECY.—The race of mankind would perish, did they cease to aid each other. From the time the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow mortals. No one who has the power of granting it can refuse it without guilt.

LOCAL MATTERS.

Tyrone City, Pa., March 31, 1868.

We want the best.

It is required of us that our paper appears promptly and regularly, and that it fails not in a single instance to reach the fireside of every patron, and that when there it be found in a fair, legible, clean and complete condition, and without faults or errors. When it is remembered that paper tears and soils; ink blurs, machines get out of order, printers blunder, and that editors are fallible; postmasters, messengers, and clerks, become careless and indifferent, several thousand of whom handle our papers, railroad cars run off the track and are destroyed, we say when these facts are taken into consideration it will be readily granted that ours is a task not easily completed. For our "type setters" some apology should be offered, as out of the fifty thousand types they handle twice a week and a mistake in either case would cause an error, some one is most likely to go astray. In folding several thousand it is possible that a "bad copy" may be overlooked and thus sent to some one. The mailing clerk in addressing thousands of papers from hundreds of pages of manuscript list book, may fail in a "single instance." For all the above misadventures and their consequent results the editor of a public journal is held responsible. Yet, however weighty these obligations may appear they do not constitute our highest responsibilities, or en gross our chief concern. Results more terrible than these hang upon our actions and influence. Hence we occasionally break violently forth from our prison house of punctilio, and proclaim our independence and our real mission. The burning Stromboli is not idle though he does not send forth a weekly or even a yearly eruption.

A long winter is about bidding us adieu, and we hope we have even now already ceased to be held by his icy hand. When we look upon Nature we see her alive, and her millions of creatures are thronging the earth and air, all astir in filling the design of their creation. Why should not we derive new energy from reviving nature, and enter with renewed zeal upon our assigned labors? We would feel to do so and with that view have taken up our pen.

In making up matter for our weekly issues we do not so much depend upon our own productions as upon the communications furnished us by our brethren and sisters. Hence we have solicited, and do still solicit their contributions. We have even requested to send us selected items when any are found that are thought to be very good.—The latter we would still continue, but would wish to be allowed to emphasize *very* and to qualify "items" by the word *brief*. Some have copied almost entire books. We wish only to have selections which are brief, pointed, strong, and of special interest. These when copied plainly, with the punctuation points carefully transferred, are very thankfully received, while long prosy, badly written, imperfectly copied selections are a vexatious annoyance. It would not take us as long to look over our entire file of exchanges and make a much better selection, as it would require to read one sheet of such manuscript, let alone to correct and revise it. We do not say those words in a complaining mood, by no means. Those who sometimes thus annoy us are our best friends, and warm advocates of the cause of Christ, and they think no doubt they are doing us good. Hence our remarks will be received as *instruction* and not as *reproof*.

"Let by-gones be by-gones;" we wish now to bring about some reform. We think we should make up our paper with original articles, fresh from the minds of those who are earnest in the work of reformation and zealous for the advancement of the religion which we desire to teach. Some of our brethren and sisters have labored faithfully with us, but there are many others who have never been heard through our columns but who we have reason to believe have the welfare and pros-

perity of the Church at heart.—While we believe that these are sending up their prayers in our behalf which is an invaluable aid for "the earnest prayer of a righteous man avails much"—we would nevertheless feel much encouraged by an occasional word of cheer from all our coleagues.

We wish to set ourself renewedly to the work. For sometime past we have been engaged in other branches of our business, and had in connection with our office a job Printing establishment which executed work to the amount of nearly one hundred dollars per month during the first two months of the present year with prospects of a yearly increase of patronage. With this we have now disposed, and hence have nothing upon us but the conducting of the *Companion*. More may therefore be expected from us.—But we alone cannot make the paper. It is its correspondance that gives it tone and variety.

Let us than, as "laborers together with God," so labor in God's husbandry, that the harvest may be an abundant one to his honor and glory.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

UNION DEPOSIT, PA.)
MARCH 17, 1868.)

Brother Jonas Price; When we were with you, laboring in the word, many of the members requested us to write to them after we reach home. We concluded to write to you through the *Companion* so constructing our epistle as to be adapted to you all. Unto us who are less than the least of all saints, is this grace given, that we should preach the unsearchable riches of Christ." We need not remind you that "our speach and our preaching, was not with enticing words of men's wisdom;" and if it contained a single grain of power, it was "in demonstration of the spirit." Being that your "faith does not stand in the wisdom of man, but in the power of God," we were the more bold to open our mouth in your midst, although we were with you in weakness and fear, and in much trembling." We have reason to believe we had no athenians in our little meetings, whose fancy was itching and whose heart callous, and this confidence leads us to hope that our poor efforts were not in vain. Those who repair to the house of the Lord in foul weather, and at great inconvenience, will be blessed in their deed, even if the water of life is held out to them in vessels so frail and worthless as your humble servants. The hungry soul is grateful for the crumbs it finds under the table, and the Lord will never send such away empty. If we feel that we are nothing but so much fuel for the flames of Hell, and have no more claim to the least mercy of God than we have to his Throne and Secptre, we will regard is as a great blessing to have a single drop of honey-dew fall into our thirsty souls. The contrite will never go famishing from the feast spread and blessed by the Lord's Anointed, and the conciously maimed and helpless will go leaping and rejoicing from "the Beautiful Gate of the Temple." The five loaves and two small fishes ever kept multiplying in Holy hands, and when the vast multitude had been satisfied, the fragments exceeded the original supply. That same "Jesus who blessed the bread that perisheth, is Himself the Bread of Life, and unlocks to hungry souls Heaven's Garner more readily and fully, than He provided nourishment for that oriental crowd. Christ did not give *directly* to the multitude, but to His disciples, who distributed to the waiting, weary assembly. His word is deposited in the hands of His ambassadors, and they are to break the Bread of Heaven, and to deal it to such as feel that no earthly good will satisfy the cravings of the immortal spirits. Oh, how easy to preach to such world-weary, Christ seeking souls! Poor and imperfect as we are, and limited as is our knowledge, we are neither ashamed nor afraid to set a table for those who can find in all this world nothing to meet their wants but "the good word of God.' The place where we sat together was a *spot where there was much grass*. It was green and fresh with the presence of Christ. Had the house been crowded, and we had the power to speak like Paul at Lystra, and Christ been absent, our words had been like "sounding brass, or a tinkling cymbal." Your ears would have been tickled, and your hearts remained as dry as a potsherd on the hearth. But God sent us to you with purity of speech, a thorn in the flesh," and with nothing in which to glory save our infirmities, so that if you get any good you owe it all to Christ. We are glad exceeding glad, that the weakness and foolishness of God is stronger and wiser than man, and that he has chosen the foolish and weak things of this world to confound the wise, and the things that are mighty; and base things of the world and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; *that no flesh should glory in His presence*. Truly, this is not the manner of men. We rejoice, moreover, that our temptation, which was in our flesh, ye despised not nor rejected; but received us as angels of God, even as Christ Jesus." God knows how much we love you for all this. We are not worthy to unloose the shoe-latchet of the least of the saints, but Christ in you recognized Christ in us, so that we were among you to the praise of God's glory.—"We bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to us." We say not these things to puff you up, but we 'speak the truth in Christ, we lie not, our conescience also bearing us witness in the Holy Ghost." May the good Lord reward you abundantly for the love you have manifested to us, and may you in Heaven reap a harvest of eternal joy from the seed sown in this valley of tears.

Although we are now at home again with our families, in spirit we

often return to the scenes where we "sat together in heavenly places in Christ." Our hearts often reach back after the sweet society we enjoyed, like a vine reaching for support after trellis has been removed. In spirit we often sit with you at your tables, kneel with you around your family altars, converse with you on the great themes of Eternal Life, and Eternal Death, and Salvation through the Blood of the Lamb. Why is it so, dear brethren? The answer is plain we love each other. Whence this strong, all-dominating affection? Jesus gave himself for us, has filled us with His Spirit, thrilled us with His love, and made us like-minded with Him. Neither cold weather nor hot can keep us apart. The love of Christ constraineth us to all most wondrous sacrifices. Such a flame has been kindled in our hearts, we are ever ready to die for the brethren, if need be. It was this that took us to Montgomery County, it was this that made our visit so pleasant and profitable, it is this, dear brother Jonas, that has so often brought you to Dauphin, it is this that has made your ministrations among us instrumental in leading many souls to Jesus, it is this that will wave like a banner over us all our journey through, and conduct us safely through the swellings of Jordan, and establish us forever in the unspeakable joy and glory of the presence and fellowship of the Almighty God.

Be steadfast unto the end dear servants of Christ, bear the cross patiently, ascend Pisgah's summit often, send spies across the river daily, and let there not be wanting grapes from Eshol, and the other fruits from the ever-green shores of Paradise.

In the the warmth of christian love, and in anticipation of the happiness of Heaven, We remain, &c.

JACOB KEFFER.
DAVID ETTER.

P. C. H. E.

Response to brother Daul Neher.

Dear Brother: You endorse the views of some of the readers of the *Companion*, see current volume, No. 8, page 61, who do not feel exactly satisfied with the very brief account brother Stadebaker has given of their tour to the Western States, and thinks they ought to give a more full explanation for certain reasons.

I will admit that when I first heard of their returning home sooner than was expected, that I felt anxious to know more particularly their reasons for so doing; but knowing them to be prudent and consistent brethren, I thought, unless brethren J. Shively and D. Bowman, who are appointed with me to superintend the Southern mission, would call on them, or request me to do so, for a further explanation, I would let the matter rest, believing that they will do so, to a full satisfaction in due time. But there is another thing that is a wonder to me, why it is that brethren are so ready to drop this important undertaking, and do so little for such a noble enterprise. When we look South and see a race of people there numbering some 3,000,000 souls: their fore-fathers were torn from their native land and sold into worse than Egyptian bondage, by the people of these United States, until the 3rd or 4th generation, and on that account we, as a religious body have not been permitted until of late to go there and preach our sentiments in full, and consequently the brethren have not multiplied there as they otherwise would have done. Where is that God fearing man or woman that claims to be filled with the spirit of true philanthropy that does not feel that we have a duty there to perform if we want to please our Divine Master. If you had proposed that we would at our next District Meeting make a strong effort to affect a oneness in our District upon that question that about equally divides it, in one important thing; that is, one half at their Lovefeasts have the Supper on the table when they wash feet, claiming they have the word to sustain them, while the others claim the old order for their practice; although this makes but very little or no discord among us, for we are disposed to bear with each other, agreeable with the advice of the A. M; but this, to my judgment is the greatest thing that is wrong among us. As your branch of the church is one of the oldest in the State, will you, dear brother, by the consent of your church have this question before the D. M., and if we can all come to the requirement of the apostle Paul, see 1 Cor. 1: 10, certainly it would be what we all desire and should strive for.—Then we would send it to the Annual Meeting, and it seems to me that it would meet with a hearty approval.

Dear Brother, I have no doubt but if your proposition was carried out in the fear of the Lord, it would result in doing much good, but unless your strong and wealthy branch with several others, including our own, does more in imitating the worthy example of the Nettle Creek branch, there will not be much danger of our charity getting too far from home. Believe me, my dear brother, that there is nothing but love and a strong desire for the glory of God, and the prosperity of Zion, that has prompted me to say what I have.

Yours in the bonds of Gospel love and affection.

HIEL HAMILTON.

Poplar Grove, Ind.

Brother J. Wise says: since my last report, there have been five added to the church by baptism. May the Lord prosper our labors. Pray for us.

He also wishes us to say that his address is now Box 242 Waterloo, Black Hawk Co., Iowa.

Announcements.

Notice is hereby given to the churches composing the Middle District of Pa., that according to Articles 11th, and 12th, of the proceedings of our last meeting at Cumberland, our next council meeting will be held (the Lord willing,) with the brethren in the Buffalo Valley branch, Union Co., on the 10th of May, at their meeting house, two miles west of Mifflinburg. It is expected that the brethren will come on Saturday the 9th, as there will

e preaching over Sunday at different places; and council begins on Monday the 11th. Those coming by rail road will stop at the Lewisburg station, on the Northern Central R. R. Afternoon train from Harrisburg due there about 5 o'clock and as it is about 14 miles to the place of meeting, the brethren will try to meet all with conveyance.—Therefore those coming will please let us know by letter about the first of May. Address, Isaac Myers, Mifflinburg, Union Co., Pa.

By order of the church.

ISAAC MYERS.

Brother Henery; Please announce through the *Companion* that we intend to hold a Communion Meeting, God willing, at the Goodville meeting house, Juniatta Co, Pa. on the 7th and 8th of May next, commencing at 1 o'clock, P. M. We extend a general invitation to the brotherhood, and especially to the ministering brethren. This will be on the road to the District Meeting. All persons coming from the East will stop at Thompsontown, those coming from the West, on the cars will stop off at Patterson.

By order of the church.

EPHRAIM MYERS.

The District Council Meeting, for the Western District of Maryland, will be held the Lord willing, on Tuesday the 28th day of April, with the brethren at Beavercreek meeting-house, six miles East of Hagerstown, Washington Co. The meeting will be continued if necessary. We hope the brethren will turn out liberally, and the District be fully represented at the meeting. For further information address

J. W. WOLF.

Chewsville, Washington Co. Md.

Queries.

Will some one please give an explanation of 1 Cor 5: 7. Does not this put an end to the passover that Christ eat with his disciples?

CATHARINE A. FOREMAN.

Brother Moomaw's New Book.

A Treatise on Trine Immersion, the Lord's Supper and the New Birth, with a Dialogue on the doctrine of Non-Resistance.

We have given the above work a pretty fair examination, and can recommend it to our readers as worthy of their perusal. Its teachings are sound and practical.

Brother S. Z. Sharp, who has read it says of this work: "A large proportion of the work indicates serious reflection and profound thought while the article on the new birth, may be read with great profit by every christian."

It contains 282 pages, and will be sent postpaid for 68 cents. Apply to B. F. Moomaw, Bonsacks, Roanoak Co., Va.

Brother Moomaw's advertisement of the work will appear in our next.

To our Correspondents.

ISAAC BARTOW, Millerstown, Pa. All right; the papers will be sent.

Hannah Knauff, Covington, Ohio. You sent us the money before for Joseph Jones; it was an oversight of ours in transfering the names from the old book. His subscription is now paid for two years. Beg pardon for the neglect.

H. H. Arnold, Dayton, O. We have access to Fleetwood's History of the Apostles.

Jacob C. Eshelman, Michaelstown, Iowa. Where is your paper to be changed from.

Joseph Myers, East Berlin, Pa.; We do not know whether the old kind of German and English Hymn Books are to be had.—You can escertain by writing to brother Henry Kurtz, Columbiana, Ohio.

MARRIED

February 27th, in the city of Baltimore, by Eld Saml Longanecker, Theodore Ecker to Alice Woods, both of Baltimore.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

NOTE.—In the obituary notice of brother ALEXANDER BURKHART, in No. 10, the word *brother* was omitted. He had been a member of the church for several years previous to his death.

In the Johnstown branch, Pa., Feb. 11th, brother JACOB HEIPLE; aged 75 years, 3 months, and 13 days. Disease Rheumatism, and Neuralgia, from which he suffered for two years. He was a widower for twenty years. He leaves seven children to mourn his departure. Funeral services from John 5: 24, 25, by Abraham Stutsman.

JOSIAH HEIPLE.

In the Middle River branch near Mt. Sidney, Augusta Co., Va. Febuary 29th Sister NANCY GARBER wife of brother Jacob Garber; and daughter of Eld. Samuel Arnold, formerly of Hampshire co., West Virginia. She lived to the age of 62 years, 10 months, and 18 days. On the second day of March her remains were followed by many relatives and a large concourse of people to the place of interment, where the funeral occasion was improved by brother Daniel Brower, and others from 2nd Timothy 4: 16, 18. She leaves a bereaved husband and five children to mourn their loss which we believe is her eternal gain. She bore her aflictions with christian fortitude, and resignation. She lived to see twenty-six grand-children and two great grand-children; and out of all that number but one of her grand children have been taken from time to eternity.

She was a kind and affectionate mother and neighbor and was beloved by all who knew her.

JOHN CLINE.

Visitor please copy

In the Duncansville branch Blair Co., Pa. March 15th Sister CATHARINE DELOZIER aged 59 years 4 months and 17 days. Leaving a sorrowing husband nine sons and two daughters, and a number of grand-children and relatives to mourn their loss.

The occasion was improved from James 3: 10, 11, by the writer.

DANIEL M. HOLSINGER.

List of moneys received, for subscription to the *Companion*, since our last.

Elias Shellenberger, Chicago, Ill	1.12
Moses Miller, Highland, Kan	1.12
Jacob Hufford, Parkersburg, O	1.50
Joseph Jones, Covington, O	1.50
Isaac Henricks, Cero Gordo, Ill	1.50
David Goodman, Warriors Mark, Pa	2.50
E. J. Long Liberty Mill Va.	1.50
Samuel Horner Mt. Pleasant Pa.	1.50
A. S. Brightel Williamsburg Pa.	1.50

THE

Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE PA.

For Sale.—S. B. Replogle of Martinsburg, Pa, will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, APRIL 7, 1868. Number 14

For the Companion.

Morning Hymn.

Our God in his mercy has given us rest
And guarded us safe while asleep;
That nothing could harm us and nothing molest,
'Till another bright morning we greet.

O, let us now thank him for his bounteous love
So wond'rously shown us once more,
And praise him in gladness as onward we move,
More devoted than ever before.

May our walk and behavior to all plainly show
We're engrafted in God's holy Son,
That faith in our Savior with fervency glow,
'Till his will in us fully be done.

And then, O, what joy will await us at last,
When his Son be revealed from heaven,
And sorrow and anguish forever be past,
As the kingdom to us will be given.

The City of that kingdom is all shining gold,
It gates are of emerald bright,
The glory of Jehovah to his saints will unfold
Great rivers of purest delight.

ISAAC KULP.

For the Companion.

A Crumb of the Bread of Life for a suffering Sister.

No. XIV.

"In all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest." Heb. 2: 17.

"Such an High Priest became us." Heb. 7: 26.

"Touched with the feelings of our infirmities——in all points tempted like as we are." Heb. 4: 15.

The truth of the Divine Incarnation is a crumb of eternal freshness, nourishing the soul in the Upper Sanctuary no less than in the wilderness. Every fact in Redemption centres here—"*God manifest in the flesh.*" No life to honor the law practically, no death to satisfy the law penalty, no resurrection to despoil the "last enemy," no ascension and enthronement for our advocacy, no effusion of the Holy Ghost, in short, no preparation of Heaven for us by Christ, and no preparation of us for Heaven by the Spirit, but for this—"made like unto his brethren." "The Word was made flesh," the Everlasting God stooped to our nature, and took it into mysterious and indissoluble union with Himself. Wonder of wonders, which will not cease to be a wonder as long as the Throne of the Eternal endures. The "Ancient of days" becoming an infant of days, swaddled in helplessness, coming up out of a Manger, from a workshop, wading through his own blood, and through the accumulated woes of Hell, to get back to his Throne, & now wielding the sceptre of Universal Empire with the very hand that was so cruelly riveted to the Cross! Oh "the breadth, and length, and depth and height!" And this "that he might be a merciful High Priest," that he might be "made perfect through suffering," tasting every drop of gall that sin had poured into our cup, exhausting all the agonies that sin had "treasured against the day of wrath." Oh what a moment of thrilling suspense and amazement must that have been to the denizens in glory, when the Son of God vacated his Throne to begin his Divine-human career, as a throbbing, rudimental point in the womb of an obscure Virgin! The eye unconsciously brims with tears in the contemplation of this "great mystery of godliness." It is so infinitely above our conception and our desert, and yet so precisely adapted to our deep, ever pressing wants, that the soul kindles into holy rapture, and exclaims, "*Thanks be unto God for his unspeakable Gift.*"

"It behooved *Him.*" Jesus Christ was not the incarnation of a Divine *attribute*, as that would have been but the mere semblance of what was promised and needed, and would have been as unavailing to the achievement of the Divine purpose, as if Abraham, Job, or Daniel had attempted our redemption. The loftiest Archangel is no more than a *creature*, and can no more fulfil the law for another by substitutional obedience, or atone for one transgression in himself or others, than the tiniest insect in the realm of matter. "It behooved *Him.*" The Babe of Bethlehem, the lonely Wrestler in the wilderness, the weary traveler at Jacob's well, the prostrate Pleader in Gethsemane, the thorn-crowned Sufferer on the Cross, was Jehovah, the "*Mighty God, the Everlasting Father.*"—Wonder, O Heavens, and be astonished, O earth! Taking up into subsistence with His own, our nature in its *fallen* condition, without detracting from the glory of his God-head, is a fact so incomprehensible that Paul might well exclaim, "without controversy, great is the mystery;" and a truth so full of comfort to the poor sinner, and trembling, afflicted saint, that we may well lay our mouths in the dust and adore. Had he not been "God over all," He would not have been "mighty to save," and had he not identified himself with our sinless infirmities and weaknesses, He would not have been a "merciful and faithful High Priest." He is indeed "the Alpha and Omega, the Beginning and the Ending." He is the Altar on which the Oblation was offered, the Sacrifice that was consumed thereon, and the High Priest by whom it was presented, and the Ineffable Character who gave value and efficacy to all. He "knew no sin," even as a *man*, and is therefore an All-sufficient Savior for those who are dead in trespasses and sins." He is the sacrificial "Lamb without spot," and His blood, therefore, has power to cleanse from deepest, foulest, total pollution. When guilt presses the soul to the dust, we can lay hold of the very heart of Jesus by appropriating the gracious declaration, "His own self bare our sins in His own body on the tree." When we "fall into divers temptations," we can refer to that most marvellous page in the Savior's history, "then was Jesus led up *of the Spirit* into the wilderness *to be tempted of the devil.*" How precious and sooth-

ing is this to the worried sheep of His flock, to the hunted, assaulted, terrified lamb of the fold! "He putteth forth his own sheep. He *goeth before them.*" No path so rough and filthy but is hallowed by the footprints of the Good Shepherd.—When sorrow rolls its suffocating floods over us, and grief eats the heart like a canker, how comforting the thought that He who is "our life," our peace, our hope, our all, was "a man of sorrows and acquainted with grief." "Made like unto his brethren, that He *might* be" all that the varied states and circumstances of the church in all ages could possibly require. "Surely he hath borne our griefs, and carried our sorrows." Is. 53: 4. In the groaning and writhing of the sick-chamber, we have "this same Jesus" to bend over us and breathe the consolations of his eternal love and sympathy into our hearts. "Himself bare our sicknesses." Matth. 8: 17. "As one whom his mother comforteth, so will I comfort you." Is. 66: 13 Disease is the fruit of sin, and in bearing sin Christ included all the consequences of sin. On a sickbed Christ never was, but He was on the Cross atoning for the evil to which every sickbed owes its existence. When he agonized and bled on Calvary, He had *your* couch of suffering, and *your* tear-stained pillow in view, no less than the salvation of the race. His Omniscience comprehended the past and the future, realizing the dreadful turpitude of sin, and its woful consequences, so that no penitent need despair of pardon, nor saint of sympathy and succor. "The Lord will strengthen you upon the bed of languishing: He will make all thy bed in thy sickness." Ps. 41: 3.—Surely that bed must be soft and downy that is made by the Lord!—Secure is that head which gently reposes on a pillow smoothed by the hand of Jesus. "Such an High Priest became us." Had Jesus not suffered, he had not known how to enter into the sufferings of his people. Being "in all points tempted like as we are," He can be touched with the feeling of our infirmities." He went to school and was taught, before He offered himself as a tutor to others. He went to the battle field and was "made perfect through suffering," before he became the "Captain of our salvation" in the sense of completed redemption. What he has done for us in his person on earth, he is doing for us in Heaven as Intercessor with the Father and Director of the Spirit, will be the wonder, the study, and the song of Saint and Angel thro' Eternity! "A merciful and faithful High Priest." Your lonely sick-room no more escapes his notice amid the immensity of his works, than did the world when it needed his incarnation. His concern for us did not *begin* when he assumed our nature. He declared his purpose amid the ruins of Eden, when but two human souls existed. The faith of our primeval ancestors in that which was to be, made available the retrospective efficacy of the great Oblation on Golgotha. His interest in his people is the same now. You are just as tenderly cared for, as though the Bridegroom of the Church were personally, constantly seated at your side. His high priestly character is coeval with his high priestly function. Having loved us with such intensity as to die, how much more will he save us by his life. John 13: 1. Rom. 5: 10. Be not disheartened, he will love to the end. He is faithful. If his chariot is long in coming, content yourself with looking through the lattice.

C. H. BALSBAUGH.

Union Deposit, Pa.

Ministerial Privilages.

Brother E. S. Miller, querist in No. 8 current Volume of the *Companion* (P.O. address not given) asks an explanation on that portion of the Apostle Paul's letter to the Corinthians first epistle, 9: 3 14.

It is sufficiently evident from the manner in which the Apostle Paul appeals to his brethren in the begining of this chapter that there were persons at Corinth who questioned his apostleship. Upon this point he at once enters upon his own defense. The forensic words, "mine answer to them" puts the Apostle in the position of one arraigned before a legal tribunal, and questioned so as to be obliged to answer as upon oath. Having cited his accusers to the conversion of the Corinthians from heathenism to Christianity as the strongest and most incontestible proof that he had preached with the divine unction and authority; and because he and Barnabas did this without asking or accepting any temporal support from them, he was forced even to answer upon that point. So circumspectly was the Apostle obliged to walk as to avoid every and any occasion that might be found against him; and for this reason no doubt he gave the Corinthians his apostolic labor gratis; and even this which was the highest proof of his disinterested benevolence was produced against him. Prophets and all divinely commisioned men have a right to their secular support; you take nothing;—is this not from a conviction that you have no apostolic right? Hence the Apostle is drawn out on the subject of ministerial support and pastorial privilages

1st "Have we not power to eat and to drink?" Is an affirmative interrogatory implying that Paul and Barnabas, like all other prophets, pastors and apostles of their day, had the Heaven-confered privilage to share the products arising from the labor and industry of their pastorage, meat and drink—the necessaries not the superfluities of life—is what the primative messengers of Christ required; not wishing to make a fortune, nor accumulate wealth—a living was all they desired, and that is what our preachers who wholly give themselves up to the ministry have a right to expect and authority to claim. If this were not so what meaning should we attach to the answer given by our Lord to the apostle Peter, Mark 10: 28, 29, 30. The ministering brethren who make those sacrifices refered to in the scripture above have the promise of and is entitled to a hundred fold the shelter of houses, the society and friendship of breth-

ren and sisters, the kind fostering care of christian fathers and mothers, the tender endearment of christian families, children, and the unrestricted and common sharer with them in the fruits of the land, together with the persecution that may befall the fraternity; and in the world to come eternal life.

2nd "The power to lead about a sister, a wife, as well as other apostles," signifies the right to marry, to be the husband of one living wife and to bring her in company with him to the congregation as his lawful companion. This privilege the apostle claimed, though he preferred a state of celibacy, knowing his apostolic mission would subject him to such an itinerant life as to render the enjoyment of domestic happiness an impracticability.

3rd "I only and Barnabas have we not power to forbear working." This expression conveys the idea that some of the other apostles used this power, and that the impression was left on the minds of some at Corinth that Paul and Barnabas were not divinely commissioned, and for this reason they did not exersise the authority to "forbear working."—Hence thy chief of apostles now sallies forth, in all the energies of his high honor of soul, to put his caviliers to silence producing such logic that the most perverse of them cannot gainsay. From the 6th verse to the end of the 14th verses, he bring up quite an array of scriptural and gospel proof to show that the christian minister should not be expected to pursue his earthly calling to acquire means to enable him to travel and preach for the salvation of his brethren and their children; "for who goeth a warfare at his own charges," and "who planteth a vineyard and eateth not of the fruits theirof:" quoting Deut. 25: 8. "Thou shalt not muzzle the ox when he threshath thy corn," avowing that God for our sakes has written it. Even so hath the Lord ordained that they which preach the Gospel should live of the gospel," "for the laborer is worthy of his hire." Luke 10: 7, and Tim. 5: 18. Here the apostle again on this subject to his Galatian brethren; "Let him that is taught communicate to him that teaches in all good things."

The apostle in the text referred to by our querist clearly sets forth the just claims he had upon the Corinthians as their pastor, for temporal support, and we think, from his manner of reasoning on the exersise of this prerogative and its general propriety, had he been received among them under more favorable circumstances he would have used his authority in the matter referred to. But he and Barnabas did not avail themselvs of their privileges, but worked with their own hands, bearing their own charges, lest any of them might think that they preached the gospel merely to procure a livelihood, and so be prejudiced against them, and thus prevent their success in the salvation of their souls. When Paul wrote to his brethren at Thessalonica first epistle 2: 6 he said "he might have been burdensome, (or rather used authority) as the apostles of Christ," and in his second letter to them 3: 8, 9, 10 he reminds them again why he wrought night and day when among them, making his trade self-supporting so as not to be chargeable to any of you," not because we have "not power,"—the power to forbear working;" "but to make ourselves an ensample unto you to follow us." There were some persons among these Thessalonians that walked disorderly, and would not work at all, being busybodies: and for this reason it became necessary that the apostle should not exercise the authority he might have assumed; but make his industrious habits as well as his scathing words of reproof effectual in their reformation.

E. S. MILLER.

Hagerstown, Md.

Receiving River Brethren.

In reply to the query of brother E. Miller, as to the manner of receiving River Brethren, as members of our church, I would say that it was the decision of A. M. in 1827, that persons having received true immersion, with laying on of hands and prayer, should be received by hand and kiss into fellowship with us, and thus having received true immersion *without* prayer and laying on of hands, would have these also added on coming into our church.

At A. M. of 1838, the above decision was almost unanimously re-adopted with the provision, that if such persons were dissatisfied with their former baptisms, they might be baptised again.

At A. M. of 1848, it was urged that great caution should be exercised in this matter of receiving members from other denominations.

As regards the River Brethren, I might say I live among them, and at the place where they originated. I hold frequent conversations with them, and find that we agree on every point with a very large proportion of them, so that the question often arises, "why are we not one society." As a class they seem to be very active, zealous christians, and have strong faith in experimental religion. And until a short time ago, were said to have been very harmonious in their church organization, but now they are divided into three classes. The supposed difference in doctrine between them and the Old Brethren, was, the degree of advancement in christian life a candidate for baptism should have before being immersed. While those with whom I have conversed ask nothing more than the Gospel requires (as understood by us) yet there are different shades of opinion among them, as also among us, making that difference seem great between the most liberal among us, and the most strenuous among them. Most of this however, is only a difference in terms rather than in fact. And I see no reason why members might not be taken by their Annual Meeting and ours for a more intimate relation between at least one class of them and us, and in saying this I know I am expressing the sentiments of many brethren.

S. Z. SHAE.

Miller's Tan. Pa.

A sinful act is offensive to God.

For the Companion.

Review of Brother Asa Wards article,

In reply to brother Grabill. In the first place I notice an oversight in your article where you say that Paul met Apollos at Ephesus and set him and followers right. By reading the 26th verse of the 18th chapter of Acts, you will discover that Aquilla and Priscilla expounded unto him the way of God more perfectly, and not Paul, for Appolos had gone to Corinth previous to Paul's returning from Jerusalem (to Ephesus) see 19th chapter 1st verse. And what Aquilla and Priscilla explained to Apollos we do not learn from the scriptures, whether it had any reference to baptism, communion, resurrection or something else; it is all guess work to decide what the subject was about, unless you have some other reference than the 18th and 19th chapters of Acts.

I will now notice these 12 disciples that you suppose were converts of Apollos. That they were not disciples of John is evident from the fact that Paul did not acknowledge them John's disciples, but says: he met certain disciples. The epithet *certain* is added to imply something peculiar or different from John's disciple. They were a certain kind of disciples, but none of John's true disciples. It should read that he (Paul) met John's disciples instead of certain disciples, and what makes it still more evident that they were not John's disciples is that Paul does not instruct them in reference to Christ's Baptism, but merely informes them what constituted John's baptism; and as soon as they heard what constituted John's baptism, they were than ready to receive it. Thus we see the very passage that you think makes John's and Christ's baptism diferent is the very passage that makes them identical. Had Paul told these twelve disciples something differant from what was inplied in John's baptism, then there would be some reason to think that John's baptism differed from Christ's baptism; but inasmuch as these twelve required nothing more than a full knowledge of John's baptism for their baptism and the gift of the Holy Ghost, it is evident that Johns baptism and Christs are identical, for this was more than twenty years after the ministry of John had ceased. It must be evident to every thinking mind that these twelve disciples were not John's true disciples or baptized by him—for they were ignorant of the very essence of what John preached. They knew nothing of a Holy Ghost, neither had faith in Christ—and so they could not have been baptised by John. It should also be observed that Ephasus is about nine hundred miles from the district where John baptised—and thus it is not likely they were baptised by John.

You also say that John's baptism could not remit sin. Here you make a terrible oversight. You must either admit that John's baptism remitted sins or that John was practising an imposition, or that Luke and Mark have been writing falshoods, for Mark and Luke both say that John preached the baptism of repentance for the remission of sins, and you say it cannot remit sins.—Than John was trying to do he could not do. Do you see where your doctrine would lead to?

Thus we see that Christ's baptism is nothing different from what is implied in John's baptism and that the passages that you think afford some evidence that the baptism were different afford a self evident proof that they are both identical. Yours for the truth.

LEWIS O. HUMMER.

Montandon, Pa.

For the Companion.

May the Sisters Preach.

BROTER SADDLER; If woman has the same right to preach the gospel as man has (as you have observed) what does Paul mean when he says: "I suffer not a woman to teach, but let her learn in silence with all subjection. Let your women keep silence in the churches; for it is not permitted unto them to speak; for *it is a shame* for a woman to speak in the church." See 1 Timothy 2: 11, 12, and 1 Cor. 14: 34, 35. Can anything be plainer?

I fail to see in 1 Cor. 14: 15, that prophesying and preaching mean the same thing. You certainly have confounded the two terms. Prophesying and preaching are not synonymous words. Prophesying is to tell future events while under the divine influence or direction, while the other is but the declairing or spreading of the gospel of Christ.

If you contend that prophesying and preaching are the same, then you must admit also that every preacher of the gospel is a prophet or prophetes, which we all know is not so; consequently your references to Joel 2: 28 and Acts 21: 8, 9 prove nothing towards women preachingthe gospel,but prophesying or fortelling future events only.

True that women were the first to announce Christ's resurection. The Lord told the women to go and tell his disciples that he had arisen and gave instructions where they might find him! but did he tell the women to go into all the world and make this known? (as he told his disciples afterward) No! they were to tell his disciples only, and there their mission ended.

Tis true also that Paul calls certain women laborers and workers with him in the gospel," &c. The Apostle here refers to some women who took an active and prominent part in the church by providing for the necessities of the saints. Good works, Paul calls them in another place. I call to mind now many dear sisters in the church who deem it their chief delight to administer to our wants when we call to see them, by trying to make us feel comfortable and at home and who are ever on the look out to relieve the poor and needy, and who have an encouraging smile for one and a kind word for another. Can we not with due propriety call these sisters workers and laborers in the gospel. There are many ways in which we can be laborers and helpers in the gospel and not be preachers either. To be rich in good works is the most effectual way to preach the gospel, for "actions speak louder than words."

ASA WARD.

MISCELLANEOUS.

Things that last.

Let us now look at some of those things that "will never wear out."

I have often heard a poor blind girl sweetly sing, "Kind words will never die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's own book to be "kind to one another, tender-hearted, fogiving one another."

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fade away, the word of the Lord endureth forever. (1 Peter 1: 24, 25.)

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The pleasures of this world soon die; but the enjoyments of that world will never have an end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away. (1 Peter 5; 4.)

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose—the lasting, or that which wastes away; the things of time, or the things of eternity? Will you choose wealth, honor, fame, or the joys of heaven, eternal life, the crown of glory, and the "new song"? May God enable us to make a wise choice! and, with Joshua, may we choose to serve the Lord!—*Christian Treasury.*

Alone yet not Alone.

"I have got to die alone," said an earnest Christian, in the prayer meeting the other evening. He was speaking of personal accountability to God, with an allusion to his own experience. "I thought," said he, "if my companions would only go with me, I would seek Christ. But after waiting and waiting, with no peace to my soul, the thought struck me—I must die alone; I must appear before God alone. It makes no difference, whether or not my companions become Christians, I alone must account to God for my sins, I alone must seek forgiveness."

The remark was true. Jesus is the only intersessor—each individual must stand or fall by himself. The sinner may have Christian parents, friends who labor earnestly for the salvation of his soul, he may be surrounded by good influences—they cannot save him, he must die alone. He may have wealth, influence, position, honor, everything to make life happy and desirable, but all these cannot save him; he must die alone. The portal of the grave is narrow—he can carry nothing out. Alone his disembodied spirit must appear before God to be judged.

We must die alone—the Christian as well as the sinner. No strength of love and early sympathy can detain us—no kindred or friend, however dear, can accompany us through the dark valley. This bright world must be all left behind—alone we must tread the verge of eternity.

Yet to the Christian there is another and a brighter view! How blessed and comforting the thought! "Alone yet not alone." Christ is with him in his dying hour—Jesus and his holy angles bear him to the mansions prepared for those who love him. If Christ be with us we are never alone.

Pleasant Memories.

When our friends die we always call up the good traits of their character. Sometimes when I see little boys or girls behave very naughty I wonder what their parents will have to remember them by if they should be taken away. And I am sure it gives very deep pain to the fond parents to remember any naughty thing their little one did, even if they do not speak of it. But little Henry's mother had this beautiful thing to say about her darling after he was gone: "He never disobeyed his parents. He would suffer anything from the bad boys at school rather than do that which would displease them."

Little reader, could your parents say that about you? What sort of memories are you laying up for your parents to think of in coming years? Suppose now you try to add some pleasant memories for every day—things that will make you happy to look back upon as long as you live; kindness to your parents that will comfort you if they should be taken away, and which they will be glad to remember if you should die.

And, above all, remember that these loving words and kindly deeds are well-pleasing in the sight of God.

A Word to Boys.

Truth is one of the rarest gems. Many a youth has been lost to society by allowing it to tarnish, and foolishly throwing it away.

If this gem still shines in your bosom, suffer nothing to displace or dim its lustre.

Profanity is a mark of low breeding. Show us the man who commands respect: an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception, you will find them to be profane. Think of this, and do not let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be these yours, my boys, and we shall not fear. You will claim the respect and love of all. You are watched by your elders. Men who are looking for clerks and apprentices have their eyes on you. If you are profane, vulgar, theatre going, they will not choose you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospect of a useful life before you.

Be Civil.

"My young friend," said a gentleman on horseback, one day, to a lad who was standing near a well, "will you do me the favor to draw a bucket of water for my horse, as I find it rather difficult to get off?"

Instead of giving a rough reply,

as many boys would do, the boy drew the water and gave it to the horse. His manner was so pleasant and cheerful, that the stranger delighted with his spirit, asked his name and residence, and then, after thanking him rode on.

The good-natured lad thought no more of his act of civility, until, some months later, he received a letter from the gentleman offering him a clerkship in his store. The offer was accepted. The lad prospered, and finally became chief magistrate of a large city.

Thus you see that little act of civility to a stranger was the first round in the ladder by which that boy climbed to honor and wealth. Now I do not say that it always leads to such honor, but I say that it always raises its possessor in the opinions of others and in his own self-respect. Be civil, therefore, my boys and girls. Civility is an ornament all should possess.

Weak Brethren.

There are some brethren so physically weak that they cannot raise their hand as high up as their pockets, and some not quite so weak but that they could do that, who are not able to lift it out again. 2 There are some brethren so weak from the labors of business. that they have not strength to walk to church on the Sabbath, and some not quite so weak who can get there only once that day. 3 — There are some so weak after the toils of the day, that they are not able to walk to prayer meeting; and then, again, others who can get there, are too weak to speak or pray. 4 There are some brethren so weak as to be unable to rise early enough to have family worship before business hours; then there are others, who do rise early but are too weak to reach down the old family Bible. 5. There are some brethren so weak in talents that they are not able to teach a class in Sab bath School, but who are not quite so weak when a political meeting is on hand .

Think little of yourself and you will not be injured when others think little of you.

LOCAL MATTERS.

Tyrone City, Pa., April 7, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ, ten upon one side of the sheet only

To Benjamin Bowman.
Dayton, Va.

The printed document bearing title: "Epistle of Thurman to Bishop Miller" is at hand, and as you wish me to write you if I received the other production, the so called "proceedings of the Green Mount Council meeting," and I will by the permission of brother Holsinger, reply through the medium of our welcome little whitewinged messenger, "the *Companion*," and answer in the affirmative. I can't fully understand the motive in circulating the above among the brethren. I have recently read a letter written by Brother "Bishop Miller," in which he clearly and emphatically states that "Thurman *was not* expelled for his views on feetwashing" and still further, that "the Green Mount Church where he was expelled viewed that ordinance in the same light as he (Thurman) is advocating." What Thurman's object is in having this printed matter circulated among us is best known to himself. But to be plain on the subject, I consider the above productions, egotistic, selfrighteous, and altogether a one sided affair, calculated to demoralize our churches, and slander the good brethren who presided at said council meeting.

Let us notice briefly one or two things we find written in the "proceedings." "They (the brethren at Green Mount) holding their Church tradition more sacred than the word of God." We have more confidence in the brethren in Virgin ia than to give heed to an assertion of that kind, for we truly believe the word of God has the preeminence in their hearts far above tradition. And again: "They could bring no more accusation than the Jews brought against our Savior." Now this is rather too strong an assertion for mortal man to make. Jesus was pure, holy and righteous, undefiled and separate from sinners. "His lips spake no guile "

In the last production just received which is addressed to "Bishop Miller," we read: "And in Philadelphia I cannot say that you have more than two who fear your Annual Council more than God, * * * * and from a letter now lying before me, I learn all the rest have decided for Christ, for they say, if you put brother Thurman out we must be out too." Now we think "brother Thurman" must be wrongly informed, for there has been *no late* decision here, and the Philadelphia church (with some three or four individual exceptions) never considered brother Thurman their criterion to go by. They "decided for Christ" long before we knew the brother. We "decided for Christ when God wrought the mighty work of repentance in our hearts. We decided for Christ when we were buried beneath the wave in baptism and rose to newness of life. True there are some few who say they are with Thurman, "in the church or out of it," but they are few indeed. And as for any of the brethren fearing the Annual Council more than God, or the church as a body *ignoring* it, is a gross error.— Thank God we love the Annual Council, and the good brethren that meet, and will always stand by "the order of the Brethren," for we are assured notwithstanding all other accusations to the contrary THE WORD OF GOD IS THE MAN OF THEIR COUNSEL.

With kind regards.

Yours in christian affection.

J. S. THOMAS

Philadelphia.

Brother Henry; As much has been said about the missionary cause and the many Masadonian calls, I wish also to say a few things by way of caution to the brethren. I have been looking at the movement of things for some years, and I am glad that some brethren venture out

into new countries and in places where the gospel is not much known for I have always claimed that the only successful way for to spread the gospel was to spread ourselves, locate, and live out the gospel.—And there are many such little colonies of brethren throughout the far West, and from those is where the Massadonian calls come. Now I think brethren chosen to the ministry in changing their location should look after those places; but instead of so doing they often move where there are no such calls, and indeed seemingly no call at all. When brethren contend so strongly for the spreading of the gospel and do as above stated are they not acting inconsistently? I have known ordained Elders move in where there was already one, two or three, and and perhaps four or five other ministers. If that is the best way to spread the gospel I have not yet learned it. Where there are so many piled up together, it even prevents young brethren of improving their talents as otherwise they might do. Neither is it the most edifying to the hearers as often many unnecessary apologies and excuses are made. My advise is spread, out and make a sacrifice of the pleasure of having things made ready to our hand, that we may enter into other men's labors; and let our motto be: where can I do the most good for the salvation of souls; not where can I make the most money and get rich.

C. LONG.

Mt Carroll, Ill.

Brother Holsinger; I admire the spirit that actuates the brethren to go and preach the Gospel to the down trodden race, and hope they may have God speed in their noble undertakings and finally be of the happy number that will hear their master say: "Well done good and faithfll servant enter thou into the joy of thy Lord." But while they are doing their duty abroad, are there not some among us who are neglecting theirs at home. (As I may be one of the weak number I will not judge too rashly nor condemn too readily.) Are we as a church justified in not having or at least making an effort to have churches in our surrounding cities "where satan's seat is." I think by the help of God we might accomplish some good if we were to try. I know not why it is but all other denominations seem to have the power to build churches. For instance here at Lancaster we have any number of churches from the Roman Catholic cathedral to the Jewish synagogue; but none of the brethren. And I am sorry to say this is not an exception, but seems to be the rule in cities. We have about a dozen members here. Now that may seem a small number but I think if Paul would plant, Apolos water, God in his loving kindness would give the increase, both spiritualy and numerically, and would, if we made an effort to build a church, bless our undertaking. May God bless us and enable us to do our duty.

A SISTER.

MARTINSBURG, PA., March 18, '68.

Dear Friend Henry; I have been receiving the *Companion* for near a year, and I have read many interesting letters; but Wrightsman's question about the sisters having no right to break bread I think is not Gospel. The apostle, 1st Cor. 10: 16, says: "The bread which we break, is it not the Communion of the Body of Christ." Now if the brother that breaks the bread for the sisters will say: "the bread which *we*," he will say something that is not consistent with his action because the word "we" means more than one, and if he will say the bread which *I* break, it is not consistent with the words of the apostle. So I think if the sisters ought to break their stubborn wills one for another, they ought to have a right to break the bread one for another. "As oft as ye do it do it in remembrance of me." Then would it not be gospel for a sister to have a piece of the emblem of the broken body in her hands and break it for her sister, in remembrance of Christ; and also remember that she should break her will for her sister.

Now in feet-washing the sisters wash one anothers feet, because the Savior says: "ye ought to wash one another's feet;" therefore I think the sisters should have a right to break the bread for one another, because the apostle says, "the bread which we break," not the bread that I break. Therefore I think if a brother has a right to break the bread for the sisters, we might say a brother has also a right to wash the sister's feet.

Yours in love,

ABRA'M BOWERS.

Brother Holsinger; On page 79, current Volume, I see an answer by brother Murray to the query of breaking bread, &c., and a very excellent one I think it is.—There is however an assertion in the last paragraph of his article that I am unable to reconcile with the tenor of Holy writ, to wit: Jesus said "except ye eat of the flesh of the Son of man and drink his blood ye have no life in you.—Does He mean his real flesh and blood? If not, those emblems are the lifegiving food." If this is really so. I have been laboring under a pitiful error. I have been taught (and I believe it too) that they were emblematical of his body and of his blood, and the eating of his body and the drinking his blood simply meant to partake or enjoy (which is synonamous with eating) of that "Heavenly seed, that Divine, spiritual Celestial Substance," and which is so overwhelmingly satisfying to to the soul of the humble believer in Jesus. I hope with our dear brother that the "brethren will keep this in motion till satisfaction is given."

JOHN REIFF.

Narristown, Pa.

Announcements.

To the Brethren.

Our Annual Meeting for 1868, will be held at the house of brother Jacob Berkey, five miles East of Goshen, three miles West of Millersburg, on the Airline Railroad, Elk-

hart County, Ind. We have made arrangements, that during the meeting, *day trains* will stop within sixty rods of the meeting. We have made appication for half fare between Chicago and Toledo, on the Michigan Southren, and Northren Indiana, Railroad, but have not yet obtained the grant. We will not make aplication to any other roads for half fare, hoping that the brethren living near railroads over which they will pass to the meeting, will attend to that matter,as we have too much other business to admit of our doing it for them.

We will say to those who come from either East, or West, see that you get on a train, at Toledo or Chicago that will take you over the Airline Road.

Our District Meeting will be held at the Brethren's Meeting house in Portage District, Saint Joseph Co. on the first day of May. After that District Meeting we will give some further information through the *Companion* and *Visitor*, but all who desire further information can obtain it, by writing, to Jacob Berkey, or D. B Sturgis, Goshen Indiana.

(*Visitor* please copy.)

Western Pa. District Meeting.

Brother Henry ; Please notice through the *Companion*, that the district Meeting for the Western District of Pennsylvania will be held, God willing, on the 4th of May next, in the Conemaugh branch, 8 miles north East of Conemaugh Station on the P. R. R.

By order of the church
DAVID HILDEBRAND.

To our Correspondents.

Ephraim Brumbaugh, New Baltimore, O.; Your letter was received on the 18th of December last, and your paper has been sent to New Boston, Stark Co., Ohio, as it was so entered on the book by the clerk. Whether it was he or you that made the mistake we cannot now ascertain. Hope the paper will hereafter come right. You should not have waited so long.

Jacob Boyer, Mechanicsburg, Pa.; There are no brethren living in Jackson county, Iowa, that we are aware of.

Marriage Notice, Virden, Ill.; Marriage notices must be given by some responsible person, but you fail to give us your name, and the name of the person performing the marriage. Try again.

David Bowman, Hagerstown, Ind.: The name of Edwa[illegible] on our books, on by the neglect of the clerk it was not put into the addressing machine. Hereafter there will be no failure in his case. If the intervening Nos. are wanted, let us know, and what ones are missing.

Lemuel Hilary, Benton Co., Iowa. Do not now remember having received a communication from the person you name. What was its subject or nature, &c. Our box is quite full, and we do not remember one-tenth the names.

A. Cocanower, Pulaski, Ohio; Both the names of Jesse Long and Nathan Bohnner are on the list at Pulaski: Please inquire at the post office and get all the back numbers. They will now be sent to Pioneer. The fault evidently was with us.

L. M. Kob, Franklin, Iowa; We have no account of having received a letter with $1.50 for Hymn Books from you, since February last. We fear it has been lost.

DIED.

In the Benton county branch, of the Waterloo congregation, Iowa, March 24th, MARY A. daughter of brother Wm. J. and sister Amelia BAUMAN; aged 3 yrs, 5 m's 10 days Disease not known. Oh may the Lord bless the parents as those who mourn not without hope. May they receive much comfort and joy of soul, knowing that Jesus has prepared a mansion in Heaven for their darling little child. And may their loss brighten their hopes and prospects for Heaven and Eternal happiness.

Funeral services by the writer and the brethren present, from 1st Pet. 1 : 24.

LEMUEL HILARY.

Visitor please copy.

In the Clover Creek branch, Blair Co., Pa., March 30th, SOPHIA, daughter of friend David and sister Sophia WINELAND; aged 8 years, 5 months, and 7 days. Disease, Brain Fever, so pronounced by the attending physician. Funeral services by the brethren from 1 Peter 1, last four verses.

List of moneys received, for subscription to the *Companion*, since our last.

E. J. Long Liberty Mill Va.	150
Samuel Horrner Mt. Pleasant Pa.	150
A. S. Beightel Williamsburg Pa.	150
S. S. Beck. Warrors Mark Pa.	150
Eld. Jacob Beck "	150
Benj. Bowman Dayton Va.	50
D. B. Sturgis Goshen Ind.	150
Wm. Trostle, Sharidon, Montana Ter.	75
Jos. Bowman, Harrisonburg Va.	90
John L. Fry, 217 New St, Phila.	150
Andrew Nearhoof, Olivia Pa.	150
Solomon Waltz Hagerstown, Ind	150
Eliz. Wyatt Wild Cat, Ind.	125
Jacob N. Deitrich, Martinsburg Pa.	115
D. E. Martin, "	115
Andrew Bechtel, Ankneytown Ohio	150
L. M. Kob Franklin, Iowa	150
John B. Miller Goshen Ind.	150
Henry Hoke "	150

To the Brethren and the Public.

I have just had published a new book containing 282 pages, neatly printed on good paper, well bound in embossed muslin cases, treating on the following subjects:

A discussion on the introduction of Christ's kingdom and True Immersion, between a Campbellite minister and myself, resulting in the conversion of the former, accompanied with an able vindication of the doctrines of the Church.

2nd. A treatise on the Lord's Supper.

3rd. An essay on the necessity, character, and evidences of the new birth, &c.

4th A Dialogue on the peace doctrines, with an address to the reader, all written by myself.

This work, which is approved by all that have read it, is now offered to you on the following terms:

For each single copy	$0.60
When sent by mail, additional for postage,	.08
For larger numbers per dozen, purchasers paying Express charges on delivery.	6.00
Additional for box, &c., per dozen.	.20

Some brother in each congregation is hereby solicited to take subscriptions, and forward to me, and the books will be promptly sent. It would be best in all cases for the money to accompany the order to save trouble and insure attention.

B. F. MOOMAW,
Bonsacks, Roanoak Co., Va.

Books, &c., for sale at this Office.

New Hymn Books.

PLAIN SHEEP BINDING

One copy, post paid,	$0.75
12 copies, post paid,	8.50

PLAIN ARABESQUE BINDING.

One copy, post paid,	$0.85
12 copies, post paid,	9.25

ARABESQUE, BURNISHED EDGES, EXTRA FINISH.

One copy, post paid,	$1.00
12 copies, post paid,	10.25

Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.

THE
Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE PA.

For Sale.—S. B. Replogle of Martinsburg, Pa, will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—JESUS. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, APRIL 14, 1868. Number 15

Selected for the Companion.

Christ in the Garden.

While nature was sinking in silence to rest,
And the last beams of daylight were dim in the West,
I strayed in the twilight, unconscious, away,
In deep meditation, where'er my path lay.

While passing a garden there fell on my ear
A voice of deep anguish from one that was there;
The tones of his agony melted my heart,
While earnestly pleading the lost sinner's part.

In offering to heaven his strong, matchless prayer,
He spake of the torments the sinner must bear;
His life, as a ransom, he offered to give,
That sinners, redeemed, in glory might live.

I listened a moment, and then went to see,
What man of compassion the stranger might be:
I saw him bowed, kneeling upon the cold ground,
The loveliest being that ever was found.

His mantle was wet with the dews of the night;
His hair by pale moonlight was glist'ning and bright;
His eyes bright as diamonds, to heaven were raised;
While angels, in wonder, stood 'round him amazed.

So deep were his sorrows, so fervent his prayers,
That down o'er his bosom rolled sweat, blood and tears;
I wept to behold him, I asked him his name,
He answered—"'Tis Jesus: from heaven I came."

"I am thy Redeemer—for thee I must die;
The cup is most painful, but cannot pass by;
Thy sins like a mountain, are laid upon me,
And all this deep anguish I suffer for thee."

I heard with attention the tale of his woe,
While tears, like a fountain of waters did flow;
The cause of his sorrow, to hear him repeat,
Affected my heart, and I fell at his feet.

I trembled with horror, and loudly did cry,—
"Lord, save, or I perish! O save, or I die!"
He smiled when he saw me, and said to me—
"Live!
Thy sins, which are many, I freely forgive."

How sweet was that language! it made me rejoice!
His words, O how pleasant! how cheering his voice!
I ran from the garden to spread it abroad:
I shouted, "Salvation! O glory to God!"

I'm now on my journey to mansions above;
My soul full of glory, of light, peace, and love!
I think of the garden, the prayer, and the tears,
And that loving stranger who banished my fears.

The day of bright glory is rolling around,
When Gabriel, descending, the trumpet shall sound;
My soul then in raptures of glory will rise,
To gaze on that stranger with unclouded eyes.

HANNAH E. BEER.

Rural Valley, Pa.

For the Companion.

Forgiveness.

"*Then said Jesus, Father, forgive them; for they know not what they do.*" *Luke*, 23: 34.

Of the divine attributes, that one which in the eyes of humanity seems to shed an especial luster around the person of DEITY is mercy. It is the promise of mercy that has brought so many wandering sinners to his feet, and called forth a depth of love, unfathomable and passing all human attachment. This promise constitutes a distinguishing mark between our holy religion and other creeds. It invites the moral leper all loathsome with the scales of sin, to come and rest upon the bosom of Jesus, and be cleansed by the celestial contact. It calls back the wandering and lost ones to their happy sheepfold, and brings them blessed once more to their compassionate shepherd. In a word, this gracious attribute, and the promises based upon it, open the doors of Heaven to the vile, the blasphemous, the wicked of every grade and stamp, and beseech them to enter. Their is none so deeply and grossly stained with pollution that he will not be accepted; nay, the worse the dye, the more glory doth it cast about the crown of God to wash it away with the waters of forgiveness. He chides them not in wrath: nor does he mete to them according to the measure of their deserts. But he says, "mine only and well beloved Son have I given for you; believe on him and live." His forgiveness knows no limit—his mercy is inexhaustible. Though we sin seventy times seven, he is ready to pardon. But forgiveness is not to be practiced by God alone; it is enjoined upon man by divine precept as well as by divine example. The old law of Moses, it is true, said, "an eye for an eye and a tooth for a tooth," but the new dispensation introduced a milder code, and a greater than Moses said. "Love your enemies, bless them that curse you." Matthews 5: 44. So prone are we all to stray from the path of rectitude and duty, that we find ourselves often called upon to forgive the faults of those who, in an unguarded moment do us an injury; and unless we do this, hatred and revenge will reign triumphant in every heart, and sin hold unbounded sway. "Be ye therefore merciful, as your Father also is merciful." Luke 6: 36.—But if we forgive those who trespass against us, we shall, by so doing, obey the injunction of Christ, and contribute to the enjoyment of those who offend us, and advance our own happiness. But oh! 'tis blessed to forgive! to "do unto others as we would they should do unto us;" thus filling the hearts of men with joy and not grief. Collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to the simple prayer of our Savior, "*Father forgive them!*" Reviled and insulted—suffering the grossest indignities—crowned with thorns, and led away to die, no annihilating curse breaks from his lips; sweet and placid as the aspirings of a mother for her nursling, ascends the prayer of mercy for his enemies, "*Father forgive them.*" Oh, it was worthy of origin, proving that his mission was from heaven! Friends have you ever differed? If he who was pure and perfect forgave his bitterest enemies, do you well to cherish anger? Brother to you the precept is imperative; you should forgive, not seven times, but "seventy times seven." Husbands and wives, you have no right to expect

perfection in each other. To err is human. Illness will sometimes make you petulant, and disappointment ruffle the soomthest temper. Plant not, but eradicate the thorn in your partner's path. The man of a revengeful spirit lives in a perpetual storm: he is his own tormentor, and his guilt of course becomes his punishment. Banish all revengeful thoughts. A spirit of revenge is the very spirit of the devil; and nothing makes a man more like him, and nothingcan be more opposite to a christian temper than a revengeful spirit. Let a man of a revengeful spirit, lay his hand upon his breast, and say, "Revenge, I cast thee from me; *Father forgive me* as I forgive others," and nature assumes a delightful garniture. Then, indeed, are the meads verdant, and the flowers fragrant—then is the music of the grove delightful—and the smiles of virtue lovely to his soul. "For if ye forgive men their trespasses; your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6: 14, 15.

G. W. BURKHART.

Nolo, Pa.

For the Companion.

Obedience.

"Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you." 1 Cor. 11: 2.

An ordinance is a rule established by authority, a perminent rule of action. And in a scriptural sense frequently is a law or statute of sovereign power. We are glad to know th t the ordinances above refered to are of divine origin and are established by divine authority, and are as unchangeable as the laws of the Medes and Persians, (Dan. 6: 8,) for Paul received them of the Lord and delivered them unto the Corinthians to be practised until Christ will appear the second time without sin unto salvation. Let it be remembered that we have one lawgiver that is able to save and to destroy. And he has promised the crown of life only to those who are faithful unto death. Rev. 2: 10. We should always have sufficient respect for God to prompt us to act in accordance to his revealed will as we have it recorded in the Bible, without making inquiry why God has commanded us to do thus and so. But alas how often do we hear even those who name the name of Christ say, I would freely yield obedience to all the ordinances of God if I felt it my duty to do so, but I believe we can be saved without observing those external commands if only the heart is right. Oh vain man who taught thee to put thy feelings in opposition to God's word. Remember Lots wife lost her natural life, and for what we know her eternal happiness, by giving vent to her feelings which prompted her to disobey a divine injunction. Gen. 19: 17. Moses failed to enter the promised land for the same reason.—Num. 27: 12, 14. Saul was rejected: and fifty thousand and seventy of the men of Bethshemesh were smitten for the same reasons. 1—Sam 15: 23, 6: 19. And the Savior would remind us of the awful consequences of hearkening unto our feelings more than unto God, in the words: "Remember Lot's wife."—By omitting a part of God's commands simply because we believe we can be saved without a full submission to the whole counsel of God we dishonor him, and manifest a selfish disposition proving clearly that we are unwilling to obey God any farther than our individual interest or benefit is concerned, and would not obey any part of that word which makes us "wise unto salvation," if we had an assurance that God would save us without.

Dear reader we should love God "because he first loved us, and obey him because we love him. Then he will have respect unto our offerings, as he had unto Abel's and a glorious reward will follow.

There are another class that seem to think that feet washing and all other commands are essential & ought to be observed, "but it is not the rules of our church to do so." To such we would say, that the little "our church" is unscriptural. We have never found it in the Bible. But we read of "*the* church of the living God," of which Christ is the door as well as the head, and if we would have a lawful entrance therein we must, in obedience to God's word, cease to do evil and learn to do well. Exercise faith, and repent and be converted, and be baptized into Christ, thus through or by baptism we enter in through or by Christ the door. Having had a lawful entrance we must become a submissive, humble, and law-abiding people. Obedience is essential in order to enter the church lawfully, and from the time of our entrance until we are removed from labor to reward.

As we recognize but one church we recognize but one lawgiver who has prescribed all necessary laws for the government of his church. The question should not be as to what are our church rules, nor what does our Discipline contain or teach; but the question should be, what has God commanded, and the answer should be, whatsoever the Lord has commanded that will we do, and whithersoever he has sent us thither will we go. It appears from the language of our text that the essentiality of keeping the ordinances is to keep them as they have been delivered unto us by Christ and the apostles, and in honor to God.

I now beg leave to ask the following questions: Does the present order of the brethren in the administration of the Lord's supper correspond with the above rule. Would it not be more strictly in conformity with the example of Christ (Matth. 26: 26, Mark 14: 22.—Luke 22: 19,) for the brethren that serve on communion occasions to break the bread to the brethren as well as to the sisters? Did not Paul imitate Christ's example? Acts 20: 11, 1 Cor. 11: 25. Would not this practice at once and forever put an end to the question that is so often propounded and has puzzled the ablest divines? The question appears in the *Companion* of Feb. 4th. Brother P. R. Wrightsman has given a satisfactory reason

why the sisters do not break bread. But his reason would also exclude the lay brethren from participating in this solemn work. Reason:—"Moreover we have not a precedent in the New Testament, of the Godly women breaking bread in Communion." The above testimony, or reason, is applicable to the lay brethren as well as to the sisters. So they stand on equal footing relative to breaking the communion bread; and if one has a right to break bread the other has also. But according to our humble judgment this right should be restricted to the servants of the church, thus enabling us to say, we have kept the ordinances as they have been delivered unto us by the head of the church of the living God, the pillar and ground of the truth.

J. LEEDY.

Ankneytown, Ohio.

For the Companion.

John's Baptism the same as Christ's Baptism.

Will brother Asa Ward, or any one of the same manner of thinking, please explain Luke 1: 77, and 3: 3, in connection with Mark 1: 4.

My own opinion, until better convinced is, that the baptism of John and Christ and his apostles, is all the same, with this one exception only, that we have not the form of words in John's baptism as we have in the command of Christ. Matth. 28: 19; and that the twelve disciples in Acts 19, were neither John's disciples nor Apollo's, for this reason: If John's, they could not have said that they have not so much as "heard whether there be any Holy Ghost," for John taught this. Matth. 3: 11; Mark 1: 8. And if Apollo's, why did he (Apollo) not teach them what John taught him, if he was John's Disciple, as brother Ward saith. He was at least a man "mighty in scripture, instructed in the way of the Lord," &c.

"Knowing only the baptism of John." This I understand, *knowing no other baptism*, and not that he (Apollos) did not know anything of the Holy Ghost, though the way of God was expounded to him more perfectly, in which state I would also place myself. But it is not said that he was taught any other baptism. Neither did Paul teach those Disciples any other baptism, or that they must receive the remission, or Holy Ghost, previous to baptism, although they had not heard of any Holy Ghost. He only wanted them taught right so they could believe right, and do right, and then he knew that the Lord would always do his part. So he merely tells them what John did teach, Acts 19: 4. "And when they heard this they were baptised in the name of the Lord," (according to his command, Matth. 28: 19,) and when Paul had laid his hands upon them the Holy Ghost fell upon them, &c.

Now we see that the Holy Ghost was received here in hearing, believing, and obeying the word of truth, of which John was the first gospel preacher. Mark 1: 1. And Christ himself gives him the testimony. Matth. 21: 32. "John came in the way of righteousness," &c. And Peter in the house of Cornelius begins his sermon from the same source; Acts 10: 37, 38, and 44. Here we see the Holy Ghost fell upon them, after having repented, in hearing the words of Peter; undoubtedly not without faith in his preaching. "If thou believest with all thy heart thou mayest." Acts 8: 37. See also Acts 16: 14, 15, and 32, 33, 34. And on the day of Pentecost when Peter preached the word, they were convicted, convinced, believed, repented, and were baptised for the remission of sins, and received the Holy Ghost, all in a very short time. "O foolish Gallatians, who hath bewitched you that ye should not obey the truth. This only would I learn of you, received ye the spirit of the works of the law, or by the hearing of Faith." Gal. 3: 1, 2. John's baptism of repentance for the remissions of sins, (or *unto* remissions of sins after the revised translation) means just so much, that we truly repent, believe in the Lord Jesus with all our hearts, and are baptised unto remission of sins. That is John's doctrine, Christ's, Peter's, and Paul's, and mine, and ought to be yours, my dear brother. So I view it. This may serve as a second imperfect answer to my neighbor and friend, and brother of the River Brethren, Jacob N. Graybill, if the brethren think it worthy of publication. And I wish it might call out a still more perfect answer.

JNO. S. NEWCOMER.

Columbia, Pa.

A Golden Thought.

Nature will be reported. All things are egaged in writing their own history. The plant and the pebble go attended by their own shadows. The rock leaves its scratches on the mountain side; the river its bed in the soil; the animal leaves its bones in the stratum: the fern and the leaf, their modest epitaph in the coal; the falling drop makes its sepulcher in the sand or stone; not a footstep in the snow or along the ground but prints, in characters more or less lasting a map of its march; every act of man inscribes itself on the memories of his fellows and on his own face. The air is full of sound, the sky of tokens; the ground is all memoranda, signatures, and every object is covered over with hints which speak to the intelligent.

Speak for Christ.

Ah! the man that has had Christ in his soul, and wants to tell nobody has a soul that is a sepulchre, and he is dead. If there be one thing in this world that is worth telling, it is not that honor, that wealth, that any good fortune in similar things has come to you; but that Christ has been made known to you. It is the noblest of all events, and most precious of all disclosure: and if there is a man that has walked in sorrow and sadness, and had his Savior come to meet him, and interpret the Scriptures to him, and at last disclose himself to him in his own house in the breaking of bread, and he is not moved to tell his friends and neighbors, then the dead ought to speak, and the very stones ought to cry out.

Do good to all.

For the Companion.

Divine Providence.

The goodness of providence is one of those self-evident propositions no sooner proposed than admited; but, generally, few are sufficiently aware of the superintending operations of the Almighty hand, which continually provides for his universal family, the dependent creatures of his will. "He openeth his hand, and they are satisfied—he withdraweth himself, and they perish!" Among the innumerable multitudes of living creatures, all of whom are the undoubted objects of divine regard, there can be none more dependent on the bountiful provider than man. Of eight hundred millions of human beings with which this earth is peopled, each of whom "is of more value than many sparrows," not one can perish without the notice or permission of the Uniuersal Parent. "His eye sees every where, in all places, and watches continually over all the families of the earth." The habitable regions of the world are peopled—there is no place where their voice is not heard. The tawny African, panting beneath the rays of the vertical sun, or reclining upon the verdant banks of his native river, is nourished and protected by the same bounteous hand. The cold regions of the north are not disregarded. The shivering inhabitant of the frigid zone is as conscious of Providential care, and trusts to the same kind Provider! He mounts with buoyant heart his swiftly gliding sled, drawn by the nimble footed deer, and over trackless wastes of endless snow, hurries with impetuosity through unheard of journeys, confident of safety and protection!—The mild and temperate regions, characterized for health, comfort and convenience, swarm with population. The inhabtants feel confident assurance that "seed time and harvest, summer and winter, day and night, shall not cease." The merchant trusts his fortune, and the mariner his life, to the narrow confines of his little vessel, to traverse the wide tempestuous ocean, secure in the protection of the Almighty hand! The farmer ploughs in hope, and sows his seed in due season, with moral certainty of a blessing on his labors. And thus all are blessed—all are comparatively happy, and all are amply provided for. Surely that Divine Providence which so providently cares for all, is worthy of our love and gratitude; yet how seldem does man appear sensible of his favors! God is not a glowing tyrant—he claims, but extorts not our acknowledgmets. *Love is the law which he administers to his creation, and the test of man's obedience in the humble imitation of it.* The frozen Iced by perpetual snow; he hastens to his home, to mingle with his kindred, and to fulfil his allotted station in the bosom of his family. The inhabitant of the south is equally conscious,—is equally inspired with the heavenly compellations. Pagans in character, but Christians in feeling, the same unerring law operates in all, and through all, and *God* the eternal fountain of all good, is the subject of their adoration and their song!

JOS. S. GITT.

New Oxford, Pa,

For the Companion.

Give Heed to the Truth.

Careless hearers receive no benefit from the word of truth though it be preached ever so faithfully by the servants of God. To be savingly benefited by the preaching of the gospel it is not enough that persons admit its truth: that there feelings are excited, that they are greatly distressed on account of sin, or that they have a hope of salvation and are exceedingly joyful. They must trust in Christ as their teacher, and follow in the way that he has marked out in his law to man. He is a guide that is safe to follow. We must trust in him for our salvation And whatever it cost, men must persevere in obeying Christ to the end, and not follow after what this or that man may say, but take the word of God for the man of their counsel and obey the commandments that are therein supreme. Devotion to this world, whatever may be a man's feelings and conduct in other respects will prevent all saving efficacy of the true gospel, and as long as it is continued will exclude from the soul the love of God. "Love not the world with the things that are in the world,"&c 1 John 2: 15.

The way to have more light and grace is to make a diligent improvement of what is now granted to us through the truth, for satan is always busy and will disseminate error. And such is the state of the human heart that they will without cultivation take root, spring up, and bring forth evil fruit. Men and women are therefore bound to take heed to the truths they hear as well as how they hear, for the devil goeth about not only as a roaring lion but also an angel of light, seeking in various ways to destroy the souls of men. But the man and woman who rightly estimates the value of the soul will make its salvation there chief concern, and give up whatever prevents his or her obtaining it. It is of no avail to any one to be a member of Christ's visible church unless they have also the character of a christian. We find, St. Matth. 13: 48, these words: "which when it was full they drew to shore and sat down and gathered the good in vessels, but cast the bad away." Ministers of the gospel should always be learning, not merely of men but of God, for by them the appointment of Chsist, the good seed of the gospel is to be sown among all nations,so that the visible church shall be coextensive with the world.

JAS. J. BOWMAN.

Almans X Roads, Pa.

For the Companion.

Philosophy of Education.

While life and health are granted to man—kind and we are blessed with the bountiful provisions of Providence, we seldem, if ever, allow the beautiful thoughts and important ideas connected with the true object of Education to enter our minds. Instead of this, perhaps, we are, when alone, suffering our minds to wander and meditate upon some desirable object or scheme of speculation, which, in the end may prove to be of minor importance. This however, is nothing more or less than one of the many undeniable evidences of

the imperfections of man and the weakness of his powers of reasoning.

The idea that we must become connected with some *body* in direct opposition with the most perfect law appears to enter the mind of many of the successors of the family who were placed in Eden's beautiful garden. Indeed, the reasoning faculties of men are so weak that in many instances the idea is entertained that they must necessarily become thus initated in order that they may insure to themselves and others a man-perfect friendship. In this they appear to be forgetful of the fact that that perfect being who governs the Universe has made ample provisions for all who inhabit the earth. There is a *Perfect Law of Liberty* which if properly appreciated and complied with will bring the most perfect union imaginable, and while it makes ample provisions for bringing into one harmonious circle all those who are willing to pledge themselves to unite with each other in order that they may assist each other whenever necessity seems to require. All organizations that are not governed by this law are in direct opposition to the end for which all should labor. Indeed it is necessary that we improve our minds by acquiring a better knowledge of the science of Reasoning, in order that we may be enabled to detect the errors of a degenerate world. Whatever ideas may have been presented and opened up in the mind, there is really but one object for which education was originally designed. This is, to acquire a correct knowledge of the "Perfect Law of Liberty." What more perfect design could our Creator have devised than this? What could create more happiness, and what bring more lasting wealth than such acquisition? This law provides that friendship be so strong that its adherents would be willing to die for each other if necessity would require. O, think of that love! Whence could stronger love than this proceed? will it emanate from the imperfect organizations of men? We think that the argument that can be adduced in favor of the affirmative of this question consists of mere human speculation. We think there are no students of philosophy, who possess the least amount of the faculty of reasoning, but will at once conclude that the true object of Education is not to inspire the mind with the things beneficial in this life alone, but also to aid him in securing pleasures that will never fade.

"Beyond the flight of Time beyond the reign of Death
There surely is a better clime where life is not a breath,"

May we all labor to secure the crown—that glorious prize, that is tendered those who acquire a true practical education.

E. UMBAUGH.

Rose Hill Ind.

For the Companion.

The Spreading of the Gospel.

"I am come to send fire on the earth; and what will I if it be already kindled." Luke 12: 49.

From the foregoing words we obtain some knowledge of the divine mode for spreading the gospel. Unto our first parents it was said: "Be fruitful, and multiply, and replenish the earth, *and subdue it.*" Gen. 1: 28. Taking these two passages in connection, we learn first: that nature, (or the natural growth) must be subdued, before the fruits can grow that are designed to sustain man, either physically or spiritually. And second; as fire is an indispensible element in subduing the earth, or the natural growth thereof, we learn why the Savior compares the influences of His religion, or gospel to that element. Then, at Jerusalem this fire was kindled; see Acts, 2: 3, designed to be spread into *"all the world:"* not only after the death of Stephen, but immediately after that eventful day. The restriction, tarry at Jerusalem, was only till the day of Pentecost; but if our chronolgy is true, we find the Apostles tarrying there several years longer. I do not wish to impeach them with idleness: perhaps the same objections that are brought up now against the missionary project, may have been brought up then; and it appears that fire was not spread much, until a storm of persecution arose, carrying sparks here and there, which afterwards were fanned into a flame by more gentle breezes. Brethren! this may become our lot, if the good Master has a work for us to do, and we tarry too long at Jerusalem! Is it not highly probable, that, after the disciples were scattered abroad on account of the persecution which arose about Stephen, such calls and invitations were sent to the Apostles and ministers, as we now a days see in almost every number of the *Companion* and *Visitor*? In this way a spark of that fire was carried into distant Etheopia, &c.

Now to drop the metaphor or figure, it is self-evident that emigration is not the only mode for spreading the gospel. So far as it goes it generally does the work well; but it moves too much in one direction only: that is westward. On the other hand, to create and supply a treasury, and then let every one that *feels himself called to the work*, take what he pleases, and select his own field of labor, which seems to be the idea some have of the missionary cause, or supported ministry, would be quite in the other extreme. The time has been when the territory settled by our brethren could be visited and attended to by our ministering brethren without much support, and a great deal more might be done now than there is, if the wealthier would travel to the extent that would reduce them to a level with the poorer class; but as this would seem unreasonable, the natural conclusion is, that the poorer class should be supported when duty requires them to expend time or money beyond their own abilities. I do not think that we would create a greater confusion by opening the door for every brother to preach who may feel himself called, than we would, by opening the door for any preacher to turn out missionary and support him from a common fund. My candid opinion is the system is now laid down, by which we may get something successfully established. It is the districting system. But as there seems to exist a prejudice, or aversion to the word "Missionary," and as it is not a scriptural term, I as one, would say, let us drop it, and take one that is scriptural: "Messengers of the

churches." See 2 Cor. 8: 23, and by referring to verse 19 same chap. we learn how, at least, one of those messengers was set apart for the office. He was a brother "whose praise was in the gospel throughout all the churches:" but "was chosen of the churches" &c. This seems to leave room for inference that there existed an order, or grade in those days which we are lacking; but setting forth pretty clearly the qualifications requisite, and the way and manner of filling the office.

I have said, my hope is in the districting system. 'Tis true, at Antioch it seems the individual church separated and sent forth Barnabas and Saul: but not till the Holy Ghost told them to do so.—Thus there seems to be exceptions to all general rules, which in individual instances may be attended with good results, but make them a general rule and they result in no good. For instance, one brother may go forth and devote his whole time to the ministry, and because he is worthy, although not 'chosen by the churches," for that special purpose, yet is he supported by them. Another, equally talented, but not as watchful, may undertake it, but not being able to resist temptations, will be induced to open the door wider and wider, until finally, every restraint to worldliness will be removed; hence I argue the necessity and propriety of having them "chosen of the churches," and not by one individual church. And herein I will give my reason: I need not tell my brethren and sisters that while we are in this world we are beset with weakness, and unless we attain to a great degree of self-denial, there will be more or less of self-interest manifested in our doings, church matters not excepted. Now where such a disposition exists, and an individual church would take in hand to set apart, say one of two brethren, equally talented, but in other respects differing in dispositions, the one amiable, courteous, winning and gentle: the other sedate, and reserved, and perhaps a little headstrong (which many of us appear to be) would not the church keep its favorite at home and send the one not so popular, when at the same time the members knew the other would do the most good: but let them be "chosen of the churches," or their representatives at the District meeting, and self-interest will have but very little to do in the matter, and the responsibility will be taken from the individual, and laid on the mass of churches. On the other hand should the A. M. undertake to choose them, in many instances their acquaintance might be too limited.

D. M. HOLSINGER.

Newry, Pa.

Work for the Annual Meeting.

As the District Council Meetings are about commencing, it may not be amiss to say a few words concerning their work and that of the Annual Meeting.

It will be remembered that the District Meetings were created for the purpose of reducing the labor of the Annual Meeting. We therefore regard it the duty of the District Meeting to dispose of every query not of vital importance, and to let no query go to the Annual Meeting which it is possible for them to decide, and give general satisfaction. If any party is specially aggrieved, let them appeal to the standing Committee; at any rate, keep local matters out of the Annual Meeting as the members of that body are tired of those simple queries which some well-meaning but weak borther or sister may have proposed. I have not yet forgotten the feeling of satisfaction visible on the countenances of the brethren at the Annual Meeting when one of the delegates from the State of Indiana reported, "*No queries from our District.*" What better proof could be given of the good management of the churches in that District.—How many districts can say this at the coming Annual Meeting?

Another method of reducing the work at the Annual Meeting is for each individual church council as well as the District Council to consult the Brethren's Encyclopedia and see if their query is not already decided, before they send it further. The District Meeting, however, might serve the church where the Annual Meeting is to be held, by sending them, at an early date, the names of the delegates representing their Districts, so that each district could be represented in the Standing Committee. I think something of that kind was proposed at the last Annual Meeting. I hope the church where the Annual Meeting is to be held will not forget this matter.

Now, if all the districts could do like one in Indiana last year what business would there be left for the Annual Meeting? Why all the business it ought to have; namely:—"How can we spread the gospel more rapidly"? The entire energy of the whole church should be bent upon this one topic. Answer those Macedonian calls, go where the Brethren have never been heard, preach to those who sit in darkness and in the shadow of death. Impress the members of each church or several neighboring churches to send forth one minister, for what time and in what manner they choose; say no more about pay or support, leave that in the hands of each individual church. I have confidence in the Brethren that they will do their part, only *let the work be once begun.*

S. Z. SHARP.

Millersville, Pa.

Singing.

Singing is a great institution. It oils the wheels of care, and supplies the place of sunshine. A man who sings has a good heart. Such a man not only works more willingly, but he works more constantly. A singing cobbler will earn as much money again as a cordwainer who gives way to low spirits and indigestion. Avaricious men never sing. The man who attacks singing throws a stone at the head of hilarity, and would, if he could, rob June of its roses, and August of its meadow larks. Such a man should be looked to.

Let your light shine before men.

LOCAL MATTERS.

Tyrone City, Pa., April 14, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger; On the 22nd of this month I fell in conversation with a United Brethren class leader on the subject of the foreknowledge of God. I contended that God knew when he placed Adam and Eve in the garden of Eden that they would eat of the forbidden fruit, and that they would trangress the law. The class leader said that everything was in the present tense with God, and nothing in the future tense, and that God could not look into the future a thousand years. I contend that God can look into the future, for he threatened the world with a deluge of water, and forewarned Noah of the consequence, and told Noah to build an ark, and how to build it. And God certainly knew how long it would take Noah to complete it. It was in the future and not in the present tense when God told Noah to prepare for the flood.

And God has promised the restitution of all things for we read in Acts of the Apostles 3: 21, 22, thus: "Whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." And as the restitution of all things has not taken place yet, it is in the future, it and is not for us to know when it will take place: but God knows.—The 22nd verse reads thus: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you, Christ was like unto Moses in being appointed of God to make known his will, and being a divinely commissioned leader of his people. The 23rd and 24th verses of the chapter go to show that God is an allwise God.

JOHN TUCKER.

Perry, Ind.

Brother William Trostle of Sharidon, Nebraska Territory Says:

I enclose 75 cents for the *Companion*, please send it till the time is up, and if I am living I will renew it. It is the only means I have of hearing from the brethren. I have not heard a sermon, or seen a brother for 4 years. There is no preaching here but in the principal mining Camps. The most I have talked to on the subject of religion are unbelievers, universalists, or Spiritualists. There seems to be very few that will admit the reality of the New Testament; so you see I have but little encouragement, and as your paper gives me so much encouragement I wish to continue it. I do not live here as a choice but rather through necessity or misfortune. There is much room here for the spreading of the Gospel.

Brother Henry; As the time is fast rolling on when, the Lord willing there will be another Annual Meeting, and as at our last Annual Meeting the subject of holding church elections was brought up and then deferred the subject is now open for discussion through our periodicals. Would some one give us a more scriptural plan for holding such Elections, and one in which more of a union might be expected throughout the whole church.

D. D. SHIVELY.

Rossville, Ind

Brother J. L. Frantz of Bellefontain, Ohio, has removed to DeGraff, Ohio.

Announcements.

District Meeting.

We take the privilege of calling the attention of the Churches embraced in the Northern Illinois District to the time for holding the District Meeting. It is appointed to commence on Monday the 10th of May, and is to be held with the brethren in the Rock River Church, Lee Co. We hope there may be a full representation of all the branches embraced in the District, as there will be important business on hand.

A. M. DIERDORFF.

Queries.

Brother Henry; I would like if some brother would give scriptural reason why the brethren allow a sister to preach, without having been duly called according to the order of the brethren; when they will not allow a brother to preach, who has not been duly called. If there is no scripture to permit sisters to preach, why does the Annual Council not restrict such cases?

DANIEL HOLLINGR

Information wanted.

Of John Son, who emigrated from Bedford Co. Pa. in company with some of Conrad Martin's family to the Wabash Valley, some 30 years ago. Any one giving information of him, whether living or dead, to the undersigned, will do an act of humility, and kindness to a bereaved, aged and sorrow stricken widow.

D. M. HOLSINGER.

Newry, Pa.

To our Correspondents.

Robert B. Beard, Flukes, Va.: Your paper has been sent regularly from this office. We cannot tell why it does not come to hand if we have the address correctly, which is Robert B. Beard, Flukes, Bottetourt Co., Va.

Wm. Snyder, Deer Creek, Ind.: Your letter dated Feb. 27th, containing Postal order on Huntingdon Post Office, having been addressed to Huntington, Ind., and from thence forwarded to Huntingdon, Pa., and from thence forwarded to us at Tyrone, did not reach us before this week. Tyrone is a Postal Order Office, and those buying orders should have them made payable at this office.

Abraham Myers, Mt. Pleasant, Pa: The fault was was with the clerk in not transferring your name into the new book. Shall we send you the back Nos.?

Hope.—Hope is the sweetest friend that ever kept a distressed friend company; it beguiles the tediousness of the way, all the miseries of our pilgrimage. It tells the soul such sweet stories of the succeeding joys; what comforts there are in heaven; what peace, what joy, what triumphs, what marriage songs and hallelujahs there are in that country whither she is traveling that she goes merrily away with her present burden.

The Boy's First Glass.

Wine for the darling, wine—twill do him good;
"This is his birth-day, fill then to the brim,"
And so alas! they taint his pure young blood;
Sport for the guests, but ah! how sad for him.
Unthinking sire, weak mother, cruel friends
Who drank the fair boy's health with smiling mien
Know that the *tempter* o'er the goblet bends,
And every bubble harbors *imps* unseen.

Behold the fruits! they ripen all too soon,
The youth drinks deeply! not alone of *wine*,
He haunts each night—sins palace—the saloon,
And slays with *rum* all in him that's divine.
Full grown in vice, and versed beyond his years
In all, that good men pray, their sons may shun,
Still day by day, his brain and heart he sears
Still courts destruction, mad to be undone
The downward source.

'Tis true, the boy is father to the man,
Bankrupt in health, in hope, in fame, in purse;
Mark how the drunkard, type of all his class,
Achieves the purchase of his fiery curse;
His watch! that's naught, his very life's in pawn
To a dread usurer! who such nuisance takes
For every draught from his vile fountain drawn,
That *soul* and *sense* must pay the claim he makes
The melancholy end.

Last scene of all! alone, alone! with death
The lost inebriate struggles with his doom,
In awful torture, yields his tainted breath
And sinks, sin blighted, in a pauper's grave.
But for one vice, of every vice the seed
Of every hope and energy the bane
His had been home, wealth, comfort, friends at need,
Now lies he there—self ruined and self slain.

DIED.

In Linn Co., Oregon, Feb. 23rd, our beloved brother JOHN H. RITTER; aged 54 years 6 months, and 13 days. He leaves a widow and 9 children to mourn their loss. After 3½ years of continued sickness, with 15 months of total blindness, he departed from this vale of tears in hope of wearing the white robe with the sanctified in Christ above. His last conversation while he was in his right mind, was concerning his situation; he said he felt to give himself into the hands of his Creator, and be entirely resigned to his will. He also selected a hymn to be sung the last time his coffin was opened, commencing thus:—"Dear friends, farewell, I go to dwell," &c. He was a member of the Church for near 21 years; was an affectionate husband and a generous father. Funeral service by brother Danl Leedy, from 2 Tim. 4: 7, 8. ALFRED BALTIMORE.

Visitor please copy.

In Donaldscreek Church, Clark Co., Ohio, March 25th, of Congestion of the brain, JACOB, son of brother Adam and sister Anna CRIST, aged 10 months. Funeral occasion improved from Matth. 19: 13, 14, 15, by brethren John and Aaron Frantz, and Geo. Funderburg.

H. H. ARNOLD.

In the Logan branch, Logan Co., Ohio, Jan. 7, LOVIZA, infant daughter of brother George C. and sister Hannah HUBER, aged 1 month, less one day. Funeral discourse by Eld. Abram Frantz, and Jos. N. Kaufman and the writer, from Job 1: 21, latter clause.

Also, in the same church, March 5th, our beloved old brother, FREDERICK MOHER, aged 75 years, 6 months, and 12 days. He leaves a kind companion and 9 children, and 61 grand-children, fifty yet living, and 3 great grand-children. Funeral occasion improved by Eld. Abram Frantz, Jos. N. Kaufman and the writer, to a large concourse of people, from 2 Tim. 4: 6, 7, 8.

J. L. FRANTZ.

List of moneys received, for subscription to the *Companion*, since our last.

David Beaty, Coffee Run, Pa. 1.50
Susan B. Wertz, Johnstown, Pa 1.50
J Hildebrand, N. Liberty, Ind 1.50
E E Ross Simps'n Stat'n W Va 1.50
you have now paid to No. 10 Vol. 5, as you will notice by the figures on the wrapper.
Danl Leedy, Lebanon, Oregon 1.50
Clerisa Blount, Albany, " 1.50
Alfred Baltimore " " 1.50
David Stoner Waynesboro Pa 1.50
Friend of the poor, for Benj. Winters, Mt. Vinco, Va. 1.00
We will send it the whole year, and as cheerfully enter it on the book as any other.
Wm Snyder, Deer Creek, Ind 1.50
Charles Uhl, Logansport, Ind 1.50
J J Puterbaugh, " 1.50
Jas M Grisso, Pages Mill, Va 1.50
T B Cavan, Panola, Ill, .75
J C Bishop, Indian Valley, Va 1.50

To the Brethren and the Public.

I have just had published a new book containing 282 pages, neatly printed on good paper, well bound in embossed muslin cases, treating on the following subjects:

A discussion on the introduction of Christ's kingdom and Trine Immersion, between a Campbellite minister and myself, resulting in the conversion of the former, accompanied with an able vindication of the doctrines of the Church.

2nd. A treatise on the Lord's Supper.

3rd. An essay on the necessity, character, and evidences of the new birth. &c.

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This work, which is approved by all that have read it, is now offered to you on the following terms:

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For larger numbers per dozen, 6.00
purchasers paying Express charges on delivery.
Additional for box, &c., per dozen. .20

Some brother in each congregation is hereby solicited to take subscriptions, and forward to me, and the books will be promptly sent. It would be best in all cases for the money to accompany the order to save trouble and insure attention.

B. F. MOOMAW,
Bonsacks, Roanoak Co., Va.

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE PA.

For Sale.—S. B. Replogle of Martinsburg, Pa., will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, APRIL 21, 1868. Number 16.

Selected for the Companion.

Here is my Heart.

Here is my heart! my God, I give it thee;
I heard the call, and say,
"Not to the world, my child, but unto me."
I heard, and will obey.
Here is love's offering to my King,
Which, a glad sacrifice, I bring—
Here is my heart!

Here is my heart!—surely the gift, tho' poor,
My God will not despise,
Vainly and long I sought to make it pure,
To meet thy searching eyes;
Corrupted first in Adam's fall
The stains of sin pollute it all,—
My guilty heart!

Here is my heart!—my heart so hard before,
Now by thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at thy feet;
It groans to mark the weight of sin,
It sighs salvation's joys to win,—
My mourning heart!

Here is my heart!—it trembles to draw near
The glory of thy throne;
Give it the shining robe thy servants wear,
Of righteousness thine own;
Its pride and vanity chase away,
And all its vanity, I pray—
My humbled heart.

Here is my heart!—teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrows still to sing,
"Welcome my God's decree."
Believing, all its journey through,
That thou art wise, and just, and true,—
My waiting heart!

E. WILLIAMS.

For the Companion.

A Letter to br. M. M. Basehore.

Dear friend in the flesh, and beloved in the Lord,

Grace be with you, mercy and peace, from God the Father, and the Lord Jesus Christ. Although widely separated in the body, I am persuaded we are one in the Elder Brother and Glorious Redeemer.—Many a time, I doubt not, we have been drawing water out of the Well of Salvation at the same time.—When you bend your knees at the mercy seat in Tennessee, and I in Pennsylvania, we are nearer together than if we were locked in each other's embrace without that higher relationship which imparts to religious intercourse its peerless worth. We are near of kin, have one ancestry, one name, which has long since awakened in me a desire to communicate with you. But while natural affection is strong, and has much to do with the inditement of this letter, it is not to be compared with the love of Christ which glows in my soul, which reaches not only to Tennessee, but to the ends of the earth, as far as the Divine image, however defaced, may be found. I do not write myself, being too unskillful in the use of the pen. While the Spirit of Christ stirs up my heart, setting it on fire with heavenly love, I communicate my feelings and wishes to a brother, who transmits them to paper.

My Grandfather's name was John George Basehore. He was an ambassador of Christ many years in this county, and died in a good old age. He was very reserved, and, like Moses, of slow tongue, but, like that eminent servant of God, he was meek, exerting a mighty influence by his life, drawing souls silently to Jesus by the holiness of his walk who were not affected by his preaching. He was a bright and shining light, his death was like the setting of a cloudless sun, and his memory is blessed. In his exemplary life and the heavenly odor of his saintliness, he bequeathed to us a legacy of greater worth than millions of money, or high worldly rank, or the broad acres of half a kingdom. He had a brother in Virginia whose name was Benjamin—At what age he moved there I am not able to say: you can perhaps tell me, as you are of his lineage—his grandson I suppose. He was also a minister of the Gospel, and, if tradition is reliable, mighty in word, greatly beloved, and extensively useful. He died, if I mistake not, in Lebanon County, this state whither he had gone either on a visit or on business. We have entirely lost the line of his posterity, but feel assured that at least some of those whose names appear in the *Companion* and *Visitor*, belong to his progeny. Was he your Grandfather? Are there others in your state, or any place in the South and West, that spring from his loins? How many sons and daughters has he living, and are they all born again? How many of his family have died, and did they all fall asleep in Jesus? Has he many Grandchildren, and do they all belong to the body of Christ? Did any die outside the provisions of grace? Has he any grown great grand children, and have any been gathered "under the shadow of the Almighty?" How many of his posterity are in the ministry, and what number in the deaconship? Are *you a* herald of the Cross? If so how long since you were stationed on the watch-tower of Zion? Do any of your children belong to the household of faith? Are the saints numerous in your place, and are you of one mind on all principle points? Do all your ministers preach a sin renouncing repentance, a Christ-clasping faith, and baptism for the remission of sin, or do some hold to the doctrine of remission independent of baptism? Do you baptize your winter converts in cold weather, or do you defer the rite until the accession of the warm season? Do you admit members of other denominations without re-baptism, that is, if their baptism was the same in *form* as that of the Brethren?—Have you protracted meetings during the winter, and how do proceed on such occasions? Do you, at such times, minister the word *at* in*g or regular appointments*, or do you follow a course that resembles, *in any particular*, the proceedings of Methodism? Pardon me my dear brother, that I propose so many questions: it is for Christ's sake.—Momentous issues are involved in their solution. God's household

should lastly *unity* as much as possible, and not admit aught that may grieve the spirit, or cause estrangement among the members. God is our Father, Christ our Life and Head, the Spirit our Teacher, the Word our Directory, and we are all Brethren. If we adhere to the word, depend on the spirit, open our whole being to the fulness of Christ, and love each other with a pure heart fervently, we will surely "speak the same thing," and "be perfectly joined together in the same mind and in the same judgement."

Nothing is so necessary to internal prosperity, and potent worldward, as one heart, one purpose, one order throughout the entire Brotherhood, at all points coincident with the word of God. "There are diversities of gifts, but the same Spirit." The word must be differently administered, but in subjection to the "same Lord." Apostles, prophets, teachers, workers of miracles, gifts of healing, speaking with tongues, interpretations, helps, governments ——these were, in the Apostolic age, the various methods through which Divine Grace was administered, but all was done by the same Spirit, in the name of the same Lord, and it was the same God that worked all in all. In all this diversity there was strictest unity. There was but one church, one communion, each member working according to the station assigned and ability conferred by God. It is so now. The miraculous has passed away, but that which consitutes Christianity is independent of time and circumstance, remains. The gifts of the church are still diversified, though they are not in kind the same as in the opening of the present era. The same Spirit controls them as when "signs and wonders" were done by apostolic hands. There are still "differences of administrations". Baptism, Feetwashing, Lord's Supper, Communion, Preaching, Serving Tables, Anointing the sick, are "administrations" of the same grace—all different in form, but upheld by the same authority, commanded by the "same Lord." We have "helps and governments" in all the Deacons, Phebes, Priscillas, Aquilas, Marys, Urbanes, Tryphenas, and Tryphosas that give themselves to the work of the Lord, aiding with heart and hand and means the great object of the ministry—the ingathering of souls. See Rom.16. "The manifestations of the Spirit is given to every man to profit withall," and there is no danger the *Divine* manifestation, in the *control* of any gift He bestows, will be *out of the order prescribed in the gospel*. The "diversity of operations" will not originate different sects, or amalgamate all denominations into one conglomeration of contradictions, but will only unite the children of God the more closely in a felt sense of dependence upon each other. The Son of the Highest has declared, as a basis for our confidence in His ability to achieve the stupendous work of Redemption, and His Omniscience to oversee each individual soul, "I and my Father are one," and prayed that His followers might be as truly blended in life and purpose as the Godhead; and yet in *form* the Father and Son can never more be one *since the incarnation*, inasmuch as the Father is pure Deity, and the Son is Divine-human. Notwithstanding this Christ could pray in behalf of His church, "*that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.*" Such is our oneness in Christ. It is mysterious, deep, real, Divine. It admits of "diversities of operations," and "differences of administrations," but it does not admit of *derangement of the Divine order, mutilation of the Divine institutions*, and different administration *of the same thing*. We are one. We cannot explain it, but, blessed be God, we can feel it. When once the love of Christ is shed abroad in our hearts by the Holy Ghost, so that we know the deep filial tenderness implied in that wonderous cry, "Abba Father," we cling to the Brethren as the "elect of God," our "companions in tribulation," and our joint heirs in glory. Our oneness has the sweetness of Heaven in it. It reduces centuries to a moment and annihilates space. You taste its preciousness and celestial flavor in Tennessee, and we in Pennsylvania. This letter is its fruit.

I have never been in the South to hold fellowship with you in the flesh, but my heart has often been in Heaven for all the "Israel of God," and especially for those who are of the same ancestry with myself. I have neither time nor means to visit you in person, but on the wings of thought I have been in your company often. How far it is to your place I cannot tell, but I know that it would require time and money. How far it is to the Throne of Grace, I cannot tell, but I have only to go to my closet, shut the door, bend my knees, and I am there, without money and without price. Could I go to Tennesee as speedily, and in the same way, as I commune with you in the Spirit, I would request my amanuensis to lay aside his pen, and you would this minute here me knocking at your door. Oh, what a blessed privilege is the Communion of saints! Next to fellowship with God, it is the sweetest enjoyment this side Heaven! "By this we know that we have passed from death unto life, because we love the brethren."—What a precious evidence of our interest in the great salvation! When our faith undergoes an eclipse, and and our sky grows dark as it sometimes does, and the sensible presence of God seems withdrawn, how thankful we ought to be for this one remaining evidence of adoption—love to the brethren *as brethren*.—You are a member of the visible church, and I believe you are there, not as an alien and foreigner, but as one washed in the blood of atonement, born of water, and of the Spirit, justified, sanctified, "sealed unto the day of redemption." To the praise of Sovereign Grace I may say, in my great unworthiness, that I have been traslated out of gross darkness into the kingdom of God's dear Son. Once I was blind, now I see. Once I was uncircumcised in heart and ears, impenitent, unreconciled; now the peace of Christ rules in my heart. In my conscience once burned an incipient hell;

now there is no condemnation, because I walk after the Spirit," and am daily tasting "the powers of the world to come." This happy change was effected in the early part of the year 1862, and I was soon buried into the death of Christ, and am to this day "rejoicing in hope of the glory of God." Whether we are second cousins, or whether our relationship is nearer or more distant, I know not; but we are united in bonds that are durable as Eternity, sweet as Deific love, and entwined as closely as the Infinite Three in One. Ties of kindred and blood, as such, go only to the grave's brink, but the "seed royal" enters fully into their filial and fraternal joys only on the other side of death. We will perhaps never see each other in this life; but in Heaven there is neither North nor South, East nor West, and in our glorified natures our *bodies* will be more under the control of the *spirit* than in this life, so that distance in space will not separate the saints as now.—There is but one Father's House, in which all the redeemed will congregate. There is but one Lamb, around which they will all cluster. There is but one Tree of Life, on whose fruit they will all subsist. There is but one Crystal River, out of which they will drink. There we will be *together*, in company with the Holy Trinity, with angles innumerable, with Patriarchs Prophets, Apostles, and Saints of all ages. There we will sing the one Everlasting Song, and behold and enjoy a fullness of glory and bliss, which no eye hath seen here, no ear heard nor heart conceived.

Our relationship is large, widely scattered. Many have long since returned to their native dust. Many are at this moment reaping the bliss of a tear-sown harvest, and and some, doubtless, are in outer darkness, where ceaseless unrest gnaws the soul. Some are living for Heaven while on earth, and others eagerly pressing downward in the sin carpeted road that terminates in the unquenchable flame! My heart often breaks when I think of these things. On the goodness and long-suffering of God! Oh the folly and ingratitude of man! On the privileges of grace, and the blessedness of Heaven! Oh the heinousness of sin, and the depths and hopelessness of Hell! On the wonders of Divine Love, and the terrors of Divine Wrath! "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" A solemn declaration, truly, and one that may well put the saints on their guard, and fill the wicked with consternation. God has graciously called us into the Ark, locked the door, sailed us over rough seas, and through many a fearful tempest, and if we follow Him fully, "crucify the flesh, with the affections and lusts," and keep ourselves unspotted from the world, He will surely bring us into the desired Heaven. Courage, my brother, courage, all ye that love the Lord, many a mile of our voyage lies behind us, and the way is shortening. You may never come North, nor I go South, the elect of God will never all salute each other in this world, but I trust we are daily going upward, Zion-ward. The Chariot will soon be at the door to escort us to glory, and then ——— but we will talk about that when we meet in the New Jerusalem.

GEORGE E. BASEHORE.
Per.
C. H. B.

Answer to Query on 1 Cor. 5: 7. In Companion No. 13. Page 104.

The scripture referred to reads: "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." The querist asks: "Does not this put an end to the passover Christ ate with his disciples?" Our querist assumes the position that Christ ate the passover with his disciples; but she does not tell us when, nor where nor what kind of a passover it was. This makes it more difficult to answer, but I will answer as conclusively as I can.

The *legal* or *jewish passover* was first instituted "in the land of Egypt" (Ex. 12: 1.) In its original institution, it was given to the Israelites as a condition of safety, when the Lord should smite all the first-born in the land of Egypt."—(Ex. 12: 11,13,21,23,) After its observance, it was to be commemorative of the same delivering mercy of the Lord. (Ex. 12: 25.) It was also a sacrifice, and, without doubt, was typical of "Christ our passover." When a type reaches its antitype, it comes to an end; and, consequently, if it can be shown that Christ ate the *legal or jewish passover* with his disciples, it must follow that "the passover Christ ate with his disciples" came to an end,—and its proper end; for *that passover* was a *type* of "Christ our passover," who "is sacrificed for us."

But Christ ate a meal with his disciples on the eventful night in which he was betrayed. This meal must continue until it reaches its antitype, "the marriage supper of the Lamb." *This meal of course was not the jewish passover*, as it is abundantly proved to have been, whatever circumstances make it necessary. The above text, with the context, asserts, that putting away from among us every species of evil, we shall serve the Lord in sincerity and truth.

JOS. W. BYER.
Rural Valley Academy, Pa.

Early Impressions.

"Just as the twig is bent, the tree's inclined."

How often we see a crook in the sturdy oak which had its origin in the twig. In some way, no matter how, the latter became early crooked, and now the former bears the deformity. At first it might have been straightened, but now it is too late; it has become confirmed.

It is somewhat so with the mind. In child-hood impressions are readily bend, warp, or mould it, which in after life its habits become fixed—its course and character established. As well might the oak change its crook or the leopard its spots.

It is easy for a man to be generous if he gets in the habit of it.

For the Companion.

Equality of Mankind.

Men of every rank, kindred or tribe, are acknowledged to be the offspring of the Great Parent of the universe. They were all created by the same Almighty Being, and to him they are indebted for the perfection of their animal frames, and for those powers and endowments which render them superior to the clods of the valley, and to the beasts of the forest. They derived their origin, as regards their bodies from the same physical principals, and from the same earthly parent, of the dust of the ground. The body of the first man was made, and from Adam the primogenitor of the human race, have descended all the generations of men which now exist, or will hereafter exist until the end of time. This is equally true of the prince and his subject, of the monarch seated on his throne arrayed in gorgeous robes, and the beggar seated on a dunghill covered with rags. All derived their origin from the dust and all return to dust again. This consideration, on which it is unnecessary to dwell shows the reasonableness of union and affection among men. On the same grounds we conclude that brothers and sisters belonging to the same family, ought to manifest a friendly affection for each other.

Men of all nations and ranks are equal in respect to the mechanical formation of their bodies, and the mental faculties which they are endowed with, or nearly so. It matters not whether their bodies are covered with the skins of beasts, or arrayed in purple and fine linen, in their construction and proportion they equally bear the impression of infinite wisdom and Omnipotence. The heart impels the blood through a thousand veins and arteries with as great a degree of rapidity and purity in the corporeal frame of a poor African slave, who is daily smarting under the lash of the unfeeling planter, as in the body of the Emperor of China or the Pope of Rome, who sways his scepter over his subjects with tyranical power.

Every man however low his station in the present world, is endowed with a spiritual principle which he received by the inspiration of the Almighty, which is superior to all the modification of matter, and by which he is allied to beings of a superior order. For instance, faculties of consciousness, memory, judgement, reasoning; the power of recollecting the past, and of anticipating the future. These principles are common to every species of the human race. Their difference in the development are only the peculiar situations in which we are placed. Therefore we should not look down upon those who are not so favorably circumstanced as we are. It makes my heart bleed to hear men of intelligence some times advance ideas, that they were better than some species of the human family; they perhaps have never read that portion of scripture recorded in Acts 17: 26, which reads as follows: "and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the time before appointed and the bounds of their habitations.' And also Acts 10: 34. "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons." This seems to show to us that mankind are on an equality, and esspecially so in respect to moral depravity which we are all infected with—from whatever cause it may be conceived to have originated. The fact is certain that a moral desire has spread through all the branches of the human family, in whatever station, or in whatever regions of the globe they may be placed. This may be fully demonstrated from this fact, that pride, envy, ambition, persecution, falsehood, passion, infest all ranks, and conditions of men; the higher ranks as well as the lower, only the higher have it varnished over with a fairer exterior, and thereby may deceive the unwary, yet have no valid reason on this ground for despising their fellow creatures or with holding from them the exercises of love and affection. For the word says "there is none righteous, no not one, for all have sinned and come short of the Glory of God."

Now I would say love ought to exercise its beneficent energies in endeavoring to counteract the stream of human corruption and in disseminating those divine principles which are calculated to raise mankind to the moral dignity of their nature.

Mankind possess substantially the same pleasures and enjoyments, and are equally exposed to the same sorrows and afflictions, disappointments anxiety, disease, and death; all ranks condition, and color, come to the same termination of their mortal existence. "Dust thou art, and to dust thou shalt return," is a decree which has gone forth against every inhabitant of our globe, of whatever kindred, rank or nation. Their bodies shall become food for worms; but we are informed of a living principle incased within that body while it has power to move and act; but when it ceases, that living part leaves to enjoy the realms of joy, or the regions of despair. We are also informed that time and opportunity is given to make the wise selection for our future destination. Dear reader who ever you may be, if you ever have entertained the idea that you were an especial favorite of God's, remember the language of Holy writ: "Let him that thinketh he standeth, take heed lest he fall.—"But methinks by an examination of God's law and sound reasoning you will soon abandon your frivolous ideas. If you should be placed in more favorable circumstances than some of your brethren of the great family of God try to make good use of the advantage you have.

GEORGE WORST.

New Pittsburg Ohio.

Assure yourself that employment is one of the best remedies for the disappointments of life. Let even your calamity have the liberal effect of occupying you in some active virtue, so shall you in a manner remember others till you forget yourself.—*Pratt.*

MISCELLANEOUS.

LITTLE CROSSES.—Christ comes to us morning by morning to present to us for the day that is opening unto us diverse little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them and take them up, and follow in his rear, like Simon the Cyrenæan? Or do we toss them from us scornfully, because they are so little, and wait for some great affliction to approve our patience and our resignation to his will? Ah, how we might accommodate to these in all matters of religion generally those words of the Lord, "Take heed that ye despise not one of those little ones!" Despise not the little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations, rightly met, they have nerved the character often for some fiery trial. And despise not little crosses; for when taken up and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life, which the Lord has promised; to them that love him.

Whatever you do, do it *willingly*. A boy that is whipped to school never learns his lessons well. A man that is driven to work cares little how poorly it is done. He that pulls off his coat cheerily, strips up his sleeves in earnest, and sings while he works, is the man for me.

IT is hard to keep the helm up against so many cross winds as we meet with on the troubled sea of life. I therefore cast all my concerns on the Lord. In the midst of painful events, I say within myself, is *this* an affair in which God will not choose me? or is it an affair in which He will choose otherwise than well? Can infinite wisdom be mistaken? Can perfect goodness intend me evil? Have I left my *eternal* interests with God, and can I not trust Him with those of *time*? I find that while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I stay myself on God, and leave Him to work in His own way and time, I am at rest, and can sit down and sleep in a promise, even when a thousand troubles rise up against me; therefore my way is not to plan beforehand, but to go on with God day by day. Sufficient unto the day is the evil thereof."

I find so much to do continualy in my calling and in my heart, that I have no time to puzzle myself with peradventures and futurities. Faith lies at anchor in the midst of the waves, and believes the accomplishment of the *promises* through all overturning confusions. Upon this God do I live, who is our God for ever, and will be our guide even unto death. Methinks I lie becalmed in his bosom. "Faithful is he that hath promised, who also will do it." Keep close to God, and then a little of the creature will go a great way. Maintain secret communion with God, and you need fear nothing.

A LATE writer earnestly insists upon feeding the poor before you try to make them better. It is difficult, he says, for a famished man to believe that there is a Father in heaven until he feels that he has brothers on earth; is it surprising then that religious truth should find more indifference than welcome among the hungry and half nourished? Every one knows how unamiable even the best-fed are liable to become if kept too long waiting for their meals—how inaccessible they are at such times to appeals which *after dinner* meet most gracious response.

A well built Christian is harmonious in all his parts. He is not a jumble of opposites and inconsistencies—to-day devout and to-morrow frivolous, to-day liberal and to-morrow stingy, to-day fluent in prayer to-morrow fluent it falsehoods. He does not keep the fourth commandment on Sunday and break the eighth commandment by cunning fraud on Monday. His philanthropy does not outrun his conscientiousness, nor do his spiritual fervors outrun his inward faith and self denials. Some professed Christians are as unfinished as the Cathedral at Colonge, where vast towers have risen no higher than mere stumps, and where ugly wooden cranes conceal and exquisite gothic tracery. Do not expect to reach absolute Christian perfection; but that is no reason why you should settle down content, with a willful and wretched imperfection.

Prejudice, how unfounded soever it may be, is a powerful agent in continuing the habits of a people, even when life and death depend upon a change. A singular instance of this is offered in a recent official report of the English commissary officers of Ireland. It is a popular belief, not only in Europe and in Ireland, but also among intelligent men in England, that all Americans are 'black,' and live on Indian Corn. Hence, when last year the government made strenuous efforts to introduce that nutritious food, it was rejected, from the belief that *it made people black who fed on it*. It was only by the example of the Catholic fathers, that notion was in some degree removed.

Time is the only gift in which God has stinted us; for he never intrusts us with a second moment till he has taken away the first, and never leaves us certain of a third—Fenelon.

AN OLD MAN'S ADVICE.—Never attempt to strike the guilty, when by a misdirected or too hasty blow, the innocent, the gallant and the good may suffer. Never attempt to expose a villain if your efforts in so doing are likely to injure the unsuspecting dupes of his artifices. Never wager more than you carry in your pocket. Never shake hands with a man if you are not glad to see him. Never forget, when you meet, to recognize your friends, and be even more careful to offer your salutations to those who are poor. Never run extravagantly into debt, for it is the by path which leads to moral destruction. Never betray the confidence of any one, especially of a woman.

Remember thy Creator in the days of thy youth.

CHILDHOOD.— Childhood is like the mirror, catching and reflecting images all around it. Remember that an impious or profane thought, uttered by a parent's lips, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust,—which no after scouring can efface.

CONCEIT.—Conceit is the most contemptible, and one of the most odious qualities in the world. It is vanity driven from all other shifts, and forced to appeal to itself for admiration. Conceit may be deemed a restless, overweening, pretty, obtrusive delight in our qualifications, without any reference to their real value, or to the approbations of others, merely because they are ours, and for no other reason whatever. It is the extreme of selfishness and folly.

When a man—no matter how slight the perception is; no matter how small the feeling is—brings himself to say, "Lord, I do love thee, and I am determined to obey thee," if he instantly begins to do what he promises, and goes right off into a course of Christian conduct, he has a right to say, "I have begun to be a Christian."

FAITH, if it be true, living and justifying, cannot be separated from a good life; it works miracles, makes a drunkard become sober, a lascivious person become chaste, a covetous man become liberal, "it overcomes the world—it works righteousness," and makes us diligently to do, and cheerfully to suffer, whatsoever God hath placed in our way to Heaven.

Misery assails riches as lightning does the highest towers; or as a tree that is heavy laden with fruit breaks its own boughs, so do riches destroy the virtue of their possessor.

Run not after blessings; only walk in the commandments of God, and blessing shall run after you, pursue and overtake you.

Independence and self respect are essential to happiness, and these are never to be attained together without work.

A WORD TO MOTHERS.—Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time be no more. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render her deeply circumspect, and prayerful, and faithful, in her solemn work of training up her children for heaven and immortality.

THE GIRLS.—Can we not—since, while the power of the world is with men, the influence lies with women—can we not bring up our girls more usefully, less showily, less dependent on luxury and wealth? Can we not teach them from babyhood that to labor is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it is earned? Can we not put it into their minds, whatever be their station, principles of truth, simplicity of taste, hopefulness, hatred of waste, and these being firmly rooted, trust to their blossoming up in whatever destiny the young maiden may be called?

Affliction serves to quicken our pace in the way to our rest. 'Twere well if more love would prevail among us, and that we were rather drawn to heaven than driven. But seeing our hearts are so bad that mercy will not do it, it is better to be put on with the sharpest scourge, than to loiter, like the foolish virgins, till the door is shut.

HATH any wronged thee? Be bravely revenged, slight it, and the work's begun; forgive it, and 'tis finished. He is below himself that is not above an injury.

GUILT is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.

LOCAL MATTERS.

Tyrone City, Pa., April 21, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Editor; I wish through the *Companion* to inform the brethren and friends of our whereabouts. We are settled down on our new home about 180 miles west of the Mississippi, in Polk Co. about 10 miles North east of Demoisne City, the capitol of Iowa. All well pleased with the Country. This is a beautiful Country, rich soil, good society. As yet there are but few members in this neighborhood, I have preached several times in the neighborhood and the people seem anxious to here the doctrine. I would say to those of our brethren seeking a home in the West: come and see this country and judge for yourself. The country is being settled rapidly, but still there is room. Unimproved land can be had at from 10 to 15 dollars per acre; improved from 25 to 75 an acre according to improvements, and location; farther from the city and railroads land can be bought cheaper. I would say to those wishing to write to me direct to Mitchellville, Polk Co., Iowa.

Yours truly.

SAMUEL GARBER.

Brother Holsinger; I desire to bring to the notice of the brn. our removal. We left Fayette Co., Pa. on the 17th of March; emigrated to Summit Co. Ohio. We landed on the 18th, and were kindly received by brother Lichtenwalter and family, on whose farm we now live, which is three miles from Clinton Station, on the Zaynesville and Cleveland railroad. We have entered upon a new field of labor, where I expect, the Lord being my helper, to labor for a time in his vineyard, for the prosperity of Zion and establishment of his kingdom, and the spreading of truth, and fondly hope that the

Lord may bless our weak endeavors and that many precious souls may be brought into the fold of Christ. To this end we would solicit an interest in the prayers of our beloved brethren and sisters.

WILLIAM A. MURRAY.

Brother Jacob P. Moomaw, of Sidney, Tremont Co. Iowa, says: "I came here last Fall, and have found the country fine and healthy, and think brethren moving west would do well by settling here. We know of no members nearer than 75 miles. The people are plain and sociable. I have been telling them about the faith of the brethren and they seem to have a great desire to hear them preach, and some are hungering after righteousness.—We would rejoice to have other members settle here, and we think many could make a living here much easier than in the old States, besides being instrumental in enlarging Christ's kingdom. We are made to rejoice to see through the *Companion* that souls are still flocking to Jesus, and that branches of Church are rapidly springing up in all parts of the country. I pray God that the time may speedily come when the Brotherhood will be spread abroad through all the earth that when we wander to and fro we will be greeted by the Brethren on every side. May the brethren and sisters pray for the spreading of the Gospel, and may the ministering brethren remember the words of our Savior: "Go and preach the gospel to every creature." Would be truly glad to have them come among us for a season, that some might be added unto us. We will gladly convey them from Nebraska City at any time." Address as above.

Editorial Observations.

We can still supply back numbers from the beginning of the present volume to new subscribers. An addition of several hundred names to our list would be very thankfully accepted. Those who do not wish the back numbers will please say so when they subscribe. Also a few sets of Volume 3rd on hand which will be sent post paid for $2,00.

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H. B. BRUMBAUGH.

McConnellstown, Pa.

Change of Addresses.

Dr. Jacob Beeaghley from Selysport, Alleghany Co., Md. to Summerfield, Somerset Co., Pa.

Brother Henry; Please say through the *Companion* that I received of brother S. Z. Sharp, of

CHILDHOOD.— Childhood is like the mirror, catching and reflecting images all around it. Remember that an impious or profane thought, uttered by a parent's lips, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust,—which no after scouring can efface.

CONCEIT.—Conceit is the most contemptible, and one of the most odious qualities in the world. It is vanity driven from all other shifts, and forced to appeal to itself for admiration. Conceit may be deemed a restless, overweening, pretty, obtrusive delight in our qualifications, without any reference to their real value, or to the approbations of others, merely because they are ours, and for no other reason whatever. It is the extreme of selfishness and folly.

When a man—no matter how slight the perception is; no matter how small the feeling is—brings himself to say, "Lord, I do love thee, and I am determined to obey thee," if he instantly begins to do what he promises, and goes right off into a course of Christian conduct, he has a right to say, "I have begun to be a Christian."

FAITH, if it be true, living and justifying, cannot be separated from a good life; it works miracles, makes a drunkard become sober, a lascivious person become chaste, a covetous man become liberal, "it overcomes the world—it works righteousness," and makes us diligently to do, and cheerfully to suffer, whatsoever God hath placed in our way to Heaven.

Misery assails riches as lightning does the highest towers; or as a tree that is heavy laden with fruit breaks its own boughs, so do riches destroy the virtue of their possessor.

Run not after blessings; only walk in the commandments of God, and blessing shall run after you, pursue and overtake you.

Independence and self respect are essential to happiness, and these are never to be attained together without work.

A WORD TO MOTHERS.—Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time be no more. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render her deeply circumspect, and prayerful, and faithful, in her solemn work of training up her children for heaven and immortality.

THE GIRLS.—Can we not—since, while the power of the world is with men, the influence lies with women—can we not bring up our girls more usefully, less showily, less dependent on luxury and wealth? Can we not teach them from babyhood that to labor is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it is earned? Can we not put it into their minds, whatever be their station, principles of truth, simplicity of taste, hopefulness, hatred of waste, and these being firmly rooted, trust to their blossoming up in whatever destiny the young maiden may be called?

Affliction serves to quicken our pace in the way to our rest. 'Twere well if more love would prevail among us, and that we were rather drawn to heaven than driven. But seeing our hearts are so bad that mercy will not do it, it is better to be put on with the sharpest scourge, than to loiter, like the foolish virgins, till the door is shut.

HATH any wronged thee? Be bravely revenged, slight it, and the work's begun; forgive it, and 'tis finished. He is below himself that is not above an injury.

GUILT is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.

LOCAL MATTERS.

Tyrone City, Pa., April 21, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Elitor; I wish through the *Companion* to inform the brethren and friends of our whereabouts. We are settled down on our new home about 180 miles west of the Mississippi, in Polk Co. about 10 miles North east of Demoisne City, the capitol of Iowa. All well pleased with the Country. This is a beautiful Country, rich soil, good society. As yet there are but few members in this neighborhood, I have preached several times in the neighborhood and the people seem anxious to here the doctrine. I would say to those of our brethren seeking a home in the West: come and see this country and judge for yourself. The country is being settled rapidly, but still there is room. Unimproved land can be had at from 10 to 15 dollars per acre; improved from 25 to 75 an acre according to improvements, and location; farther from the city and railroads land can be bought cheaper. I would say to those wishing to write to me direct to Mitchellville, Polk Co., Iowa.

Yours truly.

SAMUEL GARBER.

Brother Holsinger; I desire to bring to the notice of the brn. our removal. We left Fayette Co., Pa. on the 17th of March; emigrated to Summit Co. Ohio. We landed on the 18th, and were kindly received by brother Lichtenwalter and family, on whose farm we now live, which is three miles from Clinton Station, on the Zaynesville and Cleveland railroad. We have entered upon a new field of labor, where I expect, the Lord being my helper, to labor for a time in his vineyard, for the prosperity of Zion and establishment of his kingdom, and the spreading of truth, and fondly hope that the

Lord may bless our weak endeavors and that many precious souls may be brought into the fold of Christ. To this end we would solicit an interest in the prayers of our beloved brethren and sisters.

WILLIAM A. MURRAY.

Brother Jacob P. Moomaw, of Sidney, Tremont Co. Iowa, says: "I came here last Fall, and have found the country fine and healthy, and think brethren moving west would do well by settling here. We know of no members nearer than 75 miles. The people are plain and sociable. I have been telling them about the faith of the Brethren and they seem to have a great desire to hear them preach, and some are hungering after righteousness.—We would rejoice to have other members settle here, and we think many could make a living here much easier than in the old States, besides being instrumental in enlarging Christ's kingdom. We are made to rejoice to see through the *Companion* that souls are still flocking to Jesus, and that branches of Church are rapidly springing up in all parts of the country. I pray God that the time may speedily come when the Brotherhood will be spread abroad through all the earth that when we wander to and fro we will be greeted by the Brethren on every side. May the brethren and sisters pray for the spreading of the Gospel, and may the ministering brethren remember the words of our Savior: "Go and preach the gospel to every creature." Would be truly glad to have them come among us for a season, that some might be added unto us. We will gladly convey them from Nebraska City at any time." Address as above.

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Brother Henry; Please say through the *Companion* that I received of brother S. Z. Sharp, of

Pa., the Tennessee Brethren's Bible Agent, 10 Bibles for distribution.

M. M. BASHOR.

Broylesville, Tenn. March 28 '68.

Rail Road Privileges.

The Penna. Rail Road Co. will issue Free Return Tickets to all the members of the German Baptist Church who pay full fare on their way to attend the Yearly Meeting, to be held at Goshen, Elkhart Co., Ind., commencing May 31*st.*

Purchase the regular tickets of the Railroad Company, on the trip West, and the return tickets will be furnished free at the Yearly Meeting. The return tickets will be good until June 15*th.*

Efforts are being made to extend this arrangement over the roads between Pittsburgh and Goshen, and if successful, due notice will be given in this paper. C. CUSTER.

Philad'a.

To our Correspondents.

J. Z. GOTTWALS. Shanonville, Pa.; You are mistaken; your subscription does not expire until No. 37, present volume. You have now paid until No. 37, Vol. 5, according to our books.

L. M. KOB, Franklin, Iowa; Your letter, dated Feb. 10, with one dollar and a half enclosed, came to hand this week, having been missent, we cannot tell where: it was marked missent, and was all right. The books have been sent.

Jacob P. Moomaw, Sidney, Iowa; Your subscription is not marked paid on the books. It appears to have been ordered to be sent to you by D. C. Moomaw. Rather coincident that your letter should go astray, the paper be ordered to you by another, and then your letter return to you, is it not? Addressing it to TROY City would of course not bring it to Tyrone.

Joseph Weaver, Brimfield, Ind.; The paper has been sent to sister Mary Bartlet, Lewis, Cass Co., Iowa, since last January regularly; and no doubt all the numbers are lying in the office at that place. We have changed her address to Council Bluff.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Clover Creek Congregation, Pa. March 9th MARIAH, daughter of friend John and sister——MARKER; aged 14 years, 7 months and 25 days. Funeral services by the brethren from Hebrews 9: 27. Also in the same place, April 9th AMANDA MARKER, sister to above Mariah. Same disease, pronounced by some Physicians Spotted Fever. Her age was 22 years, 5 months, and 27 days. Services by the brethren from Rev. 3: 20.

Also in the same Congregation, April 8th, our aged Sister ELIZABETH CHAMBERS; aged 84 years, 3 month, and 20 days. Funeral services by the brethren. Romans 8: 18

JACOB L. WINELAND.

In the Lee Co. Branch, Ill. Feb. 5th, ANNIE SUSAN, daughter of brother Levi and Sister Anne LICHTY; aged 3 years, and 8 months. Also MARY BELLE, infant daughter of the same, on the 7th Feb. aged 10 months. Both died of Measles and Lung Fever. Funeral occasions improved by brother E. Eby and D. Dierdorff.

Thus in two short stormy days was a happy family bereft of two dear pet lambs. The Lord has given and the Lord has taken away; blessed be the name of the Lord.

D. A. LICHTY.

In the Nettle Creek branch Henry County, Ind., WILLIAM BENTON, infant son of brother Jonathan and sister Susan HOOVER; aged 1 year, 7 months, and 21 days. Disease inflammation of the Lungs. Funeral services by the brethren, Daniel Bowman, and William Linley, from Mathew 19: 14, 15.

ABRAHAM BOWMAN.

In the West Branch Ogle Co. Ill., April 3rd of Spotted Fever, ICADORA LONG, daughter of brother A. F. and sister M. Long; aged 9 years, 7 months, and 26 days. Funeral services by Elder M. Emmert: from 1 Peter 1: 24, to an interesting congregation of sympathising friends of deceased. But they sorrow not as those who have no hope.

JOHN DIEHL.

In Donels Creek church, of Diptheria January 30, EFFIE, daughter of brother John N. Shellaberger, aged 4 years, 6 months and 7 days. Funeral services by brethren Frantz and Funderburger, from 2 Cor. 4: 17.

EVA H. PRETTYMAN.

In Poplar Ridge congregation, Defiance county, Ohio, brother JOSHUA CAYLOR, aged 56 years, 1 month and 2[illegible] days. Brother Caylor was a visiting brother for a number of years, and was always ready to do his duty as far as laid in his power. He bore his affliction with christian fortitude and patiently waited the hour of death though he was anxious for it to come to release him from suffering. He was a kind and devoted husband, a loving father, and a friend to all that knew him. He left a sorrowful wife and six children most all grown, to mourn their loss. Funeral services performed by brothers Aaron Berkeybile, Henry Flory, and the writer, from 2 Timothy 6: 7, 8.

JACOB LEHMAN.

In the Clover Creek congregation, Blair Co. Pa., April 4th, brother JOHN CAMERER, sr.; aged about 69 years. Disease, Inflamation, from a sore occasioned by a corn on the small toe on the right foot. Funeral services by the brethren, from John 5: 24, 25.

J. L. WINELAND.

List of moneys received, for subscription to the *Companion*, since our last.

D A Lichty, Ashton, Ill.,	.50
Jacob Z. Gottwals, Shanonville, Pa.	1.50
Martin Ulrich, Argos, Ind.	1.50
Rachael Null, Quincy, Pa.	1.50
Jos Webb, Arch Springs, Pa.,	1.50
P. C. Musser, Berlin, Pa.,	1.00
Mike Zigler, Bowman's Mills, Va.	1.00

J. S. THOMAS & Co.,

WHOLESALE GROCERS,

Spice and Tea Dealers, No 136. North 3rd St., above Arch, Philadelphia.

N. B. Country produce taken in exchange for goods, or sold on commission.

16-alt-tf

Book., &c., for sale at this Office.

New Hymn Books.

PLAIN SHEEP BINDING

One copy post paid.	$0.75
12 copies, post paid,	8.50

PLAIN ARABESQUE BINDING.

One copy, post paid,	$0.85
12 copies, post paid,	9.25

ARABESQUE, BURNISHED EDGES. EXTRA FINISH.

One copy, post paid,	$1.00
12 copies, post paid,	10.25

Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.

The Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
Sheep Strong Binding,	1.25

32 MO., SUNDAY SCHOOL EDITION.

Plain Cloth Binding, post paid	25
25 copies to one person, by express,	5 00
Roan binding, red edges, post paid	50

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

Certificates of Membership.

Per dozen, post paid.	$0.20
Per hundred, post paid,	1.50

Marriage Certificates.

On good, heavy paper, per doz., post paid,		$0.30
"	per hundred, "	2.25

THE

Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H R. HOLSINGER,
TYRONE PA.

For Sale.—S. B. Replogle of Martinsburg, Pa, will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, APRIL 28, 1868. Number 17.

For the Companion.

The Christian Pilgrim's Soliloquy.

BY SUDIE M. THOMAS.

We are waiting for the Savior,
We are watching for the dawn
Of that bright celestial morning
When the Son of God shall come
To Redeem his chosen people,
From insolvency and sin!
Shout for joy, ye care-worn christians,
You eternal life shall win.

In this life there's tribulation,
Christ hath said, "it needs be so."
In that house of "many mansions,"
Never enters pain or woe.
No more trials, no more troubles,
Heaven is a perfect rest,
An asylum for the weary,
An elysium for the blest.

We are watching, we are waiting,
For the Savior's welcome voice,
"Come up higher," weary wand'rers,
Hopes resurgam sounds—rejoice.
"Thou wert faithful o'er a few things,
Ruler o'er many thou shalt be."
Shout ye saints, ecstatic pleasure,
Christ—through all eternity.

We are watching, we are waiting,
For our transfer to that shore,
Where the spirits of our loved ones
Wait to wait us welcome o'er.
There the little ones we're mourning,
Hovering near the Savior's side,
Wait to crown us heirs of glory,
When we too have crossed the tide.

Happy thought, yes grand preemption,
We shall join the white-robed throng;
Praising God for our redemption,
Purchased by his only Son.
Waiting pilgrims,—Oh! be patient,
Prayerful watchers,—faithful be;
By and by, through Jesus' merit,
You shall reign triumphantly.

Philada.

For the Companion.

Obedience.

What an exalted being was man before his fall; that body of his, how beautiful, how elegant its construction. In every respect it was suited to be the mansion of the noble inhabitant by whom it was designed to be occupied. The soul as it eminated from God, pure, and lofty took possession of its tenement. Every part of the body became enlivened and illuminated. The soul was made to correspond exactly with the body, and consequently it filled every part of it. The body was the servant, the soul the master.—The former was the outer man, the latter the inner man. What a perfect state of felicity did man then enjoy. He had a sweet and uninterrupted communion with the Father of lights the source of happiness. The beautiful garden in which he was placed, was filled with every thing that was delightful and pleasing. Every object spoke to him of the goodness of God, every plant and flower possessed a peculiar charm and sent a thrill of delight thro' his spottless soul. The fruits of that garden how delicious, how invigorating. The inferior animals, how ready were they to render obedience to him; and how kind was he to them, how fondly did he caress them. Nothing was wanting to complete his bliss. But he transgresses! What a change now: by this act he snaps asunder that tie which unites him to God. Poor Adam! what darkness, what horror that instant took possession of him. He had indeed a bitter knowledge of evil, for oh! the floods of darkness opened upon him and overwhelmed his guilty soul. No longer is Paradise an Eden to him. Every thing he beholds increases his misery, everything rebukes him. He is a wretched being, surrounded by pleasures which he is now incapable of enjoying. The animal kingdom now is changed, they no longer look to him as their friend: some fear him, others, defy him. But the most agonizing part of his punishment is yet to come. How he dreads to confront that Being whom he has so grossly insulted, now he hears his footsteps; oh what pangs of fear pierce his soul! He flees, he seeks to hide amongst the rich foliage of that garden! but that voice reaches his retreat: "Adam where art thou?" Poor Adam! Me thinks he would rather have had the earth open her mouth and swallow him, than to meet the piercing eyes of his injured Judge. But he must meet his Maker, and give an account of himself. Poor trembling Adam; here him say, I was afraid, because I was naked; and I hid myself." "Who told thee that thou wast naked?" was the reply; more excuses are offered; the crime is charged by one upon the other, until it rests upon the serpent, who was the author. Each now must receive his sentence; first it is pronounced upon the serpent. The guily pair hear what is said to him, they listen attentively. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." They must now hear their own sentence, but they have derived so much comfort from the promise contained in the words addressed to the serpent, that there sorrow is greatly mitigated. Their doom is terrible, yet they can now look forward to a time when they shall be delivered from the effect of their fall, from the power of that serpent.

But ah! many years of sin, of wretchedness, and woe must intervene. The Prince of darkness will long sway his sceptre over Adam's race ere this Deliverer comes.—What an oppressive tyrant has he been, what a galling yoke of bondage has he imposed upon the human family. What cruelties have been practised at his instigation.

At lenghth God selects a nation, from among those over whom ignorance, and superstition have laid their dark pall. He chooses a man whom he qualifies to receive his law, and through him he gives that law to the people. The law was given to them under circumstances of the most sublime and awful grandeur. So exceeding dreadful was the sight, that Moses said, "I exceedingly fear and quake." Everything was calculated to strike the mind with awe and dread. This

law was preparatory to the ushering in of that dispensation of grace, which should deliver man from the thraldom of sin. It was like the great and strong wind which rent the mountains, and brake in pieces the rocks, before the Lord: but the Lord was not in the wind: and after the wind an earthquake: but the Lord was not in the earthquake." 1 Kings 19: 11. The minds of mankind had to be prepared by a gradual process for the reception of so great a Being. There must a people be made ready to recieve him." The law was the schoolmaster to bring mankind unto Christ, that they might be justified by faith for before faith came, they were kept under the law, shut up unto the faith which should afterwards be revealed."

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons." The law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God." "By the deeds of the law there shall no flesh be justified; for by the law is the knowledge of sin." Says the Apostle: "I had not known sin but by the law." It was then the object of the law to convince mankind of his natural corruption, and to show him his need of a Savior, says Paul: "I was alive without the law once; but when the commandment came, sin revived, and I died." In our infantile state we are in a covenant relation with God, having been brought into that relation through the atonement of Christ. But when the commandment comes, "sin revives," our inability to obey the requirements of God is at once made manifest. We yield our members, servants to sin, and become actual transgressors. It is said, "there is none that doeth good, no, not one, there is none that seeketh after God. This shows the impossibility of doing right by nature, for were it possible, surely some would do so; but the apostle tells us *there is none.* While we remain infants, we are at peace with God. In that state we are not *under the law*: but when we arrive at years of accountability, we come under obligations to the law. Says Paul "what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." How reasonable is God; while we are incapable of acting, he ownes us as his, without any act on our part.

We have seen then that with the giving of the law comences our transgression. What shall we say then? is the law sin? God forbid." "The law is holy; and the commandment holy, and just, and good. Was then that which is good made death unto us? God forbid. But sin that it might appear sin working death in us by that which is good; that sin by the commandment might become exceeding sinful for the law is spiritual; but we are carnal sold under sin." "But what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The law cannot reach our case, it points out to us our duty; its requirements are "love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." This in our carnal state we cannot do, and as it offers to us no assistance, we must disobey, therefore the curse which is connected with this disobedience, stands against us. It is written: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." What an awful situation we are in by nature. The law so far from helping us only plunges us deeper into the gulf of dispair.—With what an inspiring dread do we hear its dreadful denunciations, and oh! what horror fills our souls when its thunder tones burst upon our conscience. We tremble, we quake; exceeding dreadful to our guilty souls is this sublime display of divine justice. But now comes to us the *still small voice, and our God our* EMMANUEL is in this voice. How sweet is that voice, how tender nothing forbiding, nothing to fill us with gloom. Jesus, our dear dear Jesus laid aside his robes of splendor, he took upon him the form of a servant; he took upon him our natures, yea was made in the likeness of sinful flesh. So completley did the blessed Jesus robe himself with our natures that so far from striking terror to the human heart, he inspired that heart with confidence. His lovely invitation is: "come unto me all ye that labor, and are heavy laden: and I will give you rest.—"God out of Christ is a consuming fire;" *but God in Christ is our life our all.* While he wore the likeness of our sinful flesh, he obeyed the law of God, thus magnifying that law and made it honorable. "And he redeemed us from its curse by becoming a curse for us; for it is written, "cursed is every one that hangeth on a tree." Therefore "Christ is the end of the law for righteousness to every one that believeth." "Wherefore we are become dead to the law by the body of Christ. "He in his body suffered the punishment that was due to the transgressions of that law. The law then becoming dead to us through the body of Christ; "we may be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." That fruit which is the production of that *incorruptable seed which liveth and abideth for ever*, is love, joy, peace, longsuffering, gentleness, faith meekness, temperance, against such there is no law." If we accept of Christ we are no longer under the law but under grace, "For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death."

Completley in Christ did the spirit gain the ascendency over the flesh. Our dear Redeemer contemplated that awful season of suffering, when his soul should be made an offering for sin, with feelings of deep distress. Said he upon one occasion, "I have a baptism to be baptised with; and how am I straitened till it be accomplished." Again we hear him saying, as he approaches that

terrible crisis: "Now is my soul troubled; and what shall I say, Father save me from this hour: but for this cause came I unto this hour.' Although he had a full realization of the sufferings which he must endure, when he reached that period of the powers of darkness; yet he moved steadily onward finally the time arrived, and we see the Son of God, the Lord of life in Gethsemane. The night previous to his awful sufferings, he spends in agonizing prayer to God. He offered up prayers and suplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." His language is that of the deepest sadness, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt; "and again, "O my Father, if this cup may not pass from me except I drink it, thy will be done." His distress became greater and greater. An angle comes from heaven to strengthen him, to set before him the joys that would follow his sufferings. Again he prays, the struggle waxing fiercer and fiercer; that struggle, between flesh, and spirit. How that bosom heaves with agony. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." But this was the last struggle; the battle was now fought, the victory won. He rose from prayer calm, and serene. The spirit had completely triumphed. He was now prepared and strengthened to encounter, that fierce array of evils that was ready to burst upon him. With what tranquility does he leave that garden and go forth to meet his foes. The combined powers of earth and hell, rent their rage upon him, but with a magesty divine does he endure it all without one complaint. But oh what an inexpresable agony must have filled his soul when that bitter cry escaped his lips: My God, my God why hast thou forsaken me! For a while did our sins come between our Savior and his Father, separating him from that glorious presence. Oh! how awful must have been his distress, when he tasted death for us, the death of the soul, that death which separates the soul from God, and which was occasionedby Adam's fall. But the eclipse passed away and the reconciled face ofGod again shone upon Jesus

MATTIE A. LEAR.

(To be continued)

For the Companion.

The Beautiful Feet.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace! that bringeth good tidings of good, that publisheth salvation; that saith unto Zion Thy God reigneth'" Isa. 52: 7.

The feet are preeminently the instruments of going. In the human figure or in figures of animals, there may be much beauty in the forms and more in the graceful movement of the limbs, but doubtless the prophet's exclamation has the highly poetic thought of the beauty which vivid imagination adds to whatever is associated with happy experience particularly with the reception of joyful intelligence. Even as we say there is music in the sound of the footsteps of one whose coming is for any reason a joy, in like manner if he be seen coming at a distance, springing and leaping over the ground his motion, his steps, his swiftly stepping feet would be the most beautiful of visible objects.—This natural notion of a messenger bringing joyful tidings and thereby clothed in superlative beauty to the eyes of those made happy by "his coming is easily transferred to those whose privileges it is to hear and proclaim God's messages of love and peace to mankind. The christian church accepts the poetic sentiment, and evermore, sings it in one of her sweetest and most rapturous songs:

"How beautious are their feet
Who stands on Zion's hill!
Who brings salvation on their tongues
And words of peace reveal."

What an idea to the preciousness of the gospel itself does it give to see that such interest attaches to the messenger who brings it—the simple bearer of its joyful tidings! most effecting to the heart of such messengers are the innumerable illustrations and proofs of this, which their experience gives, making it an unspeakable privilege to be a bearer of such heavenly tidings, even although it do involve a weight of responsibility to which no human powers unaided by divine upholding would be at all adequate. It is an unspeakable privilege to have one's very footsteps associated in the thoughts of many whom Jesus saves with the words of that gospel wherewith he saves them. God grant that none upon whom he confers the privilege may fail to remember that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Cor. 4: 7.

FRANKLIN FORNEY.

Stony Creek, Pa.

God's Existence.—Galileo, the most profound philospher of his age, When interrogated by the Inquisition as to his belief of a Supreme being, replied, pointing to a straw on the floor of his dungeon that from the structure of that object alone he would infer with certainty the existence of an intelligent Creator.

Each true Christian is a night traveler; his life his walk, Christ his way and heaven his home; his walk painful, his way perfect, his home pleasing. I will not loiter, lest I come short; I will not wander, lest I come wide of home: but be content to travel hard and be sure I walk right: so shall my safe way find its end at home, and my painful walk make my home welcome.

Men often escape lightly from the first imprudence, and suffer terribly from its repetition, for folly repeated becomes sin, and sin is always punished. There is no variableness in the government of God.

Prayer is profitable; at night it is our covering; in the morning it is our anchor. Prayer should be the key of the day, and the lock of the night.—*Feltham.*

To be a professor of piety & a practicer of iniquity is an abomination to the Lord.

For the Companion.

The New Birth.

The reason why I make an effort to write an essay on the above named subject, is because I have never yet heard any body explain John 1: 13 to my satisfaction. Believing their can at least be no harm in explaining the matter according to my views, but rather hoping good may result from the same, I will proceed. The 12 and 13 verses are conected: the former, I have frequently heard explained very satisfactory, but not the latter. The two verses read thus: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Omitting to detain ourselves with the grammatical construction of these two verses, we at once proceed to consider the four different kinds of birth. For as a general thing our teachers say but little about the first three, explaining only the last, because it is connected to the preceding verse.—Now I hold that the time in which these things were written is applicable to the present time. There were then also different sects as there are now, though not so many as now. By being born of blood, we understand to be born of the fathers, not by conception as when a child is brought into the world as some would perhaps understand, but simply by assenting to the doctrine of the fathers, sometimes by persuasion on their side, the sons and daughters believing as the parents believe without "searching the scriptures as to whether these things were so." By these means they are then brought into the church without any apparent change; they merely embrace the *form of religion* their fathers had. They may have had a call from the Lord or only from the parents as the case may be: at least they do not "search the scriptures," and are not born according to the word, therefore they are not born of God. In our day there are many people born in this way: they are mostly among other sects, but there are also many, yea too many among the brethren; they come into the sheepfold, but not through the door, because Christ is the door; they go with the sheep but are not sheep. In short this is what I understand by being born of blood. The next class are those born by the will of the flesh. We understand this birth tobe caused by the selfwill of the person born. The subjects of this birth have had a call from the Lord; they become uneasy about the salvation of their souls, and think they ought to have some religion; they feel somewhat weary and "heavy laden," but at the same time, they are not willing to deny the friendship of the world which is enmity against God: they are not willing that this man, Jesus shall rule over them, and will not hear his voice when he says "take my yoke upon you, and learn of me," but on the contrary, they seek access to some sect, where they can take along whatever they choose. In this manner, establish their own righteouness on nonessentials, they are born by the will of their own flesh, and in their hearts remain enemies to the cross of Christ. Subjects of this class are seldom found among the brethren.

But we now come to the third class which we believe to be by far the most numerous, and they are those born by the will of man. As a general thing by the will of the preachers who exercise great power over their hearers. We do not wish to be personal, or we could mention certain sects whose ministers have great power over awakened souls and bring them out on the mourners bench and so forth.—But some of the ministering brethren also exersise great influence on their hearers, and we think they should. Not wishing to be partial, we wish all true ministers, who preach the word in its purity and who do not make merchandise of the same, would exercise so much power on their heareas as to awaken the sinner out of sleep and turn him to God. But here a great misstep is often taken. The awakened sinner instead of turnning to God, too often turns to the man, and in his heart would do sacrifice to him; as the men of Lystra would have done to the apostles, had they not been hindred by Barnabas and Paul. But too often in our day there is no one to hinder, but rather to encourage, and in this way the sinner will have such a high regard for the man that he becomes converted to him. The sinner, instead of searching the scriptures, readily believes what the preacher says, and coming under his power is converted to him, and born according to his will. What now? Why now they become his servants, as says the apostle "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey." I have learned by observation that the above scripture in connection to being born by the will of man is true to the letter.

We now come to those born of God, who in their hearts can say: Abba, Father! Because the spirit beareth witness with their spirit that they are the children of God. When they were first called of God, they searched the scriptures and put no confidence in the flesh, or in fallible man. In searching the scriptures, they soon found themselves condemned, and the fears of coming judgment made them seek a place of refuge. How often, oppressed with guilt, would they have fled for fear, but whence should they fly? whence could they fly? They find there is no other way given under heaven whereby they can be saved, than by meekly turning to him whom they had despised and illtreated. They have now no other way than to beg and entreat him to forgive their past ill-behavior promising him their fidelity for the future, and obedience to his will.—But very often like Joseph in Egypt, he waits awhile till the sinner is humbled enough, before he answers or makes himself known unto him. O, the conflicts that some souls have in getting loose from the powers of darkness! Yea, they labor and travail under the burden of their sins, and the renunciation which some souls must endure, during the time of regeneration, are beyond concep-

tion, until they can feel that their sins are forgiven. No one need expect to have his sins forgiven, unless he becomes obedient and submissive to the conditions and requirements of the gospel. It will not be long to the penitent sinner who has been drawn by the Father to the Son, and is willing to obey the word, before he finds that he must go out to Jordon to meet him there. In this way he will be born according to the word & will be brought into the church through the door which is Christ. Now when he needs counsel, he will go to Jesus, because he has learned of him, for he is the Mighty Counselor, the Prince of peace. This is the difference between those born by the will of man and those born of God. The latter know in whom they trust, and from whom they have learned and have faith toward God: whereas the former have confidence in the flesh, and take counsel from men. In conclusion I will yet say, I have written as briefly as I could, and am willing to be corrected if I have erred in any one point.

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Christ's and Joohn's Baptism.

BROTHER J. S. NEWCOMER:—

It not being a doctrinal point, or matter of faith with us, to know whether Christ's immersion and John's were alike or not, I don't think much further debate would be edifying. What we do is to be done with an eye to the glory of God, and our mutual benefit. We must not argue for argument's sake, but try to build each other up. But to our subject.

I think Apollos was a follower of John, because it is said: "He only knew the immersion of John," hence we conclude that he was a follower of John, and was practising his immersion' when he was fully instructed by Aquila. "Knowing only the baptism of John," of course he could preach nothing else—could not preach what he did not know.

I think it also plain that those certain disciples, or 12 men, were followers of John, because they tell Paul that they were baptized according to John's baptism. Having their own words for it, we had as well believe them as to hunt further proof. When we are baptized in the name of Jesus, we are then said to be followers of Jesus. So they were baptized according to John's immersion, and of course it follows that they were followers of John.

If John's and Christ's immersion were identical or alike in form, power, &c., it would not have been necessary for Aquila to correct, or expound more fully unto Apollos; neither would it have been necessary for these twelve men to be immersed a second time, and that in the name of Jesus. If there was not a material difference, it would have been folly and waste of time to be immersed again. Frequently we have persons who have been baptized by a single immersion to make application for membership as they are, but we say not so, for you have not been baptized separately and distinctly into the three great names of Father, Son, and Holy Spirit—hence your baptism is not legal and must be baptized again, as aforesaid.

So with John's baptism, he could not baptize in the three great names for the Holy Spirit had not come yet, neither had the great Testator died yet. If John's baptism remitted sins, it followed then the person having his sins remitted would be saved; if this be true, then it follows also, that it would not have been necessary for Jesus to have died, for John's baptism would save them. But there was no remission of sin without first shedding the blood of the dear Son of God. In him and only him have we a perfect Savior. These twelve men found it so.

True, John was a great man ("but he that is least in the kingdom of heaven is greater than he") but as the sun outstrips the moon in glory, might and power, so does our Lord and his baptism outstrip John and his immersion. John told the people no where that his baptism was for the remission of sin, but only to prepare or have them in a state of readiness to receive this blessing, for the Master was close at hand and that they should believe in Jesus, who would baptize them with water and with the Holy Spirit, which would be a legal baptism and none other. You charge Paul with "High Misdemeanor" when you say: "He did not instruct these twelve men any other baptism" (but John's, as I understand you).

It is an imperative command of Christ to teach first and then immerse, but some say Paul neglected to do so, and yet we find he took them into the church. According to your argument after these 12 men heard John's immersion explained they were immersed a second time according to his mode.

They being baptised in the name of Jesus proves they were instructed and that there was a differance between the two immersions and that difference was greatly in favor of our Lord's. So I understand it. Your reference to Luke 1: 77. 3: 3, and Mark 1: 4 all agree that John came preaching the immersion of repentance *unto* the remission of sins, and not *for* the remission of sins. You will see the difference between the words *unto* and *for* when I say, I go *unto* the object, and I go *for* the object. In the first case I mearly go where the things is, and in the other case I go to take possession of it. So John was merely preparing the people to take possession of Christ's baptism after he had come and thus have their sins remitted.

May the good Lord enlighten our minds and enlarge our views that we may see more perfectly into his great "Law of Liberty" is my prayer.

ASA WARD.

Sykesville, Md.

For the Companion.

"The Principles of the Doctrine of Christ."

HEBREWS 6: 1.

There are frequently issuing from the press, contributions to the science of religion, upon a great variety of topics, more or less intimately connected with the necessity and importance of vital piety. This is

hopeful, and if a wise use be made of such contributions much good may be done. Nor is it the least encouraging in the true state of things, that the contributions referred to unite in giving homage to the Bible, as the divine source of truth and only "rule of faith and practice." We will come directly upon the great doctrine of the cross of Christ. Hence the lukewarm christianity that prevails among many nominal disciples of Jesus: true godliness, among any people, is not to be formed and mentained otherwise than by a humble and through searching of scripture—this being the only way to a just appreciation of the doctrines of Christ and sacrifice of the Redeemer. Contribution of religion consolation are useful in their own place and at their own time; but contributions which purposely confine the attention to Christ as the "wisdom of God, and the power of God unto salvation," are the only elementary ones, in the study of which we are taught and trained by the spirit of God, until we all "come unto a perfect man, unto the measure of the statue of the fullness of Christ." There may be a religion which is effeminate, and which allowes itself to evaporate in the dreamy regions of mere sentimentalism, but true genuine religion, which shall be sturdy, atheletic, and enterprising, there must be along an earnest, and an enlightened carrulum of study at and in the cross of Christ, for it is "by the foolishness of preaching" Christ and him crucified that man must be saved. Progress, it is said, is the order of the day; the ambers of ancient usages and principles are being lifted on every side, and everything is hastening forward with a velocity which must soon carry the world far out of sight of the ancient landmarks. Aplied to mundane art or science, there is truth in this: but to the philosophy of the cross it has no just reference. Christ's doctrine is eternal and immovable. Improvements there may be in the principles of mere biblical criticism, and in the most approved methods of handling the gospel: but upon the great first principles themselves, by the faith of which men are saved, improvement is imposible, the idea is profane. Are we to expect some philosopher to be born who shall be a wiser expounder of truth than was Christ himself? And we expect the rise and endowment of a college of men who shall teach the way of salvation more effectually than did the college of the apostles? We think not—the temple of truth is built already—nothing can be added to, and nothing can be taken from its stately proportion. If men allow their appetite for what is new to carry them away, they must abandon principles for chimeras, substance for shadows, the light of day for the glare of meteors. The materials of an adorned truth are not retired to give place to the grimaces and winnings of a sensual devotion, or to gratify carnal desires for the species of speculative discussion. Truth is not served up in the dress of sceptical harlotryor of acdemic rationalism. Here, the wisdom of God, it is hoped is in no degree hid behind the wisdom of men. Human learning is all very well in its own place, and its progress must enrich and improve the world; but though it goes on to put to the blush even the learnings of angels, it can never equal the teachings of the fishermen of Galilee. And so it shall appear in the end. Everthing that exalts itself here shall be brought low, and all triumphs of mere mind, having served their little day shall dissolve with the element of nature. But every eye shall yet see, that from amid the ruins of all systems, and the conflagrations of worlds, the solitary survivors that shall rise to meet the Lord in the air shall be the cross on which the Lord Himself died, and the people who lived and died glorying only in the cross of our Lord Jesus Christ. Let us under these impressions proceed to the study of that wonderful and soul-saving system of truth, which has for its object the incarnate Son of God; for its subject the doctrine of his preat atonement for sins; and for its aim the bringing back of a lost world to God. And may God grant that while we muse, the fire of divine love may burn, and that the beauties of holiness may be imparted, together with "the peace of God that passeth all understanding."

A. J. CORRELL.

Greenville, Tenn.

LOCAL MATTERS.

Tyrone City, Pa., April 28, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Holsinger; For the satisfaction of our friends we will relate through the *Companion* the painful suffering and death of our dear little daughter who came to her death by being severely burned in a garden fire, in the afternoon of the first day of April. She had at this time all cotton clothes on, and before any assistance could reach her she was so badly burned that but very slight hopes could be entertained of her recovery. Most of the time her sufferings were intense. Sometimes she slept insensible. On Sabbath, at noon, she awoke sensible; altho' very weak in body her voice still grew stronger and her mind bright and sensible. On Tuesday she told us all about the fire, and delighted to hear and talk of death, the angels and heaven. She said she would get a golden dress, and that we will all get together again with the angels, if we be good and don't say bad words. She was very patient and agreeable in all her pain. In the morning of the 9th, which was Thursday, after some pleasant talk about going home, she said: "Mother, I want to fix myself," attempting to raise her head. We assisted her, when she leaned forward, braced herself for the fatal struggle, and leaped into the arms of her love leaving her body a lifeless form.—"Glory be to God who giveth us the victory."

ABRAM & MARY RORER.

[See Obituaries.]

A Criticism.

Brother Henry; In *Companion* No. 9, Vol. 4, 1st page, 3rd column is found the following: "Every brother is allowed to stand up in their meetings and speak, via. exposition and exhortation, and when by these means they find a man eminent for knowledge, and possessing aptness to teach, they elect him as their minister."

We are aware the above is not your production, but as you took exceptions to some of the statements made in the preceding part of the history, found in No. 8, we infer that you endorse all the balance.

Do the brethren use such schemes (as may be inferred from the above) and are they aided *alone* by such auxiliaries in the election of their ministers? We think not, else we have not yet learned their customs.

If the above is not in reality a misrepresentation of the history of our Brethren, it is misunderstood by many brethren, and it is with much reluctance that I criticise the matter, but we are told not to quench the spirit, and I am actuated from a sense of duty alone to do so.

D. H. BRUMBAUGH.

Centre, Ohio.

Thank you brother D. H. B. for your timely criticism. Your inference that our taking exceptions to part of that article is evidence that we endorse the rest, was correctly drawn. It was however not a true conclusion, as the point referred to had been overlooked by us. And you might have continued your quotation to embrace also: "and ordain him with fasting, prayer, and laying on of hands. They also require their deacons, and aged women whom they appoint as *deaconnesses*, to use their gifts on these occasions." Our remarks in No. 8 were intended only for the part published in that number, having intended to notice the balance as it would be published, which was not done.

Brother Jacob L. Wineland, Clover Creek, Blair Co. Pa. says: "We have indeed fallen into serious times. You may judge so by the number of obituaries you are receiving from me, but you do not get near all.—We hear almost daily of deaths in our vicinity. It is now generally believed that Spotted Fever is in our midst, and Death mounted upon the pale horse is sweeping over our neighborhood. We hear of this or that one being sick and the next news we get is that they are dead. Some have died in from fourteen to twenty-four hours after taking sick.

Revised New Testament.

In reply to our letter of inquiry in regard to the authority and reliability of the Revised Version of the New Testament by the American Bible Union, we have received the following:

"The Revised Testament is the joint product of various hands.

At first the whole Testament was divided up between different scholars and sets of scholars. As each part was finished, it was put into the hands of other parties. Thus in Preliminary Revisions, as they were called, six years were spent, with the employment of nearly forty scholars, belonging respectively to the Church of England, Old School Presbyterians, Methodists, Baptists, American Episcopalians, German Reformed, Disciples, Seventh Day Baptists, and Reformed Presbyterians.

Towards the close of their work, four of the best scholars, (two Baptists and two Pædo-baptists) were chosen to go over the whole ground and prepare the work for the press.

The choice of this final committee was made to depend entirely on qualifications. Nothing in the nature of the business prevented all from being Pædo-baptists. But the eminent scholarship of Drs. Conant and Hackett, compelled the board to choose them.

The work stands exclusively upon its intrinsic merits. We do not wish its authority to be supported from any other class or description of argument.

In relation to the Pædo-baptist scholars employed, please read our Quarterly for November, 1867, (of which I send you a copy,) on the death of Dr. Lillie, and the testimony to his scholarship.

Affectionately,

WM. H. WYCKOFF, Cor. Sec.

Rail Road Privileges.

In connection with what we published last week, brother Custer informs us that arrangements have been made with the Pittsburg, Columbus & Cincinnati R. R. by which our brethren passing over that road will be returned free. This will form a cotinued line from Philadelphia to Columbus, and is the cheapest and most direct *half fare route* for our brethren from Pennsylvania and N. Eeatern Maryland. No time fixed for starting; pay fare same as if going on business, and at the meeting a ticket will be furnished to return you free. Tickets can be obtained from any point through to Columbus.

Queries.

Will some one give an explanation of Acts 20: 7, 11: 2: 42, 46?—The question is whether the breaking of bread referred to in the above scripture was in commemoration of the death and suffering of our Lord, or whether it was only a custom or feast of love on occasions of separations?

JOSEPH NEHER.

Announcements.

LOVEFEASTS.

Three miles South of Upperville, Appanoose Co., Iowa, June [illegible] & 14th.

Wakarusa Grove, South, Stephenson Co., Ill., June 6th & 7th.

At the [illegible] Meeting house, Franklin Co., Pa., May 16th & 17th.

DISTRICT MEETINGS.

Southern District of Illinois, May [illegible] & [illegible] of Delaware Co., 10 miles North of Mil[illegible]

Eastern District of Ohio, May 16, [illegible] Northwest of Ashland.

Middle District of [illegible], May [illegible] Buffalo Valley, [illegible] Co.

Western District of Pennsylvania, May 6th, 5 miles Northeast of Connellsville.

Northern District of Indiana, May 16th. Per[illegible] [illegible], Josephine Co.

Northern Illinois District, May 10th, Rock River branch, Lee Co.

THE ANNUAL MEETING.

Five miles East of Goshen, Elkhart Co., Indiana, June 2nd.

Eastern Maryland District Meeting.

This meeting convened at the Monocacy Meeting-house, Frederick Co., on the 14th inst. The following were the delegates:

Danl Sayler, D. R. Stitely,	Beaverdam,
A. H. Sensenney, Solomon Stoner	Pipe Creek,
J. D. Trostle, Jeremiah Brown,	Bush Creek,
Geo Leatherman, Danl Wolf,	Middletown Valley
John Weybright, Joshua Dotterer,	Monocacy,

The delegates then withdrew for consultation, and organization. On their return they reported the meeting organized, by the appointment of Elder Isaac Pfoutz, of Beaverdam, Moderator, and D. P. Saylor, of Monocacy, Clerk.

The rules adopted for the government of the meeting of 1867, after some discussion, were adopted for the government of this meeting.

Seven questions were then presented and considered in the fear of the Lord: The sixth of which was: Has this District Meeting any queries to send to Annual Meeting?

Answered in the negative.

The following resolutions were then adopted:

Resolved unanimously, that Elder Isaac Pfoutz, and D. P. Sayler be delegates to represent the Eastern District of Maryland in next Annual Meeting.

Resolved, that (Lord willing) the next meeting of the District will be held with our dear brethren of the Middletown Valley church, Frederick County, on Tuesday after Easter.

After singing and prayer the meeting adjourned, apparently well pleased with the harmonious proceedings, nothing having occurred to mar the feelings of any one. Blessed be the Lord. Amen.

D. P. SAYLER, Clk.

To our Correspondents.

J. D. TROSTLE; All right, we have done as you requested. Your subscription is marked paid. Perhaps it was not acknowledged.

Leonard Emmert; Yes there was "something wrong in the family," and it was our fault. We could explain satisfactory, but no matter, you will pardon us, and the like will not again occur.

Joseph D. Neher, Rossville, Ind.; We have none of the Revised New Testaments with References. Think they are not published.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

At Honey Grove, Juniata Co., Pa., April 9th, LILIA KEZIA, daughter of brother Abram and Mary RORER; aged 5 years, 6 months, and 1 week.

In St. Clair Co., Mo., Feb. 23rd, sister ESTHER WAGONER, wife of brother David D. Wagoner, and daughter of Eli and Barbara Wolfe, formerly of Clinton Co., Ind., but now in eternity. Disease Dropsy. She lived to the age of 29 years, 2 months, and 4 days. On the 24th of February her remains were followed to the graveyard and buried by the side of her son, who died some six months before. She leaves a kind husband and two children to mourn their loss, which we hope is her great gain.

A. NEHER.

In the bounds of the Clover Creek Congregation, Blair Co., Pa., April 14th, friend JOHN WISLER; aged 31 years, 11 months, and 24 days. Disease, Spotted Fever, so pronounced by most of the physicians of our neighborhood. He was sick only about three days. Funeral services by Jacob Snyder, Menonite preacher, and brother John W. Brumbaugh.

J. L. WINELAND.

List of moneys received, for subscription to the *Companion*, since our last.

H. C. Tate, Milroy, Pa.,	$1.00
Danl S. Miller, Polo, Ill.,	1.50
S. L. Funderburg, Huntington, Ind.	1.50
J. H. Goodman, Woburn, Ill.,	.50
C. Custer, Philadelphia,	1.50
Gabriel Frame, Elkhart, Ind..	.62
Wm. Holsinger, Emporia, Kansas,	1.00
Mary Clingenpeel, Burlington, Ind.,	1.50

Book notice.

Grant as a Soldier and Statesman, being a succint History of his Military and Civil career: by Edward Howel. We have received advanced sheets of the above work from which we judge that the book will be elegantly printed. Our readers will no doubt know the object of publishing the life of General Grant at the present time, and may judge for themselves as to the probable reliability of the work. It will be sold by subscription only, and agents are wanted to canvass for it, by the Publishers J. B. Burr & Co. 18 Asylum St. Hartford, Conn.

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THE

Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address: H. R. HOLSINGER,
TYRONE PA.

For Sale.—S. B. Replogle of Martinsburg, Pa, will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $8, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, MAY 5 1863. Number 18.

For the Companion.

Come to Jesus.

Come to Jesus, stay no longer,
In the hateful ways of sin;
Yield your heart, while he invites you,
And the heavenly race begin.

Come to Jesus, cries a herald,
Sent from glory you to call;
In a still small voice he whispers,
Turn to Jesus e're you fall.

Come to Jesus, the bride doth call,
Come and make your solemn vow;
O, accept the precious promise,
And in true submission bow.

Come to Jesus, he will save you—
Save you from sin's fearful doom;
Many now are gathered safely,
Yet there is sufficient room.

Come to Jesus, He will bless you,
If you love and follow him;
Be obedient, true and humble,
And your light will ne'er grow dim.

Come to Jesus, he will help you,
When your foes may press you sore;
And if here you with him suffer,
You shall walk the shining shore.

D. B. MENTZER.

Quincy, Pa.

For the Companion.

Obedience.

(Concluded)

"For in that he died, he died unto sin once; but in that he liveth he liveth unto God." We are told the sting of death is sin; and the strength of sin is the law." As we have seen Christ fulfilled the law, for he came not to destroy the law or the prophets, but to fulfil, and we are assured that not one jot nor tittle should pass from the law till all was fulfilled. The law would not relax its hold upon man, until its requirements were carried out to the very letter; this our Savior did, and then by suffering its penalty, which was the terrible sting of death, he has completely freed us from the law of sin and death.

"All mankind, immediately upon Christ's satisfaction were redeemed and delivered from the legal necessity of perishing which they were under, not by remitting sin or punishment directly to them, but by giving up God's right of punishing into the hands of the Redeemer. This happy change is made for them in their relation, upon the said remitting of God's right and advantage of justice against them, and they are given up to the Redeemer as their owner and ruler, to be dealt with upon terms of mercy which have a tendency to their recovery."—Baxter.

Christ then, being now our legislator, and ruler, we are under every obligation to obey him. We are informed by divine authority, that He stands in that relation to us. It is written. "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee shall bow and tongue shall confess that Jesus Christ is Lord to the glory of God the Father." From the above we are instructed to pay our homage to Christ as our rightful sovereign; and we are also told that this will be to the glory of God the Father. Now do we wish to honor God, and to be honored by him, then let us bow submissively to the scepter of king Emmanuel, for says Jesus, "if any man serve me, him will my Father honor."

First we shall notice the necessity of obedience, secondly the effect which we must make, in order to render this submission, and thirdly the benefits of obedience.

First the necessity; if the law, but a shadow of good things to come must be so minutely obeyed, "and every transgression and disobedience received its just recompense of reward———which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;" After man had had a sufficient trial; and had proved himself wholly incapable of doing the will of God, we hear our Savior saying "lo, I come (in the volume of the of book it is written of me) to do thy will, O God." "He taketh away the first," says the Apostle, that is the first will, which he fulfilled, "that he might establish the second." "By the which will," that is by the second will, "we are sanctified through the offering of the body of Jesus Christ once for all."

If the breaking of the first law was connected with such terrible punishments, as to cause our Savior to exclaim while suffering its penalties, in our stead: "My God, my God, why hast thou forsaken me." Such as to cause his very soul to writhe in extremest agony, what, oh what! will be the awful doom of those who neglect this great salvation. In the sacrifice of Christ, we see the mercy, and the justice of God. His mercy toward poor fallen man, and his severity toward sin. Truly he cannot look upon sin with the least degree of allowance. Though Christ was holy, harmless, undefiled, and seperated from sinners;" yet it pleased the Lord to bruise him, yea to put him to grief, when he made his soul an offering for sin. "For being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Fiercely as did the flames of justice prey upon our Redeemer; they will prey as much more fiercely upon the condemned sinner as fire will rage with greater violence upon a dry tree, than it would upon a green. Should we not then take warning from these things, for God is ever a God that hateth sin, and in justice is he bound to punish the sinner. Christ our dear Redeemer stood between us and justice; the blow has fallen upon him. Now if we accept of him as our righteousness, we are free from the penalties of the law for, God can be just, and yet the justifier of him which believeth in Jesus."

We shall now endavour to show the effort that we must make, if we would obey Christ. It is not in uni-

son with our fallen natures to obey the precepts of the gospel. For "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It is not because the service of God is a hard service, for Christ's yoke is easy, and burden is light; and the sacrifice which he demands is only a reasonable service. But it is because we are morally diseased that we have such an antipathy toward the principles of right. The stomach, when healthy demands nothing but what is nutritious, and wholesome. The appetite then is a good criterian, and we can supply its wants with impunity. But how different is the case when that organ becomes diseased. It then continually craves something which it must not have, and which if it did have would be injurious. Under such circumstances we must bring it under the control of the will, and supply it with such things as our judgment may deem proper. By a judicious treatment of this kind, we may restore it to health, while an opposite course would soon destroy, both it and the whole system. We are in adiseased state, the whole head is sick the whole heart is faint from the sole of the foot even unto the head, there is no soundness: but wound, and bruises and putrefying sores. Under these circumstances then we must not gratify our natural desires, for they will only aggravate our malady. The provisions of the gospel are designed to counteract this evil; when its remedial effects are once realized, then do we experience the bitterness of sin, and oh how sickening is this realization. We sometimes feel as though we cannot swallow more of that medicine which produces such bitter results. But our physician holds the cup to us saying: If you will be a partaker of my joys you must drink of the cup that I have drank of, and be baptized with the baptism that I have been baptized with. So sweet is his smile, so encouraging his words, that we take the cup and drink its contents, and though to the mouth it is sweet as honey, yet it maketh the belly bitter.

By disobedience we opened our hearts to sin, which immediately followed with all its direful consequences. Now by obedience we must open our hearts to the spirit of God who is the great purifier. Purification is as much the consequence of obedience as moral depravity is the result of sin. Obedience is our work purifying is God's work. According to Peter, we are purified by obeying the truth, through the spirit. "We must work out our salvation with fear and trembling; for it is God which worketh in us both to will, and to do of his good pleasure," we must do the outer work, and God will perform the inner work. The purifying process will keep pace with our obedience. Thus beautifully has God ordained that we co-operate with him in the great work of our redemption. Our work would be nothing alone, but when it thus unites us to God, it is all powerful. Says Christ: "I am the way the truth and the life; no man cometh unto the Father but by me.' The road over which we must return lies through a dark and gloomy maze. We also are ignorant of many of the dangers, how necessary then that we have one to conduct us through, who is acquainted with all these dangers, and who is able to overcome them. Such a guide will Jesus be, if we place ourselves under his protection, and this protection we secure by obeying his requirements. In this way we take his yoke upon us, and unite ourselves to him who has conquered every evil that besets the road.—Although we are weak, he is strong, and if we are thus connected to him we *must*, we *will* conquor. We now come to the third part of our subject, namely the benefits of obedience.

Paul, in speaking of some who had departed out of the way, says: "And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." What a beautiful figure is here drawn from the natural body. By joints this body is knit together, or its different parts united, so as to form one body, having many members. This body thus connected as a whole, receives nourishment from the head which is the seat of the nervous fluid. This wonderful fluid enlivens the whole system. But for this no part of the body could perform its function; no muscle could act were it not acted upon by this revivifying agent.—The nerves possess the attributes of sensation, thought, and motion.—They cannot act however independent of the brain. If the nerve leading to any part be cut, or so injured as to stop the flow of the nervous fluid, that part will lose the power of motion; or if the nerve leading to any sensitive part be severed, that part will immediately lose its sensibility. Every sensation and motion, of whatever nature, requires the intervention of the brain.

All the above is applicable in a spiritual sense. The apostle tells us Christ is our head, Eph. 4: 15, while the church or assemblage constitutes his body. By joints we are told this body is knit together, that is its different parts are linked together, and the whole connected to the Head, from whom the whole body is fitly joined together, and compacted. It is the joints or the outward ordinances which unites the different members of this body, and connects the whole to the Head, for the apostle tells us, we were all baptized into one body. The members then, having been properly united, are now placed in a proper situation to receive nourishment, by or through the bands from the head. Our faith and obedience has united us to Christ; and now we receive nourishment from him, from him now flows the vitalizing principle which enables us to live in an element far above the world, in a state of constant spiritual enjoyment. John says: "To the woman who represents the true church of Christ, were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished, from the face of the serpent." The two wings we think,

represent faith and hope. "Faith is the substance of things hoped for, the evidence of things not seen."—"Hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil." The apostle says we may have a strong consolation, who have fled for refuge to lay hold upon this anchor. It is by obedience to the commands of Christ that we are permitted to lay hold of this cable, the anchor of which reaches within the veil. The apostle also tells us that within the veil upon which our anchor fastens is Jesus our forerunner. The wings were given to the woman that she might flee into the wilderness, into some sequestered nook, which is shielded from the raging tempest. From thence she may cast her anchor, which will enter within the veil. How safely is her bark moored within this haven of repose. While hope secures our vessel within this blessed harbor, faith gives us in substance that which we hope for. By this means we have an antepast of the joys that are in reserve for us. Hope gives us Christ within the veil, and draws our hearts and our affections there.—Faith gives us Christ within the heart and keeps the sacred flame of love burning there. How blessed is the state of the true christian, truly, if our minds are stayed on God, they will be kept in perfect peace.—But the inflow of love which we receive from God depends much upon ourselves. If we draw nigh to him he will draw nigh to us. By faith and obedience we may draw nigh to him, and the more we exercise in this way, the fuller will be our supply of grace which will flow from him to us. Paul advised his son Timothy, to exercise himself unto godliness; "For," says he, "bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—It is well known that bodily exercise is essential to a healthy development of the muscles of the body.—But godliness being so much more profitable, the apostle requested Timothy to exercise himself unto that. In another place we find him telling the Corinthians to desire spiritual gifts. If we wish then to be in possession of a spiritual frame of mind, we must exercise or work for it. God is no respecter of persons, but he rewards every one according to their diligence. "The secrets of the Lord are with them that fear him."

MATTIE A. LEER.

Near Hudson, Ill.

For the Companion.

When Women should speak.

"Let your women keep silent in the churches: for it is not permitted unto them to speak, but they are commanded to be under obedience, as saith the law." 1 Cor. 14: 34.

From what Paul says in this Scripture it is evident that he has reference to some particular occasion when women were to remain silent in the church, and this being so it remains for us to determine when such occasions take place; to my mind the subject seems quite plain, but I know that many do differ with me on this subject, but I hope you will bear with me, and examine the scripture and compare with my views as I may present them, before condemning me.

My mind is that the "apostle" has reference to such times when the church meets to transact business in the church, and under such circumstances he would deprive the women from speaking and voting; since it is evident from Gen. 3: 16, that God prescribes duty and obligation to both man and woman.—God said to the woman: "And thy desire shall be to thy husband and he shall rule over thee." And this is a duty and obligation that has never been repealed, and therefore remains in full force to-day. And from what we learn in 11th chapter of 1st Cor., praying and prophesying is a duty and privilege common to men and women, and hence this cannot be what Paul has allusion to when he says: "Let your women keep silence in the churches."—"And the women also which came with him from Galilee, followed after, and beheld the sepulchre and how his body was laid." Luke 25: 55. In Luke 24: 1–13, we see that women were the first to declare the resurrection of the Savior. In Acts 2: 17, Peter quoted from the Prophet what should be in the last days, and says: that which he then saw and heard was a fulfilment of what the prophet Joel foretold. And here women are included as well as men; In Acts 18: 26, woman is equally engaged with man in expounding the "way of the Lord more perfectly." Again Paul admonishes his brethren to help those women which labored with him in the Gospel. Phil. 4: 3. Again, read 1st Cor. 11: 3—17. In this scripture it seems evident that praying and prophesying, preaching or teaching, is as much a duty and privilege of the woman as the man: at least I do not see how we could ask more of one than the other, or how we could restrict one more than the other in consequence of sex, but the manners of the appearance in the congregation while praying or prophesying of each sex is very plainly set forth by the apostle.—Then in order to reconcile these texts to the following ones I conclude that when the apostle would have the women keep silent, is when the churches meet together to transact business in the church, where the church will have to rule and pass judgment, and therefore he would not allow a woman to usurp authority over the man, since God said to mother Eve, "thy desire shall be unto thy husband, and *he shall rule* over thee." See Gen. 3: 16; 1 Tim. 2: 12; 1 Peter 3: 1—8.

There is great danger of giving place to sin by not taking heed unto the word of inspiration. If it is so that the women are allowed to pray and prophesy, then we dare not attempt to silence them, and if the man is to rule over the woman then he cannot relinquish this right and duty to the woman and be blameless; neither can the woman use the power of ruling otherwise than by usurpation, and Paul says: I suffer not a woman to usurp authority over the man.

Wm. HOLSINGER.

Emporia, Kan., March 8, '68.

For the Companion.

Melchizedek.

ANSWER TO BROTHER J. S. BURKHART,S QUERY, IN NO. 8 VOL. 4.

"By what order was Malchisedek made high priest? and who was he?"

Melchizedek appears on the sacred page as a subject of *history* of *typical prophecy*, and of *doctrinal disquisition*. In the first of these characters he is exhibited Gen. 14: 18, 19, 20, in the second, Ps. 110: 4; in the third, Hebrew 5: 6, 10, 11, 6: 20, and 7, throughout. David says in Psalm 110: 4, speaking of the Messiah, "Thou art a priest forever after the order of Melchizedek." Paul in his letter to the Hebrews, labored, minutely, to show the "similtude" between the priesthoods of Melchisedec and Jesus Christ: proving, conclusively, that neither were priests after the order of the Aaronic priesthood. And in order to accomplish his purpose, he necessarily, introduces the priesthoods of Melchisedec, Aaron, and Jesus. And according to the evidence of scriptural history these three priesthoods were divinely constituted; and the only divinely constituted priesthood that ever existed among men. *Melchizedek's priesthood* being the only, full and clear type of the priesthood of Jesus Christ. And as no priesthood existed previous to the days of Melchizedek, it followes that he was a priest of God's own special appointment. There was no visible type, or *order* after which he was made high priest. Had Melchizedek a *predecessor*, or even a *successor* in his priesthood and the *name*, transmitted to posterity, it would imply that Christ was made high priest after the order of another, as well as after the order of Melchizedek; for one priest following after the order of another, in the same priesthood, both the same rights and functions; and these functions the same efficacy.

"Who was Melchizedek?"

From a cursory view of Paul's language to the Hebrews, we are impressed with the idea that Melchizedek was a mysterious being: and this idea imbedded in the mind, leads to various conjectures in regard to his origination, temporary existence, and final departure.—For whether human or divine, his presence is no longer manifest in the world.

Upon the supposition that Paul's language is wrapped in obscurity: some will have Melchizedek to be an immortal character,—an angel, the Holy Ghost, or, even, the Son of God. But to prove that Paul refered to Melchizedek as an immortal being; would be to prove that his language has two distinct meanings.

Taking the *historical* account of Melchizedek, we have the same evidence to believe that he was a man as that Abraham and king of Sodom were men. It is true that angels appeared unto men, communicated some important advice, or brought "glad tidings of great joy," from heaven: but in every instance we are distinctly informed that they were "angels," and their continuance was of short duration.

Again, we have the best of testimony that "every high priest taken from among *men*, is ordained for men in things pertaining to God." From this language we infer that Melchizedek was no other than a man. Besides Paul, plainly, calls him a man. And we should think it presumptuousness in Paul to have his brethren "consider" the greatness of Melchizedek over Abraham, if he was not a man. Angels are superior to man: and it would be nothing to the point at issue, to say that an angel was greater than Abraham. Therefore we have no reason to believe Melchizedek to have been a *superior being*: and especially the Son of God. "Thou art a priest forever after the order of Melchizidek." Psalm 110: 4. We cannot suppose that God swore that his Son should be a preast like his *Son*: or that Christ's priesthood should be very like itself. The idea of *identity* and *similarity* are confounded.

But what shall we do with the extraordinary terms in which the apostle speaks of him? "Without father, without mother, without descent, having neither beginning of days nor end of life."

Viewing these phrases independent of connecting circumstances, we are led to believe, that the apostle *has* reference to his *human genealogy*; consequently the idea of his immortality would have to be given up. But Paul, certainly, has no reference *to human genealogy* from the fact that it would not treat the type and antitype on the same *principle* of illustration. Jesus the antype had a genealogy; Matthew gives us his genealogy in one line of ancestry. Luke in another. He assumed flesh and blood and dwelt among men. His birth as well as his death is particularly described, therefore Melchizedek, as a type, was *born* into the world of *earthly parents*, dwelt among men, and departed this life. Thus being a full type of Jesus Christ.

The object of Paul was to remind the Hebrew brethren that Malchizedek was without *Levitical genealogy*; and consequently no *Levitical priest*. The very same genealogy he denies to Jesus, verses 13, 14—and with it Levitical priesthood, 8: 4. And this was one point of "similitude" between them, that both were priests, and neither of them an Aaronic priest. In verse 6 we have it in plain language: "he whose genealogy is not reckoned from among them: viz. the sons of Levi who receive the office of priesthood. Turn over all the genealogical registers of Levi, and you will not find Melchizedek's name, he is "without genealogy;" nor his father's name, he is "without father." nor his mother's name, he is "without mother:" and both the columns containing the register of deaths, are empty; "having neither begining of days nor end of life;" neither his birth nor his death are recorded in those registers.

J. H. WARSTLER.

New Paris, Ind.

CHRIST NEEDED.—A man may go to Heaven without health, without riches, without honors, without friends; but he can never get there without Christ.—

For the Companion.

Humility.

Humility is one of the many noble characteristics that constitute a child of grace, a perfect man unto the measure of the stature of the fulness of Christ. Except first becoming humble in spirit and meek in disposition; it is impossible to be truly obedient in the observance of our Lord's commands. If we would be truly humble we must pay strict regard to the language of our great Judge, lest we may suppose ourselves to be passing for tolerably modest in comparison to this brother or that sister, while alas, those who are meanwhile shaping their lives by a better criterion, may see that indeed we now allow in ourselves and in those who are under our care and control, things which formerly we had pronounced in others very unbecoming and unfit.—Yea, if we would prove by the above rule whether we are sufficiently modest, then it is not possible that we should soon be so overtaken and led on by pride that the valley of humility and its sojourners become to us to be extremely odious

Pride however, which is the opposite to humility, manifests itself in many ways and forms. "These six things doth the Lord hate: yea seven are an abomination unto him;" Prov. 6: 16, of which things the first is: "a proud look." "Thou wilt save the afflicted people, but wilt bring down high looks." P's. 28: 27. "Pride goeth before destruction, and an haughty spirit before a fall." "Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud." Prov. 16: 18, 19. "God resisteth the proud, but giveth grace to the humble." Jas. 4: 6.

A personal appearance will not answer to decide by in every case. Neither is this "proud look" to be seen in a carnal examination, but by him only "whoso looketh into the perfect law of liberty," ("but in singleness of heart fearing God," Col. 3: 22,) and therein portrays to himself his own heart with all its real contents, and thus see how meek or how haughty it must 'look' in the sight of him to whom a proud heart is such an abomination.

In love to the true follower of the lowly Savior, and to the truth as it is in Christ, we will try and examine a few of the points in which humility should perhaps be more carefully observed by the true follower of the meek Lamb of God, than (we fear) it is.

First. Let our personal appearance, the carriages in which we ride, the fixtures about our horses, the furniture in our houses, &c., com port with the good profession we make.

2nd. Let the style of our language used in our literature, exhortations and prayers, be no more after the high sounding manner of the day, than that of the apostle's in their epistolaries.

3rd. Let the bindings of our books be so plain that the contents thereof may attract the carnal mind more easily than the binding thereof the carnal eye.

4th. Let not our association be limited to any particular class of society and despise another. Which thing if they abide not in the heart, we have not yet fully abandoned pride, or "put off the old man with his deeds, but do yet mind high things not having condescended to men of low estate.

Lord forever at thy side
Let my place and portion be;
Strip me of the robe of pride,
Clothe me with humility.

C. C. ROOT.

Kingston, Mo.

For the Companion.

The Fruit of the Spirit.

The fruit of the spirit is love, joy, peace long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law;" Gal. 5: 22.

Love for God. When we love persons we take pleasure in doing things to please them; and so when we love God we delight to do his will. We do not obey him with dread and reluctance, as if He were a hard master. And we are not all the time wishing we were not obliged to do such disagreable things, and grumbling because so much is required of us. Our will is given up; we have no will of our own; it is swallowed up in the will of God; we do not do this and that because we enjoy doing it, but because we can glorify God by so doing, and can bear heavy crosses with cheerfulness for Jesus sake. Jesus is our all in all. We live for him and our every act is actuated by a desire to do his will.

"The fear of the Lord is the begining of wisdom." But "perfect love casteth out all fear" We do not fear him; we rest in his arms with the trust and confidence that an infant rests in the arms of a mother. Why should we fear him? He guards us as the apple of his eye. Why should we not love him. His love is as strong as death, and as enduring as the rock of ages; more gentle than the love of a mother for her sick child, and as unfathomable as the depths of the ocean; he watches over us with more than a fathers care. When we are sad he comforts us, and when we are weak he strengthens us; when we are hungry he feeds us, and when we are weary he gives us rest. O, yes, beloved hear the voice of our beloved Lord and Master say: "come unto me all ye that labor and are heavy laden, and I will give you rest." "For God so loved the world that he gave his only begotten Son that through him we might have rest." For his love is as broad as the firmament above us, it reaches to all the ends of the world.

CHRISTIAN WERNTZ.

Wawaka, Ind.

I don't like to become a "Dunkard."

Undoubtedly this is very often the case with young persons, when they are convinced that they are not doing right, when they feel that God is calling them, when they are checked, as if something whispered to them, you are alone in the world, you have no Savior. They will think within themselves, and sometimes express it, that they know they are not doing right, they know they ought to serve God, and join

the church, and live a christian life, but they don't believe in any church, unless it would be the Dunkards, (as they would call them) and they do not like to join them, because they are too humble, too strict, &c.; and that if they were to join them, they would have to live too lowly and humble, and that they would be miserable, and would be mocked at for doing so, and would have no pleasure in the world at all. But is this the case? O! no, not at all. Dear young readers, you that are out of the Ark of safety yet, let me tell you that I once thought that it would be coming a little too low, to become a follower of the meek and lowly Savior; but why was it that I thought so? It was because my mind was not right. I did not see then as I now see. I find that there is more joy, more happiness, and more real comfort realized by a christian in one day, more by far, than it would be to indulge in the pleasures of the world for a whole year. And as for the fear of being mocked at, we need not fear that. O! no, Christ himself was mocked, and even spit upon, and he bore it patiently, therefore let us try to follow him, and obey him. I know there is not a person, when he comes to his death-bed, but what would wish to be saved. Then why not enlist under the banner of King Emmanuel, and serve him until death, and you shall be saved; when you hear him knocking at the door (of your heart) why not open to him and let him in? When you feel that your heart is softened, and when you become conscious of your duty, then do not put it off, do not think because you are young yet you will wait awhile, because,

'Tis easier work, if we begin,
To serve the Lord betimes:
While sinners who grow old in sin,
Are hardened by their crimes.

Therefore do not put it off, for the longer you put off serving the Lord, the longer you will want to put it off. And we don't know how soon the Lord may call us from this world. We may rise in the morning and feel well, and think there is no danger of dying, and before the sun sets we may be a corpse. And then, O! then is the time we will regret that we did not hearken unto the Lord, when in mercy he called us. For my part I can say that if I was out of the Ark of safety I could not rest contented one day, no not one hour. And yet some are so unconcerned about their eternal welfare, and would rather run the risk of losing their souls than to suffer a little shame or inconvenience. I am not ashamed of any thing that the Savior commands, for the scripture saith, whosoever believeth on him shall not be ashamed. Rom. 10: 11. And although I am young I am not ashamed to be called a Dunkard, if any choose to call me that, thinking to shame me, or mock at me. O! no, I would rather rejoice in it. It does not matter what they call us. What did the Jews call the blessed Savior? Did they not call him even a Devil? Let us think just for a moment, how shamefully they treated him, and then we will not think it hard to be mocked at a little. And it is very little indeed that we have to bear, compared with what he bore, and he was the Lord of heaven, and we are nothing but poor mortals. O! come out on the Lord's side, and forsake the sinful pleasures of the world; take his yoke upon you, and learn of him, for he is meek and lowly in heart; and you shall find rest unto your souls. For his yoke is easy, and his burden is light. Matth. 11: 29, 30. Yes, dear young friends, if your hearts are right, and you are willing to take his yoke upon you, you will indeed find his yoke easy, and his burden light. And with these few and feeble lines, I will give it over for your own serious consideration, hoping and trusting that you will study deeply and seriously, whether you would not better make your peace with God before it is eternally too late.

A. L. BURKHART.

ElDorado, Pa.

In conection with the above (which has been in our box for over a year, waiting its turn with the rest,) we give also the following extracts from the Diary of our deceased brother (as copied by his father for us.) We have taken the liberty of condensing it so as to strip it of everything that would be uninteresting, to the generality of our readers. It is headed "Diary, penciled while I lay upon my bed of affliction. Friday, Aug. 23rd 1867.

I was surprised with the agreeable news that my sister Elizabeth had arrived from the West. This news (though so welcome) shocked my nerves and caused me to feel quite unwell for a while.

Saturday, Sunday and Monday, notices of visits by different persons.

Tuesday 17. Feel very ill and lonesome to-day, as sister Elizabeth has gone away, and father also was away part of the time. Something presses my mind which I will penn here: I took ill on February 22nd 1867, and was confined to my bed where I have remained ever since, except being out on the chair a few times. This is August 27th. I have given up all hopes of getting well. I try to resign myself to the will of my Master, whom I expect to see before long. My mind is weaned from the things of this world, and I am trying, in the best way I can for to prepare for to lay off my earthly tabernacle and fly to the unknown world; where I expect to behold my blessed Redeemer and live forever near him.

ALEX. L. BURKHART.

The remaining part of the diary is simply a notice of the day, and is made up of such expressions as: "Quite ill," vomitting spell, worse and worse, a little better, &c., &c. He also carefuly noted down the visits of his brethren and sisters, and friends; and seems to have enjoyed them very much. We believe he is now realizing the hope he expressed in the above.

LOCAL MATTERS.

Tyrone City, Pa., May 5, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

The Annual Conference—Judicial.

A few words in addition to what brother Meyers has written, concerning the Annual Conference and the manner in which it should be conducted in order to make it more beneficial and satisfactory to the church in common. As far as we have understood him we consider it a very wise plan. Notwithstanding there is something very mysterious connected with it, as it regards the Standing Committee, and the Senate. It would seem that there are two houses, a superior and an inferior. And in speaking after the manner of men it would be a house of Lords and a house of commons. And again, is it intended to enact laws or not? Or is it intended to execute the laws that have been enacted by the great head of the church. Or is it to be a judicial court to decide if the laws of the church are strictly observed according to the word of God. It is true whenever church and state became united, and the church had the officers of the state to control, then they held their conferences, and the Senate was formed by a body of Elders, and they enacted laws; but if it is necessary to have a general conference, brother Meyers has a correct view of the matter, and his proposal is just and right, and it is the only way a general conference can be held, and if held otherwise it cannot be general. But we do not have any thoughts that the power that is invested into the hands of the Senate is either legislative or executive, but only judicial.

SAM'L. A. LEEDY.

To the Brethren.

Dear brethren and sisters in the Lord; the time to hold our Annual Meeting is drawing nigh, and we of Northern Indiana look for a large representation, by the brethren at said meeting, and we shall hail you dear brethren and sisters with joy and gladness, (the Lord willing) from the East and West and from the North and South, for in *Union we stand, in division we fall!*

While the inclement state of weather caused me to stay in the house today; and having on my mind for some time the desire for a full union among the churches, in general in the fraternity, concerning the Lord's Supper being on the table or not, while in the exercise of feetwashing at our Communions &c., It being manifest that some what difference still exists among the churches, one branch of the church having all on the table that composes the supper, before they commence to wash feet, while another branch will have nothing of the supper on the table till after feetwashing.

We therfore propose to bring the following plan before the District Meeting of North Indiana, and wish it to go before the Annual Meeting. In time of holding Communion, let all things that are to compose the Lord's Supper, be prepared and ready, near at hand in vessels, and all smaller vessels and necessary things for table use to be placed on the table, before the washing of feet is commenced, then when feet are washed, and all that desire to commune, have taken their seats, let the servants, serve out the things, to be eaten, in remembrance of the "Great marriage supper of the Lamb." Give it a thought.

Yours in Gospel love.

GEO. LONG.

Mongoquinong, Ind.

Brother Holsinger; We get the *Companion*, and are much cheered by its contents, as we do not get to preaching, except when we get back to our parents in Rockingham County. Our brethren have been over twice to preach for us and we hope they will come soon again. If those going from Alexandria to Richmond will let us know we will meet them at Orange Court House, or Gordonsville. We would feel much more at home if some ministers would settle here, as there are 18 members and no preacher or deacon. We hope we have the prayers of our brethren in our behalf.

EMANUEL LONG.

Liberty Mill. Va.

Brother Henry; We had very good meetings at the Spring Grove meeting house last evening and today at 10 o'clock, brother Spitler of Page Co. Va. spoke to a very large and attentive congregation to day from Matth. 24: 44, "Therefore be ye also ready for in such an hour as you think not, the Son of man cometh." There was also one person received into the church by baptism today. In this month there were two received by baptism, five by letter, and one disowned member received again, which had been disowned for about 30 years. Yours in love.

H. H. ARNOLD.

Announcements.

LOVEFEASTS.

Three miles South of Unionville, Appanoose Co., Iowa, June 13th & 14th.

Wadams Grove branch, Stephenson Co., Ill., June 6th & 7th.

At the Goodwill meeting-house, Juniata Co. Pa., May 7th & 8th.

DISTRICT MEETINGS.

Southern District of Indiana, May 31st & 32nd, in Delaware Co., 10 miles North of Muncie.

Eastern District of Ohio, May 19, four miles North-east of Ashland.

Middle District of Pennsylvania, May 10th, in the Buffalo Valley branch, Union Co.

Northern Illinois District, May 10th, Rock River branch, Lee Co.

THE ANNUAL MEETING.

Five miles East of Goshen, Elkhart Co., Indiana, June 3nd.

Brother Henry; Please announce that we intend to have a Lovefeast, the Lord willing in White County branch, on the 22nd of May, at brother George Dilling's. Those coming by Railroad will either stop at Delphi, Carroll Co., which is 7 miles from place of meeting, or come to Monticello, White, Co, which is 9 miles. There will be conveyance on 21st and 22nd, from both places. A general invitation is given to all and especially to laboring brethren. Those going to Annual Meeting at

Goshen, Ind. will please to stop with us. Address.

ELD. DAVID FISHER.
Monticello, White Co., Ind.

Please announce that we intend to hold a Communion meeting, the Lord willing, in the Ridge meeting house 4 miles north of Shippensburg, Cumberland Co. Pa. on the 27th and 28th of May, commencing at 10 o'clock, P. M. We extend a general invitation to the Brotherhood and especially to the ministering brethren.

By order of the church.
DANIEL ECKERMAN
Shippensburg, Pa.

There will be a lovefeast on Friday the 22nd day of May, in the West Branch church, Ogle Co., Ill.; meeting to commence at 10 o'clock, and to continue over Sunday. Our neighboring churches are invited, and especially the ministering brethren. Those of our brethren from the West and South-west, going to Annual Meeting will stop at Haldane Station.

By order of the church,
JOHN DIEHL.

Queries.

Have we scriptural authority for the belief that there will be a persecution of the saints, immediately preceding the second advent of our Lord: and is it generally expected by the brethren?

SAML. P. MOOMAW.

If "when ye pray say Our Father which art in heaven," &c., is a command, which can not be denied, then is it not of great importance that the whole "Lord's prayer" should be said verbatim, as it is left upon record without adding thereto or diminishing therefrom? See Rev 22: 18, 19.

C. C. ROOT.

Kingston, Mo.

Will some brother give an explanation of Job 19: 26, 27: "And though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be comsumed within me."

The apostle Paul, 1 Cor. 15: 50 says, that "flesh and blood cannot inherit the kingdom of God," &c.

H. H. ARNOLD.

Railroad privileges.

I have made arrangements with E. H. Waldrow, Ass't Superintendent, Lafayette, for half fare on the Louisville, New Albany and Chicago Railroad for those going to Annual Council at Goshen Ind. Time good for last week in May and first week in June. Excursion Tickets will be for sale at all offices on this line. Persons getting tickets will retain them so as to return free.

ELD. DAVID FISHER.
Moticello, Ind.

Brother Henry; Please publish that brother Abraham Karns of Miami Co., Ohio, has made arrangement with the Superintendent of the Dayton and Michigan Railroad for half fare from Dayton to Toledo, by way of Tipacanoe, Troy, Piqua and Lima, for the brethren going to the Annual Meeting. This road is about 40 miles nearer from Dayton to Toledo than any other route.

H. H. ARNOLD.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

NOTICE.—An error occurred in obituary notice of sister Nancy Garber, in No. 13.—The text was 2 Tim. 4: 6–8, instead of 16–18.

March 1st, in the James Creek church, Huntingdon Co., Pa., sister RACHAEL BRUMBAUGH; aged 37 years, 11 months, and 23 days. The deceased was a sister of our bereaved brother Philip Brumbaugh.—Thus in the space of about one week two were taken from the same house, making double the affliction of our brother and the remaining family. Funeral service by Elder John Brumbaugh and the writer, from the words, "we have no continuing city here."

(The above was mislaid).

GEO. BRUMBAUGH.

In Canaan Tp., Wayne Co., Ohio, April 21st, sister MARY, wife of friend David LYTTLE; aged 18 years, 6 months, and 1 day. Her disease was Quick Consumption, which reduced our young sister from a healthy robust bride, to a cold corpse in less than five months. She died in the hope of meeting a sanctified Redeemer, which hope caused her to rejoice in her dying moments.—Funeral services by Elder John Shoemaker, from John 5: 24.

E. L. YODER.

In Rockingham Co., Va., April 19th, sister JANE TURNER; aged 32 years, 10 months, and 23 days. She leaves an afflicted husband and three children to mourn their loss. She was sick for several years and confined to her bed for 20 weeks. She selected the hymns beginning: "Was my God that thou shouldst be," &c., and "Brethren, farewell, I do you tell," &c.; to be sung at her funeral. She was an affectionate wife and kind mother.—Funeral services by C. Wine and S. Wampler from Rev. 14: 13.

Visitor please copy.

THOMAS LAMPKINS.

In Upper Conowago Church, Pa, March 15th, sister MAGDALENE BROWN, consort of brother Abraham Brown; aged 71 years, 7 months, and 21 days. Her maiden name was Jacobs.

In the same church, March 6th, sister MARGARET CRISWELL, born 1773; aged 94 years, 10 months, and 21 days. She was a worthy sister and a kind mother, and was great great-grandmother.

In same Church, April 1st, CYNTHA L. ARNOLD; aged 1 year, and 19 days.

In Lower Conawago church, March 23rd, our much beloved brother, PETER PENTZ, of Consumption of twenty years duration, the last five years very weak but able to attend to easy or light labor, but a lover of the truth, and while he was able to attend meeting his seat was seldom vacant. He expressed a desire to take leave of his friends. The last words he uttered were "dying will be my gain." His age was 65 years, 11 months, and 15 days.

ADAM HOLLINGER.

In Macon Co., Ill., March 13th, of consumption, brother DAVID CRIPE; aged 51 years, 11 months, and 16 days. Funeral services by brother Joseph Henricks and John Metzger, from Rev. 14: 13, 13.

J. N. CRIPE.

List of moneys received, for subscription to the *Companion*, since our last.

Malina Fisher, Monticello, Ind.,		$1.50
Lydia Fisher,	"	1.50
John B. Gebhart, Collamer, Ind.,		.50
Solomon Strayer, Johnstown, Pa.,		1.50
Danl. Trump, Melrose, Ill.,		1.50
Moses Frame, Elkhart, Ind.,		.75
Eliza Fultz,	"	.75
E. L. Yoder, Madisonburg, Ohio,		1.00
David Bechtel, Williamsburg, Pa.,		1.50
Joseph Snowberger,	"	1.50
Susan Ullery, Kirkville, Iowa,		1.50
Michael Herman, Brooklin, Iowa,		1.50
John Kendall, Mansfield, Ohio,		1.50
Israel Wlisler,	"	1.50
Wm. Copland,	"	.75
Saml. Martin,	"	.75
Noah B. Blough, St. Clairsville, Pa.,		1.50

J. S. THOMAS & Co.,
WHOLESALE GROCERS,
Spice and Tea Dealers, No 136, North 3rd St., above Arch, Philadelphia.

N. B. Country produce taken in exchange for goods, or sold on commission.
16–slt–tf

For Sale.—S. B. Replogle of Martinsburg, Pa, will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, MAY 12, 1868. Number 19.

Thy brother has Fallen.

Thy brother has fallen!
Oh, go to him now
With love in thy bosom,
And smiles on thy brow,
Speak words of true kindness,
And bid him arise,
From error to virtue,
And press to the skies.

Thy brother has fallen!
Assist him to stand;
Throw around him thy mantle;
Extend him thy hand;
Be gentle, be tender,
Persuasive and kind;
And to his heart's centre
A way thou wilt find.

Though sunk and degraded
By error and vice,
Till early affections
Are cold as the ice.
Compassion and kindness,
Oh, centre in the heart,
Will melt to contrition
By the warmth they impart.

Thy brother has fallen!
Oh! hasten to give
Thy help that is needed,
And bid him to live.
Wait not for the morrow,
To-day is the time,
Before he is hardened
In error and crime.

Ask not for the reason
That brought him so low:
That he is disgraced is
Sufficient to know.
When virtue has triumphed,
Joy beams in his eye,
With tears he will bless thee,
With hands to the sky.

To a lost brother,
What honor so great?
Yet thousands neglected
Are left to their fate.
When a word—a look even,
Would virtue restore,
And keep the lost brother
From wandering more.

For the Companion.

Sixth Letter to H. R.

The fact that my letters brought the awful themes of sin and perdition, and of salvation by Christ, home to your individual self, is one principal reason why you gave them a more strictly personal consideration. I *intended* you, I addressed all my appeals and remarks *to* you, I mentioned you *by name*, and labored to send the arrows of the Almighty *into your very soul*; and you *felt* that *you* were the person concerned in the momentous destiny I endeavored to portray, and *therefore* you fled from the wrath to come, laid hold on eternal life, hastened to the Ark, where I trust you will remain till death's shadowy portal opens to admit you to personal fellowship with "the general assembly, and church of the first-born, which are written in Heaven."

When "the time was come that he should be received up, He steadfastly set His face to go to Jerusalem." Luke 9: 51. Christ went forward resolutely to the Holy City, knowing that every step would bring Him nearer the crucifixion. His prospective sufferings did not damp His ardor, nor cause His steps to falter. He had a "baptism to be baptized with," and was "straitened until it was accomplished," but in the face of Hell's fury and the world's hate and scorn, He flagged not in the prosecution of His great work, until sin had drained His heart's blood, and crushed out the last spark of life.—Christ's death is unique, and unapproachable by created beings in the way of repetition, but oh, what an example has He left us of devotedness to God, and undeviating constancy in adherence to the truth, although we be "made as the filth of the world, and as the offscouring of all things." 1 Cor. 4: 13. Christ never went one step out of the way to avoid the mockery of the world. Opposition, calumny, and derision, He never courted: neither had they power to incline Him a hair's breadth from the great purpose of His incarnation. His entire life was full of the retributive goadings of sin, but "for the joy that was set before Him. He endured the Cross despising the shame, and is set down at the right hand of the Throne of God." Hebrew 12: 2. We are enjoined to the cultivation of the same disposition that characterized Christ. "Let this mind be in you." Phil. 2: 5. "Lo I come to do thy will, O God." This was the mind of Christ——the execution of the Divine purpose in relation to the human race. This included a life of perfect obedience, to procure for us a perfect righteousness, and present us with a perfect example. True religion is an undivided service to God after the model of His Only-Begotten in the flesh. No one ever floated to Heaven in an ether of sentimentalism. Nor does the way lie through the cloister. Monasticism is not christianity. In order to present the soul as a chaste virgin to Christ, it is not necessary to flee to remote deserts and caves, immure one's self in corroding, withering, perpetual isolation. This disruption from our fellows to maintain our spiritual chastity, is directly to counterwork the petition of Christ to his Father: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17: 15. The world is full of perishing souls, and the Church has work for all its members. Every taper, however faint its ray, that has been ignited by "the True Light," must be carried into the surrounding darkness of ungodliness, and not one candle may be placed under a bushel without extinguishing its light, and depriving the church and the world of its benefit. If we are to be housed and laid aside from the active duty, Providence graciously takes out of our hands the necessity of borrowing trouble as to properly timing the event. A more fatal imposture never gained credence under the cover of religion, than that any, even the feeblest, in the church of God, is exempt from concern for the conversion of sinners, or from the duty of laboring for the ingathering of souls. The indomitable purity of God is what kept Christ unspotted in His thirty three year's incarceration in a "body made of a woman,"

and not isolation from those He came to save. "If any man have not the Spirit of Christ, he is none of His." We are fearfully corrupt, and if that which is born of the flesh come in contact with its kind, the consequences are often woful; but if we go as Christ went, we can bear our Heaven-kindled light into darkness without becoming darkness ourselves. If we maintain a perpetual death struggle with the sin that dwelleth in us, keeping Satan's head under our feet, even if we suffer the ever throbbing pain of a bruised heel the Mighty Conquerer of our Arch-foe will give us a certain victory over self, with all its corrupt propensities as He achieved in His own Person in circumstances calculated to try the frailty of human nature to the utmost. "Your life is hid with Christ in God." Col. 3: 3. This is the secret of every believer's history. Such an one will not fall, neither will he shrink from duty because it leads to the dark places of sin, or into an atmosphere loaded and contaminated with the fumes of the pit. To go when and where duty calls not, is to "tempt the Lord our God," and it will not be likely that "the angles will bear us up in their hands," if we "dash our foot against a stone." Where all the elements of eternal action are by the spirit of Christ brought into harmony with God's primeval law, we bear with us light which darkness cannot dim, and a purity which sin cannot befoul. This transformation into the Divine nature is progressive, and will require a deadly conflict with internal evil as long as we abide in the flesh, and if we lay aside none of the equipments of the christian warfare, our salvation is as certain as the veracity of Jehovah is unimpeachable. Purity makes life safe not only, but arduous both with reference to ourselves and others. The lifting up of the soul in the Divine consciousness, will so cripple and subjugate our carnality and self devotion that we have the disposition to go and do wherever and whatever the Lord will, and power to do it in a life and character in deadly opposition with what is both motive and object with those who are allegiant to the world's trinity. 1 John 2: 16. The more we labor for elevation above all passion and unregulated impulse, the higher we rise in our attainments of the Godlike, the more will the soul burn with ardor in the divine service, and the more abundant will we be in labors of love for the rescue of our fellow-beings from the dominion and power of sin Our high contemplations of purity, and our earnest, persistent struggles after it, terminate not wholly on ourselves, but have reference, in some degree, to the influence such a life must exert upon others. Whoever has grace given him to endure an unveiled vision of his own lusts, foul imaginations, and endless internal disorders, and not be petrified into hopeless despair, will also be able and ready, for the divine glory, to grapple with the most revolting and threatening forms of evil in the outside world.

The christian life is no sinecure. Work, *work*, WORK—this is the mandate that sounds in our ears at every step, every moment. "Work out your own salvation." "Work while it is day." "Go work in my vineyard." It is an easy thing to be lost, but to be saved is most difficult and arduous. The natural current will take us to Tophet without one effort contrary to our inbred propensities. Sin requires a broad way, a down grade, and to be let alone, and it finds its way to hell as inevitably as the waters run to the sea. Holiness is of foreign birth, enters through a strait gate, pursues its pilgrimage on a narrow way, scarcely reaches the goal, and at the cost of a most intense and bitter struggle. Personal, unremitting service is the certain result of true consecration. "O Lord, truly I am Thy servant; I am Thy servant;" "Thou hast loosed my bonds." Ps. 116: 16. Religion is perfect liberty, and complete service. The penal fetters of sin bind every soul under condemnation.—We are, while in the bondage of corruption, without hope and without God, taken captive by satan at his will, the wretched vassals of sin, the doomed culprits of Divine Justice. But when our "bonds are loosed," our shackles removed, and we are translated into the "glorious liberty of the children of God," we can sing with the Psalmist, in the blessed consciousness of freedom, "O Lord, truly I am Thy servant."—Perfect liberty in good is the prerogative of Jehovah, and, in their measure, of angels and saints. "Where the spirit of the Lord is, there is liberty," not Antinomian liberty, which forgets that the liberty to gratify lust and passion is the serfdom of the Devil and his followers; but the sweet spontaneity of the renewed soul in all the glorious attributes which we are invested with through the operation of the Holy Ghost.—The liberty of the believer is the liberty of service. To be "entangled with the yoke of bondage" is to return to sin "like the dog to his vomit," or to serve in a legal spirit, not apprehending the fullness of Christ's work Godward. And to make life a scene of unremitting toil in the service of Jesus, never dropping out of view our personal salvation as the result, and the merits of the Redeemer as the ground of it, is to "stand fast in the liberty wherewith Christ has made us free." Our Lord and Master has given a stern aspect to one side of the christian life, making it not a whit less laborious than under "the ministration of death."—But having changed the relation of works to salvation, Christianity has one side pure grace, diminishing not one iota of personal service, but leaving us in the end "unprofitable servants," and totally dependant on the merits of Another for salvation. We "are saved by grace, through faith." "Not of works." If we devote all our time, all our energies of body and soul to the service of God, our final salvation will not, on this account, be any less of grace, through faith, although without such service our salvation would have been impossible. The intemperate, lawless liberty of Luther is the very floodgate of licentiousness. The Epistles of James he denominates "*an epistle of straw.*" Why? Be-

cause it conflicts with his views of justification by faith alone. Faith as a sentiment is not the faith of God's elect. "Faith that worketh by love," is faith unto salvation.—Faith in the meritorious service of another, that runs not into personal service as an instrumental condition of salvation, is no better than the faith of devils. Faith destitute of good works, can no more issue in justification, than the "good works, which God hath before ordained," can serve as a ground of reconciliation. We can no more ignore the works of faith than we can suppress the tears of penitence. Faith has a double front. As a *foundation* of all its hopes, it faces towards the works of Christ; as a *surety of personal calling and election*, it faces towards our own works. As to the *facts* of the Gospel, the devils are perfectly orthodox. When these facts are not taken up as a personal concern, and wrought out by personal service is such form as the Gospel requires, we sink to hell even while our hearts are glowing with false hope, and our lips, are tuned to the man-taught pean of victory. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that *doeth the will* of my Father, which is in Heaven." The heart is deceitful above all things, and self-deception in religion is as easy as the carnal mind is unwilling to be subject to the law of God. The fervor of one's feeling is no evidence of reconciliation with God. "He that believeth and is baptized shall be saved;" but this, instead of absolving him from further service, only fairly commits him to a *life* of unswerving devotion, & incessant effort for the glory of God. You have been saved. You are no longer obnoxious to the Divine wrath. The conditions which institute a saving relation to the perfect work and righteousness of Jesus have been complied with. Self denials must now be endured daily. Self crucifixion must never be evaded to please the flesh. A perpetual warfare must be waged. You are enlisted for life. What you do must be the embodiment of what you are, and what you are, must be "Christ in you the hope of glory."

C. H. BASBAUGH.

Union, Deposit Pa.

For the Companion.

Sprinkling and Pouring.

The practice of prinkling and pouring belongs to the *corrupt christendom*. We do believe that many who advocate and practice the different erroneous modes of baptism are sincere in what they are about and act in accordance with the best of their knowledge. We are sometimes told that if we observe the ordinance in such a manner that will harmonize with the *knowledge* we have of the subject there will be nothing more required. This may be true when we have not the *power to inform* ourselves in regard to the matter; but those persons are few in our own nation who have not the history of Christ in their families from which they can learn the manner in which the blessed Redeemer was baptized. Let them follow Him.

It is impossible for the words sprinkling or pouring to mean baptism because it would change the meaning of Christ's commission.—"Go ye therefore and teach all nations spinkling them in the name of the Father &c. Now any intelligent person can easily perceive that it would have been impossible for the apostles to have sprinkled *them*.—They might have sprinkled the *water* upon them. But Christ did not say baptizing *upon* them, hence the word "baptize" cannot mean to sprinkle or pour.

If then the word baptize does not not mean to spinkle or pour we can arrive at no other conclusion than that it means to immerse. It is necessary, however, that we examine the subject carefully in order that we may learn in what manner the immersion should be performed.—There are many who say that it should be performed *backward*.—For proof of this they refer us to Rom. 6: 4, which reads as follows: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This however is no proof at all and the only way in which it can be made to appear as a proof text in favor of a backward action in the baptism is to prevert its meaning, and then it cannot be done successfully. The advocates of the *backward action* try to make us believe that the text just quoted represents the "burial of Christ" as a figure or a likeness of baptism; but this is not the case It simply shows that we should come forth from baptism as newly generated beings and walk in newness of life, and has no reference whatever, to the *manner* of being buried. The verse following the one quoted plainly shows that the *death* of Christ (not his burial) is a likeness of baptism. "For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection." We shall be, or exist in the likeness of His resurrection. As He was raised from the dead, to die no more the faithful shall never die a second or spiritual death, providing they continue faithful until the end of their pilgrimage.

We have said that Christ's *death* is a *likeness of baptism*. Let us notice then how He died. He bowed His head and gave up the Ghost." John 19: 30. Was there any backward action there? Who that is able to understand what he reads, does not plainly see that the action in baptism should be forward? It may be plainly seen that this is the case because the Bible nowhere teaches that Christ's burial is a figure or likeness of baptism.

E. UMBAUGH

Never indulge in what appears to be a little sin; it will harden the heart and lead to greater.

Wait for others to advance your interests, and you will wait until they are not worth advancing.

Be pure, but not stern; have moral excellences, but don't bristle with them.

Great hearts, like the ocean, never congeal.

For the Companion.

Education—The source of solid Consolation.

The sacred writers, the Heathen Philosophers, and all who have either thought or written with solidity, have agreed, that man is "born to trouble," and that "Few and evil are his days;" Yet it is at the same time true, that the kind hand of Providence hath scattered flowers as well as thorns in the pathway of life; and the great skill required on our part is to select those that are perennial and lasting——those that are pleasing and salutary from those that shine with transient lustre, and end in dissatisfaction and gloom ——or that conceal poisonous qualities under a fascinating foliage. But among the many benefits of a good clasical and comprehensive Education, the one that most recommends it, is—that it enables those who have truly and effectually received it, to derive the purest—the sweetest, the most elegant, & at the same time least injurious pleasures from themselves. For the man of taste and learning creates as it were a "little world" of his own, in which he exercises his faculties and feels his most exalted satisfaction arising from things, the existence of which, is scarcely known to the uneducated who are bent on animal enjoyments, or on the mere acquisition of money.

Permit me to say that a parent in the middle rank of life, who is able to place his son but little above abject dependence would contribute more to his real happiness by giving him a taste for those liberal studies which would tend to exalt his nature than by making him the most successful merchant, or trader without an education. He would but afford him the opportunity of shining in the mean magnificence of wealth, unaccompanied with tast, elegance, or liberality. For to possess thousands with the narrow spirit of a mere shop-keeper, can add but little to respectability. But to possess a just taste for a Virgil or a Milton and for the host of other fine writers who have been so long, and justly admired, and to be capable of feeling their beauties, with but the commonest comforts and conveniences of life, will confer an elegance and dignity of mind, and a pleasure finer and more desirable than the wealth of a crœsus or the banquets of an epicure.

For where indeed should we find objects capable of attaching the mind in every stage of life, in every condition, time and place, but in the pursuits of literature. These studdies, says Cicero, (in a passage which can never be too often repeated) "afford nourishment to our youth delight our age, adorn prosperity, and supply a refuge in the deepest adversity. They are a constant source of pleasure, when at home, and no impediment while abroad.—They attend us in the night seasons, and accompany us in our travels and retirements, and are as it were a sanctum in which the turmoils of life cannot approach us, to molest our peace. Let us therefore strive with redoubled diligence to obtain this great *desideratum*, and we shall have what the wise man Soloman says in reference to the heart of a good man,—"*a continual feast.*"

ABRAM H. CASSEL.

Harleysville, Pa.

MISCELLANEOUS.

Christian Effort.

God is not to be served by child's play, or sham work with no toil in it. I believe with all my heart in the Spirit of God; but I do not believe in human idleness. Celestial power uses human effort. The Spirit of God usually works where we work most. With regard to our own salvation, the meritorious part of that is finished for us; but still it is written, "Work out your own salvation, with fear and trembling," and the reason given is, "For it is God which worketh in you both to will and to do of his own good pleasure." We work because God works: to loiter because God works, is wicked reasoning. Do not tell me that because God will fulfil his own promises, therefore his people may go to sleep; for it never was his purpose to lull his people to slumber: but his great design is the education of an intelligent host of co-workers with himself. The Lord has made us and ordained us that we in our measure may work together with him. It is his office to bless our efforts: but it is at once our privilege and our duty, each one of us to yield ourselves as the instrument of the divine purpose. Let but men be prepared to bless their own labor, for is it not written, Paul planteth and Apollos watereth? And what happens? God giveth the increase where there is a planting Paul and a watering Apollos. Earnest efforts and believing dependence upon God are sure to be attended with a blessing.

Human Life.

Life's journey at the longest is but short. Though our stay on earth be prolonged for fourscore years or even a century, what is that compared to eternity? It is the grain of sand upon the sea-shore, it is the drop of water falling into the ocean; it is a moment in the year of time. So man's lifetime, yea, and time itself, is so small as to be unnoticed when placed in comparison with eternity. But no! time is not man's lifetime; it is only his probationage. He is to live through all eternity, or—dread thought—to be dying through all eternity, and yet live! For a season he sleeps beneath the sod: sleeps to awake when God shall call—or awake to partake of eternal joys, or suffer endless torments. Blest are they who go to sleep in the arms of Jesus; who cease to labor and rest the rest of the righteous.

"The death of an old man's wife," says Lamertine, "is like cutting down an ancient oak, that has long shaded the family mansion. Henceforth the glare of the world, with its cares and vicissitudes falls upon the old widower's heart, and there is nothing to break there, or shield him from the full weight of misfortune. It is as if his right hand was withered as if one wing of his eagle was broken and every movement that he made brought him to the ground. His eyes are dim and glassy, and when the film of death falls over him, he misses those accustomed tones which might have soothed his passage to the grave.

A Word on Family Prayer

Perhaps some of you may say—"I am so ignorant, that it is no use trying to have prayer in our family." You make a mistake there. It is not grand words that God wants, but honest hearts. God offers you his Holy Spirit, to help you to pray. Jesus says—"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Ask God for the help of his Holy Spirit, and you will find that it is far better than all the help that any man can give you.

A Faithful Charge.

A celebrated and faithful preacher, in a charge which he delivered to a young minister at his ordination, thus addressed him: "Let me remind you, sir, that when you come into this place, and address this people, you are not to bring your *little self* with you. I repeat this again sir that it may more deeply impress your memory; I say, that you are never to bring your *little self* with you. No, sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his precepts, in his promises, in his glory. *This* picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

Rejoicing in God.

I will enjoy all things in God, and God in all things; nothing in itself; so shall my joys neither change nor perish. For however the things themselves may alter or fade, yet he, in whom they are mine, is even like himself, constant and everlasting. Surely we are wise for anything but our souls: and not so wise for the body as foolish for them.—O Lord, thy payment is sure; and who knows how present? Take the soul that though hast both made and bought; and let me rather give my life for thy power, than take the offers of the world for nothing.

Blessed are the pure in heart for they shall see God.

LOCAL MATTERS.

Tyrone City, Pa., May 12, 1868.

CORRESPONDENCE.

Correspondence of church interest from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Keep these names and address out of sight and returned. All communications for publication should be written upon one side of the sheet only.

Brother Henry:—On Sunday, March 30th, I left my home for Nebraska, stopping as follows: at friend John and sister Faulkender's, Lee Co., Ill., on the evening of the 1st of April; day following found, my way to brother H. H. Dilling's of Ogle Co., same state. Then visited some of my relatives and a number of brethren in the Lord.—Tried to preach a few times; meetings well attended, good order.—Found good health to be pretty prevalent. From this branch Elder Hershey removed to Kansas; doubtless his first object was to establish a church and work for the advancement of Christ's kingdom; this is a move in the right direction. Go where there is no organized church. During my stay there formed acquaintance with brothers Fahrney, Miller, and Speallers, brother Wm. Funk having gone to Iowa to visit a sick sister; did not see him. Left here on the morning of the 7th for Knox and Fulton counties.—Here I found my way to brother P. Oakes, thence to Eld. David Zook's, who was sick; was not present at any of our meetings. Brother Samuel Sennis was present at one of our meetings, for reasons, perhaps best known to himself. From this Fulton County branch Eld. brother Jacob Negley removed to Kansas.—Think it would be well for brethren to stop in this branch as they travel East and West; since brother Negley has gone there would be room for another, as D. Zook is quite old and feeble; this leaves brother Sennis alone. On the 17th I arrived in Nebraska City; found brother James and family all well.

"Why do you go so far West?" say two letters to me; "Is it all for spiritual good?" I answer, no; according to the apostle's language I infer he has reference to providing more than spiritual gifts. Even says household: I desire to make a livelihood, and at the same time labor with the ability that God may grant me in the spiritual matter.—True it is but little I can do; but the little rivulet is assisting in feeding the great ocean; I by the grace of God am trying to assist the ocean that will never dry. I think I have seen a little rough time since I came to Nebraska; not knowing where I would locate, I concluded to explore the State a little, and see if I could find a home, "temporal." I went horse-back from the city some 50 or 60 miles West, could see no one—see no house—see nothing. Night came on, here I was, alone, raining and very dark. I am here, thought I, and "where there is a will there is a way;" I took the saddle from my horse which answered me for a house for the night, tied the rein around my leg, went about prayer, then tried to look at the fair side of the night. You may well suppose this was not the most pleasant place in the world. On the evening of the 23rd I found myself at the house of brothers D. O. Brumbaugh and S. A. Honberger, where I now am pleasantly situated. On last Sunday, at 3 o'clock, P. M. we held our first meeting in the District School-house at Fontenelle, about 10 paces from the Methodist meeting-house—where there was meeting at the same time. We had near as many present as could be comfortably seated.

Brethren, am I the only minister in the State? are there none others willing to come? Too many calls cannot be filled by remaining at home and saying "I pay." We should sacrifice a little for Christ's sake and the benefit of souls.—Brethren come along, we are ready and *will cheerfully* see two or three of you. Come and help us! If you will not come, pray for me that my faith fail not, and the way before me be opened.

S. A. MOORE.

Fontenelle, Neb.

CLOVER CREEK, IA., April 7th, 1868.

Brother Henry:—I notice in No. 14, an article written by friend Abraham Bowers, intended as an answer to brother Wrightsman's article on the subject of breaking bread to the sisters at our Communion Meetings. He builds his argument on what Paul says: "the bread which *we* break," and argues that the word *we* means more than one. I agree with him in that point, but, would ask him whether, while the bread is broken by the brother to the sisters, are not the brethren at the same time engaged in breaking bread to one another? Even if the brethren were already done, or had not yet commenced, I would still consider it consistent with language and also with the Gospel, because the brethren will be, or have been at the same time—engaged in breaking bread to one another. Even if there were but two brethren present and no one engaged in breaking bread but the one that officiates, I would consider it to be consistent to say, the bread which we break; for the brother who is present will in return break it to the officiating brother, so there are at least two engaged in breaking bread.

It never has been proven to me with any degree of satisfaction that God in any age of the world commissioned a woman to preach or teach. I do not now recollect of reading in my Bible of women being teachers in Israel. I read of women prophesying, but a prophet is not a teacher. It is argued sometimes that by a woman the first sermon was preached after the resurrection. True, the Savior commanded Mary Magdalene to go and tell his disciples that "I ascend to my Father," &c. The angels also told the woman to go and tell the disciples that Christ had risen from the dead, but here their commission ended. When Christ commissioned the disciples he said, "go into all the world, preach the Gospel to every creature," &c.

Again; the apostle Paul in his letter to the church at Corinth, says: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Hence we would think it in accordance with the teachings of Paul for the brethren to break the bread to the sisters, seeing that the sisters are commanded to be under obedience, and to keep silence in the churches.

We do not see that the expression ye ought to wash one anothers feet, has even the remotest relation to the case under consideration.

I hope this matter will be kept in view until all are satisfied.

J. L. WINELAND.

Brother Holsinger:—If not out of place I wish to bear a word of testimony to the short, though weighty article of brother C. Long, on pages 110 and 111, current volume of the *Companion*. I believe the "Word," past experience, and the order of the Brethren, indicate that his views are correct.

Where brethren have gone on Missionary tours for a short season, where there were no brethren, but were dependent on the contributions of the church, they have generally accomplished but little.—Look at the instance of brother Kinsey and company, (see *Visitor*, page 124, present Vol.) Had they spent the same time and one tenth of the money among the little bands of brethren in Harrison, Monona, and Calhoun counties, Iowa, where those brethren are left, in a manner without a shepherd, we have reason to believe their labors would have been crowned with much richer rewards.

Again; when brethren, and especially ministering brethren, leave the East to locate in the West, they should seek a field where they can be of the most use to the church, and consequently to our Master.—In doing this they should select a part of the country that has natural advantages that they may invite others to "come to this goodly land." In such a place the church will naturally grow, and brethren, who, like Paul, are willing to "labor working with their own hands," can supply their temporal wants, and do their duty as servants of the church and ministers of the Gospel.

In many places, where there are a few brethren settled, where they are deprived of meeting, &c., they offer temporal assistance to ministering brethren to come and locate among them. When we were similarly situated we did so too, but a worthy and industrious ordained brother—who had himself helped to build up an arm of the church on the frontier—told us it was not the best plan; that brethren who would be influenced by such inducements were not the kind we needed on the frontier. We must not sit idly and wait for the brethren to come to us; but as soon as expedient, make use of the means within our reach. I now believe he was right.

We organized six years ago with eight members. We now number near fifty members (including the Botany arm which grew out of this). This we say not boastingly, but for the encouragement of others similarly situated.

We have a wide field and many more calls to come and preach than we can possibly fill, so we pray, "The Lord of the harvest that he would send forth laborers into the harvest." We have a very good country, with superior natural advantages; so, brethren who can be spared East, when you look for a field to be of more use in the Master's cause, remember the brethren of western Iowa.

Yours in the bonds of Christian Love,

J. D. HAUGHTELIN.

Panora, Iowa.

Brother Holsinger:—We arrived on the 9th at the house of brother S. A. Honberger, 5½ miles North of Fontanelle; found the members all well, four in number, were rejoiced to see us and anxious to see the church of God prosper. We are pretty well pleased with the country, and have made arrangements to settle here.

Homesteads are nearly all taken, but land can still be bought at a low price. We feel thankful to our

Heavenly Parent for his protection on our journey to the far West.

May we so live that when time shall be no longer that we may be gathered from the East and from the West, from the North and South and sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven: and ascribe praise to the Father, Son, and Holy Ghost, who led us into all truth.

DANIEL ARTZ.

Fontenelle, Nebraska.

Announcements.

LOVEFEASTS.

Three miles South of Unionville, Appanoose Co., Iowa, June 13th & 14th.

Wadams Grove branch, Stephenson Co., Ill., June 6th & 7th.

West Branch, Ogle Co., Ill., May 23nd, 10 o'clock.

Ridge meeting-house, Cumberland Co., Pa., May 27th & 28th.

White Co. branch, Ind., May 22nd.

DISTRICT MEETINGS.

Southern District of Indiana, May 21st & 22nd, in Delaware Co., 10 miles North of Muncie.

Eastern District of Ohio, May 19, four miles North-east of Ashland.

THE ANNUAL MEETING.

Five miles East of Goshen, Elkhart Co., Indiana. June 2nd.

Brother Henry; We expect, God willing, to have a Communion meeting in Sugar Creek branch, Allen Co., Ohio, 3½ miles North of Lima, the crossing of the Pittsburg, Fort Wayne, & Chicago, and Dayton & Michigan R. R., on the 26th of May, commencing at 10 o'clock, A. M.—We extend a general invitation to the brethren, especially to the ministers. Brethren this will be on the road from the South and East to the District Meeting at brother Newcomers, near Bryan, Williams Co., Ohio. We have petitioned for half fare on the D. & M. R. R., for the benefit of those going to Annual Meeting. If we get the grant we will give notice.

DAN'L. BROWER.

Brother Holsinger:—We intend if the Lord is willing, to have a Communion Meeting in Crooked Creek Church, Cumberland Co., Ill. on the 13th & 14th of June next.—We extend a hearty invitation to all those who would wish to be with us at that time, especially laboring brethren. Those coming from the East can take the hack from Terre Haute to Casy. We live six miles South-west of Casy.

DAVID ROTHROCK.

Brother Holsinger: Please announce that on the 6th and 7th days of June next, (God willing) the brethren expect to hold a Communion Meeting, near Hudson McLean Co., Ill., at the house of brother Moses Snavelly. A general invitation is given to all the members who wish to be with us, and an especial invitation to the ministering brethren. By order of the Church.

THOMAS D. LYON.

Hudson Ill.

Brethren, please announce that we intend holding a lovefeast, the Lord willing, in the Union District, Marshall County, Ind. at brother John Hoover's, the 21st of June, to which we extend a hearty invitation to all our dear brethren and sisters, especially ministering brethren.—Those coming by railroad will stop off at Plymouth. They will be met the brethren to take them to the place of meeting if they will inform us of their comingh.

JOHN KINISELY.

Editorial Observations.

We are still prepared to supply back numbers of the present volume to all new subcribers. Send on your orders.

We will also send liberal packages of specimen copies, upon receipt of postage. Eight cents pays for one pound. Would be glad to dispose of one hundred pounds of odd numbers.

We also hereby give notice that we have still some odd numbers of volume 1, 2, and 3, which we have kept to supply our friends who might want them to complete their sets.—If they are not ordered very soon they will be used for packing paper in order to make room. Papers are accumulating on our hands and we must keep things "red up" or we shall get into confusion.

Full sets of volume three may be had (of the extra edition of paper) for $2 postpaid.

We have been invited to attend meetings at different places while on our way to and from the Annual Meeting. We must decline making any promises. We expect to arrive at Goshen on Saturday evening, or at night, by leaving home on Friday morning. And after the meeting we shall hasten home with all possible speed. It would give us much pleasure to be with our brethren, at their meetings but duties seem to order otherwise.

We have received a supply of Elder B. F. Moomaw's books, entitled a "Treatise on Trine Immersion," which will be sent postpaid at 70 cents.

Also Neads Theology—By Peter Nead—$150 postpaid.

Also Wisdom and Power of God—by the same author—at $1.50, postpaid.

Untill after the annual meeting our isshues may appear somewhat irregularly not later than usual—but hurried out several days ahead of time in order to enable us to attend the District meeting and prepare for General Council.

To our Correspondents.

E. L. YODER Madisonburg Ohio; The missing Nos. have been sent.

FRANKLIN FORNEY, Stoney Creek, Pa., Money has come to hand. All right. Thank you.

ADVERTISERS will take notice that our rates are 25 cents per line each insertion, unless otherwise agreed upon, and none solicited at those rates. We expect, however, to make arrangements shortly by which we may accommodate a limited amount of selected advertisements at more liberal rates.

Railroad Privileges.

Our brethren and sisters traveling over the Baltimore and Ohio R. R., and also the Stubanville & Indiana

R. R., will pay full fare from whatever station they take the roads, to Newark, Ohio; and then get tickets to Toledo, Ohio. Those traveling West on the Pittsburgh, Ft. Wayne, & Chicago, and the Atlantic & Pacific R. R., will pay full fare to Mansfield, Ohio, and there get tickets for Toledo. At Toledo all must take the Air Line R. R. If you can get tickets through to Goshen do so, but if you *cannot* then get your tickets at MONROEVILLE, where you will have to change cars at any rate, and take the Cleveland & Toledo R. R. to Toledo. At the meeting you will get a certificate of attendance signed by brother H. D. Davy, or in his absence by the clerk of the meeting, and that will return the holder free over the portion of the Sandusky R. R. traveled over going.

If the brethren will pay strict attention to these instructions there will be no trouble. This is considerably the shortest and the only direct route for the eastern brethren.

Brother D. P. Sayler says, "pay full fare to Columbus," but Columbus is too far West, for they must necessarily return again in order to get a direct road, and still go to Toledo. I have made arrangements with the Sandusky road for half fare.

WHITMORE ARNOLD.

Somerset, Ohio.

Brethren from Pennsylvania going to our Yearly Meeting via Pittsburgh will buy tickets at Pittsburgh for Cleveland and in Cleveland inquire for Toledo and buy a ticket to go to German Baptist Conference. You wil pay full fare to Toledo and be returned to Cleveland free, and at Toledo take the Air Line Rail Road to Goshen, Ind. We expect to have the favor of half fare on the Air Line R. R if it is to be had, and also from Pittsburgh to Cleveland. We have nothing certain yet, but we hope to get the same favor. We will let the brethren know thro' the *Companion* in time if we get any favor.

JOHN P. EBERSOLE.

Arrangements have been made with the little Miami R. R. Co. to take persons going to the Annual Meeting in Elkart County, Indiana, from Richmond to Dayton, for full fare going, and returning free. Tickets can be obtained at the Little Miami Ticket Office in Richmond.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

April 29th, in the Sugar Creek branch, Allen Co., Ohio, sister MARGARET, wife of Brother Emmanuel MILLER; aged 49 years, 8 months, and 9 days. Her disease was Ovarian Dropsy, with which she suffered much for the last few months, but great as her affliction was she put her trust and confidence in him who can remove the sting of death.—She died in calm resignation to the will of the Lord. She leaves an affectionate husband and four children to mourn their loss; all members of the church but one. Thus the church has lost a faithful member, her husband a faithful consoling wife, and her children an affectionate mother. Funeral services by the brethren to a large concourse of people, from Job 14:9.

D. BROWER.

Brother Abraham Miller was born in Washington Co., Md., June 19th, 1786, died April 26th, 1868; aged 81 years, 10 months, and 7 days. He moved from Washington Co., Md., to Carroll Co., Ill., in 1854, and shortly after coming West he became a member of the Church, and honored his profession by walking in all the ordinances and commandments of the Lord blameless. As a husband, father, and friend, his superior is seldom if ever found; no unkind word escaped his lips, none knew him but to love him. But he is gone, and has left an aged widow, a number of children and grand-children, and a large number of relatives and friends to mourn his death. He was followed to the grave by a large concourse of people, relatives and friends, and we laid him in his narrow house in hope of a future life at the resurrection, and that the trump may soon sound which shall awake the sleeping millions of God's faithful ones. Funeral discourse by Elder Christian Long.

P. B. STOUFFER.

Visitor please copy.

In the Berlin branch, Somerset Co., Pa., of Dropsy, April 19th, brother JOHN LANDIS; aged 82 years, 11 months, and 25 days. His remains were buried on the farm, followed by a large concourse of people. Every indication manifest that he was one who was loved and respected. Occasion improved by the writer and G. Schrock, from Isa. 3:10, 11.

C. G. LIST.

List of moneys received, for subscription to the *Companion*, since our last.

D. F. Wagoner, Montandon, Pa.	$1.50
F. G. McNutt, Shannon, Ill.	1.50
Saml. Fitz, Waynesboro, Pa.	1.50
N. Butterbaugh, Millinville, Ohio	1.00
Martha Ely, Mechanicsburg, Pa.	1.00
H. H. Moor, Millville, Ind.	.75
N. F. Canaday, New Castle, Ind.	.75

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On good, heavy paper, per doz., post paid,		$0.30
" " per hundred,	"	2.25

THE

Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by triune immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE PA.

For Sale.—S. B. Replogle of Martinsburg, Pa., will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE CITY, PA., TUESDAY, MAY 19. 1868. Number 20.

"One by one."

One by one our friends are crossing
Death's cold, wayeless tide;
One by one are swiftly passing
To the other side.

One by one our hopes are fading,
Like a mocking dream;
And their shadows only linger,
With a transient gleam.

One by one our choicest treasures,
Vanish from our sight;
But we know in heaven they're gathered,
Safe from moth or blight.

One by one we'll quickly follow,
To the mansion blest;
Where from sorrow, pain, and anguish,
We shall be at rest.

There the fadeless crown is waiting,
And the victor's bay;
No more pantings, no more darkness,
One eternal day.

Then away with doubts and sadness,
Let our voices rise;
And in songs of glad rejoicing,
Echo to the skies.

H. E. W.

For the Companion.

Take therefore no thought for the Morrow. Matth. 6: 34.

This is Christ's commandment to his followers, but there is some modification to be made upon his words. We cannot suppose that he meant them to be literally understood—that he gave countenance to an idle, sauntering life, or taught, like the fatalist, that as all things are decreed, it is useless for us to work, and that we ought to leave the necessary supplies for the morrow to the laws of nature, just as we trust to the rising of the sun, over which we have no control. Neither can we suppose that there is any prohibition in this precept against what is called a provident spirit; a spirit that is, which takes the proper measure of future obligations, and lays by in store against these. Competence is in general the lot of the industrious—a superfluity is rare.—With the former, the possessor has to do certain things; we have to make provision for our present wants of ourselves and families, we have to contribute to the poor of the church, and having done our duty in these respects, we have to put aside so much for future exigencies, whether of a secular or sacred nature. It befools the duty of trusting in Providence to say that every penny must be used up, and nothing laid by for any future purpose whatever. There is danger in hoarding; hoarding makes misers, and misers cheat themselves and others out of their due! this, however, is the abuse of a good principle! herein lies its proper use. If we have dependents, and know that demands will be made on us perhaps after we are dead, we ought, if we can, to make some provision for such contingencies. We all know that life is short, that property is fickle, and that family wants may increase; hence it becomes a duty, if God permits, to see to it that we are so far prepared for the evil day. This applies to religious claims in the future, as well as to secular. We must have an eye to both. There are vicissitudes in the church as well as in the world. There are times when help to the church of God is much needed, critical seasons when, by extra efforts, much suffering may be relieved, and much good done.—By a conservative policy, these exigencies can be met and relieved out of the moderate savings of those who fear God, and to whom God has given the superfluity for this purpose. What amazing advantage must have accrued to the best objects, had all professors of Christ practised economy with such views! When we act in this way, we are in reality trusting in providence. It is that providence that enables us to lay by, and if we should leave behind us widows and orphans, we are virtually casting them upon God. When we thus, with wise frugality, use our competence of this world's goods, it may still be rejoined. Ought we not, in all these things, to trust so implicitly in God, as literally to "take no thought for the morrow?" Are not present demands always so pressing as to require from us all we have to spare? we think not. It appears to be rather a mean abuse of the precept to use up all we have to gratify the claims of the passing hour, saying, 'let God provide for the future; let other benevolent persons subscribe out of their abundance;' this sounds well, but it is unsound. There is nothing to hinder us from exercising self-denial here. Let us keep within the bounds of moderation, and preserve somewhat of our means, upon the principle that we are personally bound to provide for our household. We thus become a subscriber to the support of our own widows and children, who have the first claim. Christ's religion is eminently reasonable and nothing seems to be more reasonable than this argument against this view, that we are commanded to leave our widows and fatherless children upon God; but this scripture has certainly a reference, in the first instance, to the poor, and is scarcely applicable.—Admitting, however, that it is binding, on all in easy circumstances; it is consonant with the spirit of the comandment, when we leave our families what God has enabled us to save; this is really leaning upon God! It ought not to be forgotten by us that we are thus to commit those near and dear to us to our Father in Heaven for far more important blessings than temporal support, namely, for spiritual and eternal life. The plain import of Christ's precept is just this: that we are not in laboring for the 'meat that perisheth,' to be so absorbed in our business as to forget more important things, nor to be so perplexed and anxious as to distrust the God we worship, nor to make our happiness dependent on obtaining world-

ly prosperity. The maxim of Christ goes against worldly-mindedness.—We break this maxim in spirit and in letter if we are distrustful of the future, even while all is dark.—Now, there is a proneness in human nature thus to sin; and a more sure counteractive than Christ's plain admonition, cannot be conceived.—The apostle caught the spirit of his Master when he thus exhorted the Philippians: be careful for nothing; or, as it may be read, be anxious for nothing; but in everything, by prayer and supplication, with thanksgiving; let your request be made known unto God; which means that we ought to give our minds pleasantly to present duties, and leave consequences to God; and thus, while we attend to God's work, God will provide our necessities. And if we receive grace thus to live we will not likely to be ever anticipating the future care; for a finite mind cannot be occupied at the same time with what is, and is to come.—Besides, in keeping this as in keeping every commandment of God, we are securing a blessing and a great reward in fearing God; we are made [illegible] "the hand of the diligent maketh rich." There is an impressive enforcement of this principle in these words, "now is the accepted time; behold, now is the day of salvation:" but if we at all times live up to our christian privileges, we are sure to get both bread and grace for present needs. We are so fulfilling the law that we secure for all our future the promise of God; for our temptations sufficient grace; for our trials abounding consolation, for our death bed peace; and for our eternity, life that shall never end. Let us leave then the future in God's hands, and take the present, and commend the past to his forgiving love. The same argument holds good when we view God as the God of grace, as we ought not to be idle in temporal things, so we ought not to be triflers in spiritual. As we ought not to be sinfully anxious in the one, so we ought not to be the victims of inward fears in the other: when we do what in us lies to maintain at home and abroad the gospel cause. While thus engaged, we are not to take thought for the morrow; we are not to fear for the cause of Christ will survive us; it shall survive all. We must have strong faith that all will end well.—Neither must we fear for our own religious comfort and well-being; as our days, so shall our strength be! We should remember that grace always comes with the extremity that needs it; and as we often find that our means increase with our relative obligations so we also often discover that trials bring with them the promised help. It would be rediculous for us with plenty for all present demands, to be fretting ourselves with anxiety, because we have not as much as would meet others of twenty fold greater amount, which have not and never may have any existence. Let us be assured, then, that the duties, tribulations, and temptations of future life shall all be accompanied with a supply of heavenly aid, sufficient to do all, and bear all the will of God. Thus we fulfil the law of Christ, and take no thought for the morrow? Let us now specify some conditions or life in which these sentiments and feelings should be cultivated. There are of constant occurrence in the sinful world, events, and combinations of events, in which our spirits are sorely beset, and if we were not on our guard, we would be sure to go wrong—to sink under desponency, or become too presumptuous to practice deceit or to pant for revenge—to become vain, the best of us are not exempt from these; hence our painful and oft repeated inconsistencies while undergoing the buffetings and trials of life.

To be continued.

For the Companion.

The Origin of the Church.

The brethren are sometimes asked when, and where, their church started. We answer, at Jerusalem; built on the foundation of the Apostles and prophets, John the baptist the first preacher, Jesus Christ the first Bishop, himself being the chief corner stone. We believe that Christ had a church on the earth since the days of the Apostles, and that the gates of hell, cannot prevail against it. The church was hid from the face of the serpent who poured a flood of water out of his mouth, to drown the woman and her child; but, she received wings and flew into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent, who rules in the anti Christian church. Read Rev. 12: 14, 15. The earth helped the woman, the reformers assisted her, she was hid in the wilderness. Like the sun eclipsed but not all over the world, the Church always shines some place on the globe. We cannot trace it through every age by the persecution of the Saints; but by the persecution of doctrine till the church was hid from the the face of persecuting anti Christ. It may be that God intended that His church should be hid for a season that his people should not look to fallible man; but to Christ as He has directed us in the Gospel.

Now if we take the Gospel for our guide, we must begin with the doctrine of John the Baptist, who was the first preacher of the Gospel; as it is written; the beginning of the gospel of Jesus Christ the Son of God. Again: the Law and the Prophets were until John; since that time the kingdom of God is preached, and all men press into it. John the Baptist preached the baptism of repentance for the remission of sins; saying to the people I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost. They were baptized with water and the spirit; remitted of their sins; received the gift of the Holy Ghost, and were admitted into the kingdom.

John baptized in Jordon and in Enon; because there was much water there. Baptism signifies imersion, therefore He baptized in the river or water; so did Philip baptized the Eunuch. But were do men find scripture, or an example to take a bowel, and go into a house and sprinkle the forheads of babes, or adults? If men would take noth-

ing but the gospel to prove the place, mode, subject, and necessity of baptism, then it would take but a short time to dilate the Gospel baptism. But when men who dilate the Gospel, are allowed to bring up Jewish washings, and baptism, no wonder the discourse is lengthy. But pin them down to the Gospel, ask them how John baptized Christ.

If any one will say the Gospel is not a true guide, remember that is the doctrine of the mother of harlots; but the Gospel is an infallible rule; it is the power of God unto salvation to every one that believeth.

John preached the baptism of repentance for the remission of sins; Peter said repent and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Ananias said to Paul, arise and be baptized and wash away thy sins. Peter says "the like figure whereunto even baptism doth now save us. He calls it the answer of a good conscience, which is essential to salvation. Jesus says: he that believeth and is baptized shall be saved."—We have examples of receiving the Holy Ghost after baptism. Jesus, John's disciples, and the Apostles, received it after baptism. The twelve men Paul baptized, & those whom Philip baptized received the Holy Spirit after John and Peter laid their hands on them. The three thousand at the day of Pentecost received the Holy Ghost after baptism which was for the remission of sins and the reception of the Holy Ghost. The spirit was present after baptism; it caught Philip, and the Eunuch went on his way rejoicing. Baptism is of importance, because it is a command. 2nd: it is in the name of the Triune God; it is a covenant. Baptized into Christ is to put on Christ; the sign of regeneration.—Now all those that have crossed the line of accountability, and have ears to hear, and hearts to understand, taught that they are sinners and repent of all their sins, believe in Jesus, receive baptism according to the Gospel, have the promise of the remission of sins; and the gift of the Holy Ghost. The promises of the Lord set forth in the gospel, are not nay, nay, but yea and amen.—"Now there is no condemnation to them that are in Christ, who walk not after the flesh but after the spirit." The fruits of the spirits are, love, joy, peace, long suffering, gentleness, goodness, meekness, temperance; against such there is no law. Christ taught his disciples on the Mount, but did not say any thing about baptism for they had repented and had been baptized but he now teaches them how to observe all the things that belong to the christian religion. In conclusion He says, he that heareth these sayings of mine and doeth them I will liken him to a wise man that built his house on a rock. In this sermon Christ calls his disciples the salt of the earth, and the light of the world.

He spake of, and to his disciples that had been John's, who baptized them with water; and Christ baptized them with the Holy Ghost.—They were then born of water and the Spirit.

In the night in which He was betrayed He taught his disciples three things or ordinances.

1st. Feetwashing.

2nd. The Lord's Supper.

3rd. The Communion.

And said happy are ye if ye know these things and do them.

After His resurrection, He commanded his apostles to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you even to the end of the world."

DANIEL LONGENECKER.

Hunterstown, Pa.

"He who sends the Storm Steers the Vessel."

So said an old ship-captain to me when describing a fearful storm at sea; when he told of the awful gale, the vivid lightning, the billows mountain high, the ship tossed about like a plaything for the rude winds and waves to buffet, then his voice became softened, his eyes glistened amid tears as he added, "But, madam, *He who sends the storm steers the vessel*, and at last we were brought safe into port."

"This is a very comforting thought captain," said I. "I wish we could all remember it when storms are raging, and there seems little hope of peace and safety."

"Yes, ma'am, it is a great comfort, and if we only believe and trust, all will be right. When the storm of adversity sweeps over us, and the sunshine seems shut out forever by clouds of sorrow, when we cry aloud in our anguish, "All thy waves and billows have gone over me," let this ray of light into the sinking heart, and all will be right in his good time. The clouds will disperse, the sunshine glisten over the waters, and mighty winds and waves at his voice will cease their raging, and "there will be a great calm, that "peace of God which passeth all understaing."

The Great aims of Religion.

Were a man (says Dr Barrow) designed only, like a fly, to buzz about here for a time, sucking in the air and licking in the dew, then soon to vanish back again into nothing,—to be transformed into worms, how sorry and despicable a thing were he! And such, without religion, we should be. But it supplieth us with business of the most worthy nature and lofty importance: it setteth us upon doing things great and noble as can be: it engageth us to free our minds of all vain conceits' and to cleanse our heart from all corrupt affections, to cure our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the dispositions of our souls and the actions of our lives to the eternal laws of righteousness and godliness. It putteth us upon the imitation of God and aiming at the resemblance of his perfections, upon obtaining a friendship, and maintaining a correspondence with the high and holy above; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquisition of joy and glory everlasting.

For the Companion.

Nonconformity to the World.

Jesus Christ declares that his disciples are not of the world; John 17: 16; that is, they do not imitate the world in its sinful fashions and manners. There are many things in which the unconverted do not discover improprieties, and even many of the professed disciples of Christ contend that it is not necessary to be so particular about these things. That is as much as to say: a person may be a Christian, and also a follower of the fashions of the world. Now all who think so, let them be professors or not, I contend they have a proud heart and have never been born again; because we can not intermingle religion and pride. I would advise such professors of religion to call to mind and seriously reflect upon what Christ declares in Luke 16: 15, "and He said unto them; Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is an abomination in the sight of God." By those fashions of the world which the children of God are not to observe I allude to the unnecessary adorning of the body, which is done merely to create lust. This is a sin which many of the children of God are guilty of, and it would be well for all to bear in mind that every thing that has an evil tendency, let it be ever so simple, has a tendency to exalt or keep alive that fallen nature in man. The children of God have a right to *use* the world but not to *abuse* it. The Apostle in writing to the 1 Corinthians 7: 29 31, uses the following language: "But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep as though they wept not; and they that rejoice, as though they rejoiced not, and they that buy, as though they possessed not; and they that use this world, as not abusing it.—For the fashions of this world passeth away." Now the world can be abused in many ways; for an example: if we spend our money for that which is of no real advantage to soul or body it is abusing the world.—And how many hundreds and thousands of dollars are spent for fineries to decorate the body which, instead of humbling people only make them prouder. The children of God ought to observe plainness of dress and not conform with the world in its giddy and foolish fashions; because we are commanded by divine authority to be a separate people: & further: we have sufficient authority to believe that persons who undertake to supplicate a throne of mercy, having their bodies decorated with things that are intended to attract the attention of those by whom they are surrounded, are not in the proper spirit to approach God in the humble attitude of prayer; and consequently will not be heard. Therefore it becomes us to present our bodies as well as our souls a living sacrifice unto God; so the apostle in writing to the Romans 12: 1, 2, says: "I beseech you therefor, brethren, by the mercies of God that ye present your bodies a living sacrifice, wholly and acceptable unto God, which is your reasonable service, and be ye not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable and perfect will of God."

EPHRAIM MILLER.

McAleveys Fort, Pa.

A Review of Brother Asa Ward's Criticisms in No. 14.

Brother Ward: The question that stands at the head of your article, ("May the sisters preach?") would necessarily call for *deep thought*, and careful investigation, in telling what sphere women should fill in the church. The first meaning of the word church, "is the society founded by our Lord Jesus Christ." 3rd, a particularly number of christians &c." So I infer from this that christians form the church collected or scattered; then according to 1 Cor. 14: 35, the hearers in the day and age which Paul wrote questioned their teachers and he taught that "women should keep silence," on that subject, and not try to elevate herself above man: but "to be in subjection." This conclusion is easily arrived at, when we look to God the head of Christ, and Christ of man, and man of woman. God taught Christ and Christ the human family, and gave commandments and man has no right to change. So all that woman through man learns of Christ according to God's word, she dare not gainsay. All the members of Christ's body are "lively stones," not inert. I gave the authority woman has to speak; you call it preaching; and say that they should not in the beginning of your article, but in conclusion you admit that they should, and that in "a most effectual way;" which places the sisters in the highest sphere. If you will read 1 Cor. 14: 1, 3, 4, 5, instead of 14: 15, (printers error) you will see what you failed, to see. If you will examine Webster's Lexicon (high school) you will find that prophesying means to preach.

Now in order to learn that preachers or part of them fill in part the office of prophets I refer to Jude 14: 15. Futurity was predicted by that preacher; again a preacher in addressing the church, "prophesies in part." 1 Cor. 13: 9. Lastly Luke 1: 76, 79. Now dear brother if you do not act in part in the sphere that this prophet did you and I would fail in doing duty. To claim that my reference to Joel 2: 28 and Acts 21: 8, 9, only proves the privilege of "prophesying or fortelling future events," is quite an admission! The office of a prophet is to teach publicly and privately.—All that hold the office of preachers are not prophets, neither are they preachers, unless they venture a little farther than exhortation, and excuses.

Preaching is telling where to find Christ, and Christ has told all where to find him. So he told his disciples where to find him after he arose; but they were in trouble, and we find two sisters going to tell them to "go into Galilee." So he has told the sinners where to find him; some get troubled and God's prophets or preachers point them to God's word. I wish to be understood, that the

mission of a prophet and preacher, differ in some respects. Now brother & brethren compare the Query with my answer, "may the sisters preach. and this review with "the word," and you will find two brothers about of the same opinion and that closes argument.

W. SADLER.

YOUTH'S DEPARTMENT

A Right Start.

A good commencement is everything to a young man. Many young men begin life with the most brilliant prospects of eminence and wealth before them. They are surrounded by friends and have no lack of the necessary capital to enable them to prosecute a paying business; they have talents far superior to their predecessors who have grown wealthy and retired, in fact all that is required for success, seems to be in their possession. Yet they fail after a few years, and the fond hopes of their friends are buried in sorrow, just because they did not start right. The serious industrious and di creet boys, no matter how humble their circumstances, generally make useful and honorable men. They are rarely beguiled in after life from the path of uprightness. The good habits they have formed in addition to their own intrinsic power will be sure to draw around them a thousand kindly influences, all strengthening the bonds of virtue. But what can be expected from an idle, intemperate, disorderly young man? In some lucid moment of after life, he may resolve upon reformation, but his habits,like so many ropes of hemp, fasten him to the ways in which he has long been walking. It seems impossible for him now to be any thing different from what he has been.

Young men improve to day! Pluck up the evil root before it grows into a tree of iniquity! Check the disease ere it seizes upon the vitals!

Meet the enemy at your door and suffer him not to enter into the house! Start out wrong with bad habits, and your friends may well tremble for your future. With a right start, protected by good habits and God's blessing, you will be safe everywhere.

Reader, how have you started? Think earnesty on this subject. If you are beginning your career by indulgence in sin and the practice of vices which will ruin your manhood, what will be your reward? The condemnation of your fellow men and an eternity of unhappyness!

If you strive to live so as to win the approval of God, and for the benefit of those around you, what awaits you?

The joys of heaven and life everlasting!

LOCAL MATTERS.

Tyrone City, Pa., May 19, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

For the Companion.

Western District Meeting.

The brethren of the Western District of Pennsylvania met in Council on the 4th of May according to previous arrangement, at the Horner Meeting-house in the Conemaugh branch of the Church. The brethren of the branch in which the Council convened had matters so arranged as to get all the preaching out of the ministering brethren possible, which was entirely right according to our way of looking at the matter, for why should the watchman be silent when so many souls of such inestimable value are at stake, and the Lord calls loudly for his servants to be at their post, and blow the trumpet loud that the soldiers of the cross may prepare themselves for the battle of the Lord of hosts; and not only so, are not all other denominations putting forth every possible effort to advance their cause? And why should not the brethren with the word of God in its original purity try to advance the cause of the Redeemer's kingdom? and destroy error with truth, or if not able because of the perversion that is afloat at the present day to overrule the spirit of error, at least to give all within our reach an opportunity to hear the truth as it is in Jesus our Lord. We think that there were some who were made to feel that God calls all men everywhere to repent and believe the Gospel of his Son.

On Monday morning the brethren collected at the place of council and proceeded to organize by re-electing the Moderator and Clerk, of the previous year,& brother Lewis Cobaugh Assistant Clerk, brother J. W. Beer Cor. Sec. and Tobias Kimmel Treasurer. After the organization the meeting then proceeded to examine the various questions that were brought before it for dicussion, which was done in the fear of the Lord we think, and very glad to say are we, that as far as we could see, all was satisfactorily decided without any hard feelings being caused by any, which makes us think very favorably of the brotherhood; for how beautiful it is to see brethren who agree; who in sentiment all speak the same thing and dwell together in harmony and in love, a sight like this gives us a foretaste of the upper, the better world of purity, and love, where God is all, and in all.

Still we have one thing to regret that there still seems to be a lack of interest in the church in reference to Council Meetings; if in the multitude of Counselors there is safety" why not have it in the Church of the Brethren where we profess to teach the ways of God, and truth.

We are sorry to state in our notice of the meeting that only two thirds of the eighteen churches in the district were represented by delegates at the Council. We think that we can speak for all our brethren in regard to the treatment which we met with, during our short visit among the brethren, in Cambria Co. and lothe we would have been to give them farewell were it not that "duty makes us understand that we must take the parting hand," for certainly we delight to linger with those who are so very kind to us and who treat us with love and esteem, in the love of the great com-

mon cause of our Lord and Master.

Upon the whole we trust that there was some good done in our coming together in the capacity in which we met, and may the Lord smile upon the labors of his meek followers is the desire, the prayer of your brother in Christ.

J. P. HETRIC.

Dear Brother Holsinger; I have been, some days past, while following the plow, thinking much on the passage in the word of truth, where God says,—"In vain do ye worship me, teaching for doctrine the commandments of men." I have been led to rejoice, that we, as a people, are so careful, to do and teach nothing more, and nothing less, than the positively enjoined requirements of the Gospel; neither adding to, nor yet taking from the plain commands given to us by our Lord and Master. On the other hand, I have felt, in contemplating the situation of those that profess godliness, and obey not the Gospel, that, most truly, their situation is dreadful in the extreme; they most truly mock the Son of God! they are, in thus doing and teaching, daring the Most High. Our Savior said, that, he dare not speak anything but what the Savior commanded him, and yet, despite his example of obedience in all things, we find that the mass of those claiming to teach the Gospel at present, are teaching that some of the ordinances are not essential to salvation; if such are not blasphemous servants of satan, doing his bidding, then God's word is only a farce. I have often felt, in view of the deplorable state of professed christian churches, that, if it were God's will that one of his humble subjects should die, for to bring them to obedience, I could freely offer my life to bring them out of their gross darkness. It is evident, from the way they reject the requirements of the Gospel, that, (like the Jews of old,) if the Savior comes again without forcing people to know him, he cannot go about teaching with authority, (as before) without being branded by his professed followers, as one possessed of the devil; people of the present age have, (many of them) been so long taught that the commands of men, as set forth in the different confessions of faith, are the same in substance with the Gospel, that they in general receive it as such, and never take the pains to compare it with the word of God, to see if the two codes will agree; thus they go on from generation to generation like the beasts of the field, (for knowledge) as to the truths of Christ. In conclusion, I would say, may God in mercy soon banish such false isms.

J. N. CROSSWAIT.

Macomb, Ill.

Announcements.

LOVEFEASTS.

Three miles South of Unionville, Appanoose Co., Iowa, June 13th & 14th.

Wadams Grove branch, Stephenson Co., Ill., June 6th & 7th.

West Branch, Ogle Co., Ill., May 22nd, 10 o'clock.

Ridge meeting-house, Cumberland Co., Pa., May 27th & 28th.

White Co. branch, Ind., May 22nd.

DISTRICT MEETINGS.

Southern District of Indiana, May 21st & 22nd, in Delaware Co., 10 miles North of Muncie.

THE ANNUAL MEETING.

Five miles East of Goshen, Elkhart Co., Indiana, June 2nd.

Brother Henry; Please announce that we intend holding a Love Feast June the 10th and 11th, commencing at 10 o'clock; at the Hopewell Meeting House, Snake Spring Valley, 4 miles west of Hopewell Station Bedford Co. Pa. An invitation is given to all and especially to the ministeiug brethren.

JACOB STEEL.

Hopewell

Brother Henry; Please announce that the brethren in Winona Co. Minnessota, intend, God willing, to hold a Communiou meeting at the Union School House two miles South East of Lewiston Station, on the Winona and St. Peter R. R. the 6th and 7th of June next. We give a general invitation to the brethren and sisters, and especialy to ministering brethren.

By order of the church.

C F Wort.

Brethren coming up the Mississippi River will land at Winana thence on the Winona and St Peter R. R, to Lewiston.

The Eastern District of Pennsylvania will be held, God willing, with the brethren in the Green Tree church, Mont. Co., on Thursday, May 21st. Brethren coming by R. R. will come on the Philadelphia and Reading R. R., to Phœnixville, which is but a few miles from Green Tree meeting-house. It is desired that the delegates should assemble the evening previous to organize, and prepare for business the next day.

C. BOMBERGER, Cor. Sec.

Brother Henry; Please publish the following: the Lord willing, the brethren in Union Center Congregation will hold a Lovefeast on Tuesday the 28th of May. Brethren going to the Annual Meeting, are invited to be with us. Those coming by R. R. will be met at Goshen on Wednesday; conveyed to place of Communion, and from there to place of Annual Meeting. There will also be a Communion Meeting on Saturday, the 30th of May, in the Solomon Creek Congregation, commencing at 10, o'clock. Brethren coming by R. R. will be met at Goshen, Elkhart Co., Indiana, on Friday, conveyed to place of Meeting and from thence to Annual Meeting. The above meetings are South of Goshen, Elkhart Co., Ind.

By request.

JOHN ARNOLD.

Millford, Ind.

Brother Holsinger; Please announce that we intend holding a Love-feast in the Spring Field District, about 18 miles East of the Annual Meeting; on the 30th & 31st of May. We invite all ministering brethren traveling to Annual Meeting to stop with us. Brethren wishing to stop will get off at Wawaka, Noble Co., Ind.; where there will be conveyances to the place of meeting.

JOSEPH WEAVER.

Wawaka, Ind.

Middle Penna. District Meeting.

This meeting convened on Monday 11th inst., at the meeting-house in Buffalo Valley congregation, Union County. The meeting was called to order at about 10 A. M. After the opening exercises the names of the churches embraced in the District were read and responded to as follows:

Antietam	Jacob Price, Jos. F. Rohrer.
Aughwick,	A. L. Funk, Jas. R. Lane.
Back Creek,	David Foust, David Kinsey.
Buffalo,	John L. Beaver, Geo. W. Myers.
Clover Creek,	John W. Brumbaugh, Geo. Brumbaugh.
Codorus,	Not Represented.
Duncansville,	D. M. Holsinger.
Falling Springs,	Not Represented.
James Creek,	Geo. Brumbaugh.
Lewistown,	Wm. How, Geo. S. Myers.
Little Canawago,	Andrew Miller, Danl. Bucher.
Lost Creek,	Benjamin Wademan, Solomon Sieber.
L. Conawago,	Em. Goughenour, Joseph Myers.
L. Cumberland,	Cyrus Brindle, Moses Miller.
Marsh Creek,	Joseph Sherfey.
Perry	Not Represented.
Ridge,	J. R. Foglesonger, Danl. Eckerman.
Su'k Spring Val.	Not Represented.
Spring Run,	P. S. Myers, Abraham Myers.
Up. Canawago,	Jacob P. Lerew, Adam Brown.
Up. Cumberl'd,	Danl Keller, John Brindle.
Warriors Mark,	Graybill Myers.
Yellow Creek,	Leonard Furry.

After agreeing that ordained elders present may be voted for as officers of the meeting, but may not participate in the voting, an election was held, resulting in the selection of Graybill Myers for Moderator, and Danl M. Holsinger for Clerk, and George Brumbaugh Assistant Clerk.

The names of the different branches represented in the District were then called in alphabetical order, and the delegates handed in whatever was entrusted to their care.

The Antietam branch presented an appeal for assistance in paying the remaining debt of the Annual Meeting of 1866.

Pledges were given by the delegates and others present from the different branches to an amount sufficient to liquidate the debt.

We hope the churches will feel it their duty at once to redeem their pledges. All money should be sent to Joseph F. Rohrer, Smithburg, Washington Co., Md. It should be sent by draft, Postal orders, or in Registered letters.

In reply to a query in regard to the covering of the head by the sisters it was agreed that any exercises requiring the brethren to uncover the head would require the sisters to cover their heads.

We think the above is the most rational conclusion upon the case that has come under our notice for years. "A rule should work both ways." If sisters should have their heads covered always because they should "pray always," then brethren should have their heads always uncovered because they should pray always. And if brethren should uncover their heads whenever they seat themselves at table, enter the house of God, go to admonish a fellow member, read the word of God, sing hymns, or when they are about to go about prayer, either private or public, then the sisters should cover their heads when they are engaging in the same exercises.—How unbecoming it would be for a brother to sit down to table with his hat on. A hint to the wise, and a word to the faithful is sufficient.

Joseph F. Rohrer and Danl. M. Holsinger were chosen delegates to Annual Meeting.

It was resolved that the Falling Springs congregation is recognized as being equally involved with the Antietam branch, relative to the expenses of the Annual Meeting of 1866.

An Application was recieved from the James Creek branch, Huntingdon Co., for the next District meeting. The request was granted subject to arrangement by correspondence with the Secretary, according to circumstances.

The idea is that the James Creek brethren have the grant, but that, in case some other branches should desire it, they have the privilege to waive their claim.

Our Visit to Union County.

On Saturday morning, 9th inst., we took the train for place of District meeting. Fell in company with father and Elder Graybill Myers. At about 5, P. M. we landed at Lewisburg Station (Mohtandon) on the Pittsburg & Erie R. R.—Here we were met by brother Samuel Longenecker, and with other brethren were conducted to his house. Here we found all believers, brother Samuel and his whole house having entered the service of the Lord. He is certainly under many obligations to the good Lord for giving him such a pleasant and interesting family, and we have no doubt their united gratitude often ascends to the Giver of all good.

We had meetings in the vicinity on Saturday, evening, and on Sunday, fore and afternoon, with respectable attendance, and very good attention. Eld's Grabill Myers Adam Brown, and Jacob P. Lerew, ministered in the word, with an effort by ourself.

On Sunday we visited and made the acquaintance of brother Lewis O. Hummer and family. We found the sister and one of the children in rather delicate health. Had a season of worship with them, and hope the Lord will answer the petitions sent up in their behalf.

On Monday morning we were conveyed to place of meeting, by the

brethren, and as preperations were made at the meeting house for our accommodation, we did not visit any of their families. On Tuesday afternoon we were again returned to Lewisburg stopping at the house of a sister Raver, where we met an old sister Royer near 90 years of age, where we enjoyed their hospitality, and then crossed the river to Montandon, formerly Cameronia, in order to be near the station to embark early next morning. We put up at the house of a visiting brother who was called to that office last Autumn, and in stating the fact to us was too modest to give his name. He has written upon several subjects, in the *Companion* over the signature of P. H. Beaver, but at home they call him brother Peter. We found him quite agreeable in conversation, but believe his pen is mightier than his tongue. It is unnecessary to say that we were well cared for.

Next morning we were ready to leave at 5 o'clock, when the programme was changed and we were obliged to lay over until 9. We then all gathered at brother Longanecker's where the time was spent as Christians ought to spend it.

In due time the train arrived, and we landed safely home at 7 P.M.

We have to say for Union county that Buffalo Valley is as fine a country as we have met in the Commonwealth, and for the members whose acquaintance we made, that they are all kind, and earnest in their work.

The meeting was one of the best ever held in the District, and will long be remembered by those who were present.

To our Correspondents.

Mary Krider, Painter Creek, Ohio; The 50 cts. sent us will pay until No. 35.

Daniel B. Sell, Hamilton Mo.; We published the poetry you sent us (Let it pass;) on page 345 Volume 1, and therefore do not wish to insert it again. The other matter you refer to is all right.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Jacksonville (Walnut Bottom) April 28. after a few hours illness occasioned by congestion of the stomach and brain SAMUEL D. G. only child of D. K. ECKER; aged 11 years, 2 months, and 28 days. The subject of this humble notice has ever been an object of special care and attention, and on this account had become unspeakably dear to us all. Being partially paralized he was never able to walk alone, and consequently required more than an infant's care and solicitude.—During the forenoon of the day on which he died he was lively and playful as usual, amusing himself in his own chosen way.

About noon he seemed to grow dull and listless, refusing food at table where he was placed for the last time in his accustomed seat. He complained of feeling sick, and immediatly a choking sensation followed, which was very soon succeeded by severe spasms, that continued, although every remedy that medical skill and affection could devise was resorted to, without the least abatement of the fearful struggle until a short time before he expired. As the convulsion gradually ceased the bloom faded from his cheeks, and the blood receded from his lips, bearing instead the unmistakable pallor of death. And almost as soon as we became concious of the fact, the weary spirit escaped form the frail tenement of clay and the little sufferor was at rest. The shock being both sudden and unexpected we were wholly unprepared to meet the event with composure and resignation.—We know that the Lord whom we try to serve is too wise, to err, and too good to be unkind. Therefore to Him we look for consolation.—We have buried Sammie, Davie, from our sight, but our hopes are not sepulchred with the smouldering dead. He is quietly sleeping by the side of his youthful mother who closed her eyes in death very soon after he entered this world of sorrow and pain.

We believe there is a common centre somewhere in the future where friends shall meet again who are divided now. We hope so to live here, that immortality, and eternal life shall be ours hereafter.

M. J. C. Ecker.

In Mt Carroll, Carroll Co., Ill., Febuary 24th, sister EVE BUCK, at the advanced age of 75 years, 11 months and 19 days. The deceased was formerly of Franklin Co., Pa. She had a severe stroke of the Palsy, and after lingering 9 days we believe fell asleep in Jesus. Her funeral was well attended; services by brother M. Sisler, and H. L. Soule, from Heb. 9 : 27, 28.

John J. Emmert.

Listof moneys received, for subscription to the *Companion*, since our last.

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Barbary Koontz, Forestville Va.	1.50
Solomon Wise, Minta Pa.	1.00
Mary Krider, Painter Creek Ohio	50
A Barbs Bristol Ohio	1.50
Danl. Wolf Myersville, Md.	1.00
P. A. Miller Waterloo Iowa	1.50
Isaac Ullery Pyrmont Ind.	70

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Speak no Ill.

Nay, speak no ill, a kindly word
Can never leave a sting behind;
And, oh, to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown,
By choosing thus a kinder plan;
For if but little good we know,
Let's speak of all, the good we can.

Give me the heart that fain would hide,
Would fain another's faults efface;
How can it pleasure human pride
To prove humanity but base?
No, let it reach a higher mode,
A nobler estimate of man;
Be earnest in the search of good,
And speak of all, the best we can.

Then speak no ill, but lenient be
To other's failings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lips may tell how brief the span;
Be earnest in the search of good,
And speak of all, the best we can.

Take therefore no thought for the Morrow. Matth. 6: 34.

Continued.

Prosperity is perilous to piety.—When we have nothing but a good name and a good will to work honestly for our bread, when we are fighting our way with difficulty thro' the world, when the tide is against us, and tongues vilify us, and when all the future looks big with evil, it is not then that we are most in danger. It is when we have crossed the bar, and are riding safely moored in the harbor of plenty; when we have mastered difficulties, and have secured honor and influence, and when we see no dark spot on the horizon to remind us of our dependence on God to regulate desire—it is then that we have need to practice circumspection. Why? because we must be more than man if we can pass through such a season uninjured. Let our sagacity and self-control be what it may. But the principal danger is, that we are apt to forget God, and ascribe our success to ourselves, or to some of those lucky hits which are as tides in the affairs of men. Worldly men make no secret of this; they glory in it, and are unconscious of any danger. But a pious man is of a different opinion. We are persuaded that without divine grace we are sure to become carnally confident, and to bring upon ourselves the cares due to heartless ingratitude. We ought to set about serious jealousy of ourselves, and fill our hearts with lowly thought, while God fills our cup with plenty. We know that weak humanity is not to be trusted in any of the extremes of life, and hence we pray with Agur, "Give us neither poverty nor riches." We know that success is apt to engender pride and presumption. One of the best men once confessed, "in my prosperity I said, I shall *never* be moved;" hence our low estate at the first, our demerits still, and the vanity inseperable from man, even at our best estate, are often placed before our minds. We know also that prosperity is apt to induce the feeling that we shall close life in the midst of our present riches and remembering the man of Uz; we take care not to say with him we shall die in our nest? to preserve ourselves from such sin, we must determine to bid our affections sit loose to the world, and to exercise as much trust in God as ever, and to cherish the feeling of dependence as strongly as when we were poor and unknown, when the pressing claims of to-day were such as almost to exclude from our thoughts the very idea of a to-morrow. A meek and lowly spirit is inseperable from piety. We can no more separate these than we can divorce justice from equity, or charity from love; and we will ever find a pious rich man poor in spirit. If then in our happy days, we would insure our continuance, and at the same time, our growth in grace, we must keep down natural propensities, and vain fancies, and put out self importance; consider ourselves more in need than ever of submitting ourselves to all the means and ordinances of grace, secret and public.—But be this our firm purpose to live nearer to God, the more we enjoy of his providential bounty. As an additional motive, never forget that the tenure by which we hold any present good is very frail—the first puff of adversity may snap it in twain. We are but sorry observers if we have not in our eyes some instance thereof, wherein one was, but a short time ago, lolling in easy affluence, and is now in the dust of poverty. What wisdom is in these words, "boast not thyself of to-morrow, for thou knowest not what a day may bring forth?" Who can tell what is to befall us, what mortifications await our pride, what scenes of distress are to rend our hearts, what avalanches of this life's calamities are to fall upon and crush us? Let us be humble: "before honor is humility, [illegible] goeth before a fall." If we are prosperous and wish to continue so, let us not love the world, "nor the things that are in the world;" let us not be conformed to this world; and resolve thus with the apostle Paul, "God forbid that we should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world." The best of us are often the most straitened. Our piety does not always succeed in taking our affections from this world, hence we must suffer; we are oftener in straits and difficulties than in ease and plenty. As in the latter we are apt to become self-confident and forget God, so in the former, if not decidedly pious, we are apt to make ourselves the victims of some false move in order to right ourselves, or to sink into despondency. The remedy in both cases is the same—still let us trust in God; even when all is dreary and forbidding, hope in

God who is the health of our countenance, and our God; for though no creature can be a substitute for God, yet God can be a substitute for every creature. Let us meditate on those truths. We deserve it all, we need it all, we will be the better for it all, and out of it all God will deliver us. If we are able to "take no thought for the morrow," and to cast all our cares upon Christ, it is evident that the greatest weight of the present care must be removed, that is fear for the future. Only let us try to keep tho't within the current and we will find that, though our case be as dire as catastrophe can make it, we will at least be relieved of the anxiety that grieves the spirit. Light is sweet: darkness is not agreeable. We enjoy the day and we sleep during the night. How unreasonable would it be not to enjoy the day, because the night with its darkness draws nigh! True, it is of the dark days we now speak; but then there is seldom, in our lives a day dark so as to exclude every glimering ray from our eyes or path. Let us use that light and the way out of straits shall be discerned and, dingy though every day be, [illegible] a darker night. Duty and interest calls upon us to use such lights as we have, to walk as the children of light and to believe that sufficient unto the day is the evil thereof. Let us keep at a distance from our minds the coming night; it is ever this coming night that chafes the temper, and sinks the spirit! But what have we to do with the coming night? Let the trials and duties of the present day engross us, and when this night comes, we shall find that it has at least a moon amid its firmament, or some twinkling star to cheer with its radiance. And even though our worst fears come true, what then? Time is short at the longest, and it will soon be all over. Our trials are summer storms, severe while they last, but quickly off; yea, the more tempestuously they rage they all the sooner dash our frail bark across the stream to Canaan's happy shore, where all the days of our mourning shall be ended.

We attach too much importance to our adversities and afflictions, when we allow them the weight and authority of real evils, and so expose our spiritual joys to their bitter blasts, as to endanger their being blown completely out. Trials are blessings in disguise. They are sent to hasten us home, otherwise we should linger in this world's plain, and perish in the fires of Sodom. The present duty has often a direct bearing upon the future one; hence the necessity, after all of sometimes "taking thought for the morrow." It is often difficult to know what present duty is, in which case we are like Raselas, afraid to go forward, lest we go wrong? Then is the time to call upon the Lord for light, and the Lord will give us the needed direction, for it is written, "in all thy ways acknowledge him, and he will direct our steps." Happy indeed are we who know at such times what to do. We must go and tell Jesus all about it, and leave him to determine the matter. Of course we use our own reason to ponder all the circumstances, and to discover the step we should take: but sometimes after all this has been done, the difficulty remains. This is a predicament with the most of us. A good rule to walk by is of great importance. It is this: cherish confidence in the wisdom and goodness of God, and leave the case in his hands, after earnest prayer that the path of duty may be soon opened up. Men never think of doing this, hence their ridiculous and often humiliating positions.

To be continued.

For the Companion.

Self Examination.

"Keep thy heart with all diligence for out of it are the issues of life." Prov. 4: 2, 3,. "Commune with your own heart." Psalm 4: 4.—Again:" Search me, O God, and know my heart; try me and know my thoughts." "Examine me, O Lord and prove me; try my reins and my heart." "Let us search and try our ways." "Recollect yourselves, O nation not desired."—"*The Hebrew verb signifies to glean, where the word is used in the Old Testament. Exod.* 5: 7, *Num.* 15, 32;" All this is necessary to that self-acquaintance which is the only proper basis of solid peace.—Were mankind but more generally convinced of the importance and necessity of his selfknowledge, and possessed with a due esteem for it; did they but know the true way to attain it; and under a proper sense of its excellence and the fatal effects of self-ignorance; did they but make it their business and study every day to cultivate it, how soon should we find a happy alteration in the manners and tempers of men! "But the evil is, men will not think; will not employ their thoughts, in good earnest, about the things which most of all deserve and demand them.—By which unaccountable indolence, and aversion to self-reflection, they are led blindfold and insensibly, into the most dangerous path of infidelity and wickedness, as the Jews were heretofore; of whose amazing ingratitude and apostacy God himself assigns this single cause; "My people do not consider."

It is certain dear friends who ever you may be, that self-knowledge is that acquaintance with ourselves which shows us what we are and do: and ought to be, in order to our being comfortably, and usefully, and happily hereafter. The means of it is self-examination, the end of it is selfgoverment, and self-enjoyment. It principally consists in the knowledge of our souls, which is attained by particular attention to their various powers, capacities, passions, inclinations, operations, states happiness and temper. For a man's soul is properly himself. Math. 16: 26. The body is but the house, the soul is the tenant that inhabits it; the body is the instrument, the soul directs it. A man cannot be said to know himself, until he is well acquainted with his proper talents; knows for what ends he received them. When he has attained that knowledge, he is then qualified to increase in knowledge without the mixture of error.

Then it is not only desirable to

know ourselves, but it is also desirable to know our great "Benefactor." "Son give ear to thy heart," for out of it are the issues of life.—How does the Philosopher entertain and feast himself with daily discoveries of new wonders amongst the works of God, beholds the print of the hands of his Creator on them all! What superior glories are seen by the inquiring Christian amongst the greater wonders of his grace! and he receives the discovery of them with superior delight, for his eternal life is in them. Then where is the man or woman that would not desire to know the Father and the Son in their natural glories in their personal characters, in their sublime and mysterious relation to each other, and in their most amazing contrivances and transactions for the recovery of lost sinners, may be matters of the most pleasing inquiry, and delicious contemplation, to the angles themselves. "These are the things which the angles desire to look into." And the spirit of the just made perfect are employed in the same delightful work; for which they have much more concern and a dearer interest in it. We know something of God by the light of nature. The reason that is within each of us shines like a slender candle in a private room, and gives us some twinkling and uncertain notions of our Creator. The notices that we obtain by the light of grace, or the gospel here on earth, are far brighter and surer. All holiness is contained and summoned up in the love and delightful service of God and our fellow creatures. When we attempt to love God here on earth and by the allowing discoveries of grace try to raise our affections to things of heaven, what sinful damps and coldness hang heavy upon us. Then let us keep near the blessed Savior, in hope of an immortal crown.

JOHN NICOLSON.

Moultrie, Ohio.

Bible promises are like the beams of the sun, which shines as freely in at the windows of a poor man's cottage as the rich man's palace.

For the Companion.

Answer to brother H. H. Arnold's Query, in No. 18, Vol. 4, on Job 19: 26, 27.

The Apostle James in the 5th chapter of his epistle to his brethren exhorts them to be patient and to endure; when he says, "take my brethren; the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Throughout all the volume of God's word, we learn that the saints must suffer affliction, reproach, persecution, and that with patience they must endure unto the end. In answering this query, I hope the brethren will bear with me a little when I differ from their views and if they are not satisfied with my explanation, I hope they will give me something more according to scripture. But the Lord said unto Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God escheweth evil?" none like him in the earth! It appears plainly in 1: 5, that Job was a priest of God who offerd burnt offerings for the sins of others. And in those verses comprising the query and in may others we see plainly that he was also a prophet. No doubt he Apostle James was deeply impressed with the excellent character of Job, and therefore set him forth to his brethren as an example of patience and suffering, that the followers of Christ must also suffer with patience if they wish to overcome and become priests unto God. Therefore the Lord said in substance unto Satan: "Take Job through the furnace of affliction; only save his life. Satan thought first that the Lord had set bounds around Job, that he could not approach him. But then he did as commanded by the Lord. And Job in his severe affliction, being "ten times reproached," persecuted and full of sores, receives through the help of the Lord, a glance into futurity, and he exclaims, "O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body* yet in my flesh, I shall see God: whom mine eyes shall behold, and not another, *though* my reins be consumed within me." The translators supplied the italicised words. Commentators have rendered the translation otherwise, but after all, the meaning which Job had is still the same. It appears clearly to my understanding that he saw his Redeemer with an incorruptible body standing on the earth as in the last day, as he stood on the earth over eighteen hundred years ago. And he also saw that, after the worms had destroyed his present body, he would receive another body, incorruptible, like his Redeemer's body, and that in that incorruptible flesh, with his own eyes he should see God. The first man was taken out of the earth and must return to the earth, but the second man is the Lord from heaven: and in the same body which he brought into the world, he also went to heaven.—The body of Christ underwent very little change in the grave. He arose with flesh and bones, with the nail prints in his hands and feet, as he had been laid into the grave. Luke 24: 39,40. And in likeness of him with flesh and bones, we shall also arise, as Job plainly saw. That the Jews believed in a resurrection of the dead is clear from 2 Macc. 7: 14. What the Apostle Paul says 1 Cor. 15: 20 has reference to this corruptible body. This is my understanding of the text, and I know that I disagree with many of the brethren, most especially with those having no spiritual eyes, who understand things *literal*; a name a little more polished than carnal or natural.

JAMES Y. HECKLER.

Harleysville, Pa.

One foe within is more to be dreaded than twenty foes without.

For the Companion.

Reflections.

What a scene is present when we reflect on the condition of our world in which sin has blasted all rational enjoyment and poisoned the happiness of the human race. Not only for the last five or six thousand years involved the whole creation in the most untold ruin, but now, at this very moment, the whole creation groaneth in pain and death.—All who have looked for happiness in this life have been disappointed; for man at his best estate is vanity. After having all this world can give and enjoying the best of health for three score years, when the drama of life closes all has been vanity and vexation of spirit; and will continue to be so, while sin its cause, shall poison and blast our world. Today we see our best friends, and nearest companions, our brothers and sisters to whom we are bound by the strongest earthly ties, animated with joy; to-morrow are cut down by disease, laid in the cold and silent grave, and parted from us, no more to meet with us in this sinful and troublesome world. This is an every day occurrence about us,and this is but a small matter, compared with what is incessantly transpiring overthe whole space of this sin blasted earth.—What an appalling sight, what a heart rending scene if one could take a view of an immense area and see the suffering condition of the human race; the sight would be intolerable, my soul sickens at the thought! How many are at this time expiring in all the agonies of death, how many are sinking in the devouring floods, how many are suffering more than death, on beds of lingering disease! Among all the degrees of society, from the poor-house to the mansions of kings, and palaces of nobles, among the aristocratic in the refined circles of the cultivated nations of the earth; can be found pining in secret with a lingering disease, which is carrying them to the grave. Can you find a family that has not, or is not now, mourning for a departed father or mother a child, brother or sister, the dearest of all earthly things.—Who can give any thing like a correctness of the suffering world? It is beyond all description. The river of death carries down to the grave all living, old and young, rich and poor, good and bad, all must bow to the king of terrors. And now the question might be asked was it just and right, for God to permit the whole creation to be blasted in ruin? The Apostle Paul says: Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Romans 5: 12, so there is not now, nor ever has been any pain, or disease, sighs or tears but what has come from that one act of disobedience committed by our first parents. Adam's sin has been imputed to us. The righteousness of Christ has also been imputed; and this is the one by whom eternal life can be given to a lost and ruined world.

Well then dear reader what is your condition? are you prepared to meet every event of God's providence? We know that we all must die; all that is this side of the grave is temporal and must pass away, and give way for that, that is spiritual and eternal. The Lord has provided all things for the human family, that they may be happy in the eternal world. When we reflect upon the condition of the children of men, see their suffering, yet it is but as a drop in the ocean compared with the everlasting destruction of those that do not obey the gospel of the Lord Jesus; nor can all the joys that this world affords be compared with the joys that God has prepared for them that love him? Well could Paul say "that eye hath not seen, nor ear heard, nor hath it entered into the heart of men, the joys the Father hath prepared for them that love him." Then brethren and sisters let us be diligent that we may be found with him in peace, without spot and blemish, that when that trying time will come, when the dead both great and small shall stand before God, and the books will be opened, and that other book be opened, which is the book of life; and the dead shall be judged out of those things that are written in those books, that our names may be written in the book of life, that we be not cast in the lake of fire; but be received in that glorious city, the New Jerusalem, with all the blood washed throng to sing praises to Moses and the Lamb, for ever.

C. H. KINGERY.

Texts for the poor.

To those who are toiling on from day to day, striving in an honest, upright way under heavy burdens, I would say, "Be of good courage." If sickness comes, do not murmur and complain. "All things work together for good to them that love God." Let words from the Holy Bible cheer you to-day, and while you look upon the face of nature, while you hear the little birds sing, and see the flowers blooming around you,"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" "Consider the lilies how they grow. They toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? and seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind [margin, live not in careful suspense] for all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of God; and all these things shall be added unto you." "Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him?" "For ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Remember that he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Be thankful for the home you have, and envy not the rich. "The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity."—"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."—"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

There is but one way for the rich and poor to lay hold on eternal life. Be not discouraged but with cheerfulness labor on. "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." Yes you can earn two mites even if your family is large. Jesus "beheld how the people cast money into the treasury, and many that were rich cast in much." And there came a certain poor widow, and she threw in two mites which make a farthing; and he said, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

If we lay up our treasure in heaven, we become rich toward God, and shall soon obtain a rich reward. If we lay up for ourselves treasure on this earth, to-night our souls may be required of us. Then whose shall those things be? "For we brought nothing into the world and it is certain we can carry nothing out. Having food and raiment let us therewith be content." "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

"The' often here we're weary,
There is sweet rest above,
A rest that is eternal,
Where all is peace and love.
O let us then press forward,
That glorious rest to gain;
We'll soon be free from sorrow,
From toil, and care, and pain."

For the Companion.

The Abuse of Riches.

We are naturally disposed to grasp at earthly wealth. It matters little, indeed, what is our position in society or what are our circumstances, when we attempt to place before the public the arguments in favor of our individual peculiarities respecting some contemplated scheme we will preserve. We will, even search diligently for scripture texts which when disconnectedly considered will have a little bearing upon our favorite view of the subject. In this way we spiritually wound ourselves with the sword; perhaps, too, without being cognizant of what we are doing. Those with whom we associate are influenced by our actions whether good or evil; hence we see the necessity of carefully guarding against the dictations of our own nature. We know that by nature we are sinful and from this view of ourselves we are enabled to see that whenever we suffer ourselves to be governed by our own sinful nature or when we advocate anything for the sake of bringing into our own possession, as a reward for christain duties done, that, the love of which is the "root of all evil," we may be sure that we are governed by our carnal nature.

"How true it is—in many a land
Shall might o'erpower right,
And sin, unscathed, may boldly stand,
If gold but make it bright.

E. UMBAUGH.

Pierceton, Ind.

In youth study, in maturity compose, in old age, correct.

Cleaving to Christ.

I have seen a heavy piece of iron hanging on another, not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear, not only its own weight but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current, is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight.

A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken, the dependant spirit instantly drops off.

Spasmodic Piety.

A quaint writer compares a certain class of professors to "sheet-iron stoves heated by shavings." When there is a little reviving in the church, they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and elders for their coldness and inactivity. But alas! the shavings are soon burned out, and then the heat goes down as it went up. They are never seen in the prayer room, or more spiritual meetings of the church again, until there is another excitement. If such people had not souls of their own to save, they would not be worth taking into the church. They encumber it, though they may themselves receive a benefit from a connection wih it.

If those who sneer at practical religion would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opening in grateful praise. I never heard of a sincere Christian who pronounced Christianity an imposture or a failure. Have you?

THE nearest approach to a brute that man can make is to become a mere creature of appetite—a feeder, a toper. So long as he is well fed or well crammed, a glutton is a stupid, harmless lump, but deny him his provender and he becomes a savage. Govern the appetites, or they will become tyrants, under whose bondage all that is noble in the human character will be crushed out of existence. Besides, indulgence of the appetites in time destroys health; and what is life without health.

LOCAL MATTERS.

Tyrone City, Pa., May 26, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

FONTENELLE, NEB. }
May 3rd, 1868. }

Brother Henry; Yesterday evening I received a letter from my brother John, of Boise City, Idaho, Territory with the sad intelligence of the death of sister Mary. She died at Boise City Idaho Teritery. I had a letter from her on the day I started West, March 30. She had many things to say in regard to meeting one another in a better world, and seemed to shudder at the thoughts of raising a family in Idaho. But says: "I never think to see you in this world unless you come to Idaho." Little did I think at that time that the next letter should contain her death, true in the midst of life we are in death; let us prepare to meet it.

S. A. MOORE.

Railroad Privileges.

Brother Henry; Please inform the brethren through the *Companion* that all persons coming to the Annual Meeting from the East will come by the way of Toledo; from the West by Chicago. They must call for tickets by the Air Line Road, as there are two roads from Toledo to Chicago, the junction of which is fourteen miles west of the meeting. All who arrive before the day the meeting commences, should get their tickets for Goshen, where they will meet brethren to convey them out to the meetings in the surrounding districts. There are a number of Communion Meetings from Thursday till Monday, and we invite our brethren to come to them. Brethren come all who can the week before and until Monday evening. You will be met at the Goshen station, and conveyed to places of rest and refreshment.—All who do not arrive till Tuesday, (which is the first day of the session of Conference) will take their tickets for the Berkey station, between Goshen and Millersville. This station is granted us during the meeting, where all day trains will stop to take on or let off passengers, within sixty rods of the meeting.

Train's from the East will arrive at Goshen at five in the morning and at six in the evening. From the West at eleven in the morning and at nine in the evening. You will have to pay full fare, (*no half fare allowed*) between Toledo and Chicago.

D. B. STURGIS.

All who travel on the Dayton and Michigan R. R. to Annual Meeting, will buy their tickets along said line asking no questions as to half-fare, and at the meeting they will be furnished with return tickets; will hold good until June 17th. Only those who have paid full fare on this line will return free on the same.

D. BROWER.

Arrangements have been made with the Little Miami R.R. Co. to take persons going to the Annual Meeting at Goshen, Ind., from Loveland to Xenia, and from there to Dayton. Full fare going and return free. Tickets can be obtained at the Little Miami Ticket office in Loveland. After arriving at Dayton half fare tickets can be obtained from myself or brother Henry Yost, for the Cincinnati, Sandusky and Cleaveland R.R. to Toledo.

JOHN BEEGHLEY.

Brethren and sisters going to Annual Meeting by way of Pittsburg will buy tickets at Pittsburg for Cleveland, Ohio. At Cleveland you will take the Cleveland & Toledo R. R. There (at Cleveland) you will inform the Ticket Agent that you are going to German Baptist Conference, and he will sell you a thro' ticket to Goshen for $11.80, which will return you back to Cleveland free. You must change cars at Toledo and take the Air Line Railroad to Goshen.

J. P. EBERSOLE

Announcements.

LOVEFEASTS.

Three miles South of Unionville, Appanoose Co., Iowa, June 13th & 14th.

Wadams Grove branch, Stephenson Co., Ill., June 6th & 7th.

Ridge meeting-house, Cumberland Co., Pa., May 27th & 28th.

Crooked Creek branch, Cumberland Co., Ill., June 13th & 14th.

Near Hudson, McLean Co., Ill., June 6th & 7th.

Union branch, Marshall Co., Ind., June 21st.

Winona Co., Minn., June 6th & 7th.

Snake Spring Valley, Bedford Co., Pa. June 10th & 11th.

Springfield branch, 18 miles east of Annual Meeting place, May 30th & 31st.

DISTRICT MEETINGS.

Southern District of Indiana, May 21st & 22nd, in Delaware Co., 10 miles North of Muncie.

THE ANNUAL MEETING.

Five miles East of Goshen, Elkhart Co., Indiana, June 2nd.

Brother Henry; Please give notice that we anticipate holding a Communion Meeting, five miles east of Urbana, Champaigne Co., Ill., on the last Saturday in June. The usual invitation is given to all our dear brethren and sisters, and a special invitation to ministering brethren. Those coming by R. R. will stop at Champaign, where they will find conveyance to said meeting.

JOHN BARNHART.

There will be two Communion Meetings near South Bend, Ind.; the first in the Baugo congregation 4 miles from South Bend, on Friday the 29th of May.

The other in the Portage congregation, 8 miles from South Bend on the 30th and 31st of May. A hearty invitation is extended to the brethren going to the Annual Meeting

both from the East and West.—There will be conveyance at South Bend to take brethren to place of meeting.

Eld. JACOB MILLER.

We expect, Lord willing, to hold a Lovefeast in the Clover Creek congregation, Pa., on the 8th day of June, commencing at 5 o'clock in the evening. Preaching the day following. We extend a hearty invitation to all the brethren and sisters, and especially to ministers.

By request of the church.

J. L. WINELAND.

We intend Lord willing, to have a communion meeting in the Shade Creek church, Somerset Co. Pa., on the 25th of June next. We extend a hearty invitation to all our dear brethren and sisters; and especially ministering brethren. By order of the church.

HIRAM MUSSELMAN.

Editorial Observations.

New subscribers who wish to begin their subscription with the first number after the Annual Meeting and close with the year, will be charged ONE DOLLAR. The regular price would be 85 cents, but as we expect to enlarge shortly, we must ask the above price, as such subscribers will obtain all, or nearly all, enlarged numbers. Those who take the back numbers will receive the volume at $1.50. 100 sets of back numbers on hand.

Those who have ordered the plain sheep and plain arabesque binding Hymn Books will have patience as we are again out of books. We have been expecting them for a month past. Those who wish the old edition of English & German Hymn Books may order them from Elder Henry Kurtz, Columbiana, Ohio, at $7.50 per dozen, prepaid.

ENLARGEMENT.—The *Church Advocate*, organ of the "Church of God," comes to us greatly enlarged and in an entire new dress. With the enlargment the "Advocate" begins its thirty-third volume. It presents a very neat appearance.

The Proceedings of the District Meeting for the Middle District of Pennsylvania may be ordered from this office by the different branches embraced in the District, at the rate of 65 cents per dozen, post-paid.

A Request to those who write for the "Companion."

The following remarks from one of the printers in the office of the *Advent Review* suit us so well that we insert them with our editorial, and our correspondents will take heed:

"The undersigned, a printer at the Office of the Review and Herald, would most respectfully request of all who write for this paper, to be more careful in one particular, viz: in their quotations of the Holy Scriptures. As often as every week we have more or less trouble in correcting garbled quotations from the Word of God. Sometimes this is quite an expense, and always more or less perplexing. And it might be avoided, if those who have occasion to cite the Scriptures would always turn right to the place and see that they use them correctly. The proper way would be, never to quote any portion of God's word in an article, letter, appointment, or obituary, without knowing that it read JUST AS IT DOES IN THE BIBLE. If our friends who write for the press will take the trouble of doing this, they will save editor and printers much inconvenience, and more than that, will be innocent of the charge of publishing any part of God's word in a garbled condition. Certainly it is more pleasing to Him to have his word printed just as the Holy Spirit inspired it, than in some other way. Then why should not writers be particular? Hoping these few suggestions will be productive of some little good, we patiently wait the result.

The Proceedings of the District Meeting for the Western District of Penna., are in type, and we are waiting to ascertain how many will be wanted. Conemaugh and Manor branches have only been heard from. Let the others write us soon. Price, 5$ for 100, or 65 cts. per dozen.

The Minutes of District Meetings will be printed at this office for the exclusive use of the District in which the meeting is held. We prefer that they be ordered by, and all sent to one man, who may dispose of them as ordered by the District Meeting. Price averages about 5$ per hundred.

We have been asked which is the best route to Annual Meeting. Our readers have read the different notices which appeared in the *Companion*, and therefore have equal facilities with ourself for making a selection. We shall go to Pittsburg, thence to Mansfield, thence to Monroeville, thence to Toledo, and thence via Air Line to Goshen.—This is our route, unless we should yet learn that half fare privileges will be granted by the Pittsburg & Cleveland Railroad.

Since writing the above we have received brother Ebersole's letter, which appears elsewhere, which will change our programme, as we infer that half-fare will be granted from Pittsburg to Cleveland.

Father (Elder D. M. Holsinger) left Altoona for Ogle Co. Illinois, on Monday morning 18th inst.

We go to press several days earlier this week than usual to make other ends meet. Our next issue will go to press Thursday May 28th and will be the last issue before the

Annual Meeting, therefore any notices that are desired to be published, should be sent us forthwith.—No paper will be issued for June 9th, but the succeeding number will be double.

The Minutes of Annual Meeting will be furnished free to all our subscribers, as usual. All others may order them at 75 cts. per dozen, postpaid.

Our own report of the Meeting will appear in the *Companion* as heretofore.

KEEP the heart fresh by not despising small things, improve the judgment by knowing socalled great ones.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Nettle Creek branch, Wayne Co., Ind., on the 7th day of February, brother JASON HOWELL; aged 86 years, and 11 months. He was for many years a consistent member of the Church. Funeral discourse by brother Daniel Bowman.

In the same church, on the 30th day of March, of Consumption, sister MARGARET J. MURRAY; aged 29 years, 5 months, and 12 days. She was a daughter of brother Benjamin Bowman, and the widow of Wm. Murray, who departed this life some 18 months ago. She was afflicted for over three years, the sands of life seeming to have run quite slowly yet none the less surely. She bore her protracted illness with great patience and christian fortitude. Funeral services by William Lindley and others.

DAVID BOWMAN.

In Manor congregation, Cambria Co., Pa., April 16th, SAMUEL WEBSTER, son of brother Henry and sister Rebecca CAMPBELL; aged 1 year, 3 months, and 10 days. Disease Measles. This darling attribute of God's kingdom lingered a long time, and consequently suffered much. Funeral service by the brethren, Elder Samuel Lidy and Samuel Brallier, from 2nd Samuel 12: 23, to a large and very attentive audience.

HANNAH BRALLIER.

In the Conemaugh branch, Cambria Co., Pa., May 1st. brother JOSEPH HARRISON; aged 74 years, 11 months, and 9 days. Funeral services by brethren Jacob S. Burkhart and Saml. Cox, of Blair County, and Jesse P. Hetric, of Armstrong Co., to a very large audience of brethren and sisters, and friends.

STEPHEN HILDEBRAND.

In Black Swamp District, Sandusky county, Ohio, brother JACOB HENRICKS. He was born in Bedford county, Pa, in Snake Spring Valley, July 26th, 1788, and died March 15th, 1868, aged 79 years, 7 months, and 20 days. He was a member of the church about 55 years, and a minister about 25 years. He leaves a sorrowful widow also a member, and many friends to mourn their loss. Funeral occasion attended by the writer, text 1 Peter 1: 24, 25.

JOHN P. EBERSOLE.

In Stillwater congregation, Dark county, Ohio, December 31st, 1865, sister CATHARINE, wife of brother J. L. CHRISTINE, aged 55 years, 2 months and 28 days. Funeral services were performed by the brethern, Elders Joseph Reasor and Isaac Miller and others. And a large congregation sympathized with the friends and showed their last respect for her. She had been a member of the church for the last 30 years and in good standing.

Of consumption, in Quemahoning branch, Somerset Co., Pa., br. CHRISTOPHER ISAIAH BEAM; aged 50 years, 4 months, and 4 days. He was elected to the ministry on the 1st of June, 1853, and labored faithfully and earnestly in the cause of Christ as long as strength of body would bear. He bore his lingering affliction with christain resignation and died in full hope of a glorious resurrection. He leaves a widow and 6 children to mourn, but not as those that have no hope. Funeral services by Elder Tobias Blough, and the writer from John 5: 24—29, inclusive.

Visitor please copy.

EMMAN'L. J. BLOUGH.

In the Middle River congregation, Augusta Co., Va., May 9th sister MAGDALENE GARBER, wife of brother Abraham D. Garber, and daughter of brother Michael and sister Catharine Wine, of Rockingham Co., Va., aged 40 years, 6 months, and 23 days. She leaves a kind and affectionate husband, a servant in the Gospel, and 9 children, of whom 2 are in the service of their Master; besides a large circle of relatives and friends, to mourn their loss. It can truly be said of her, that she departed in peace. Her disease was inflammation of the stomach and bowels. She bore her sufferings with great patience, and christain fortitude. About 36 hours before her departure, she had the Elders of the church called in and was anointed with oil in the name of the Lord, with a full resignation of mind, to the will of the Lord, whether to live or to die. About fifteen minutes before her departure she called for one of her little children. It was taken to her when she took its little hand in her hand, kissed it, and bid it farewell, and so also the rest of the family, one after another. Ten minutes after this she closed her eyes in death. Occasion was improved by the brethren from Proverbs 3: 13 & 19.

Visitor please copy.

LEVI GARBER.

List of moneys received, for subscription to the *Companion*, since our last.

Jos. M. Dettra, Providence, Pa.	$1.00
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Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Looking Home.

Ah this heart is void and chill,
Mid earth's noisy throngings;
For my Father's mansions still
Earnestly is longing,

Looking home, Looking home,
Towards the heavenly mansions
Jesus hath prepared for me,
In his Father's kingdom.

Soon the glorious day will dawn,
Heavenly pleasures bringing;
Night will be exchanged for morn,
Sighs give place to singing.

Oh to be at home again,
All for which we're sighing,
From all earthly want and pain,
To be swiftly flying.

With this load of sin and care
Then, no longer bending;
But, with waiting angles there,
On our souls attending.

Blessed home, oh blessed home,
All for which we're sighing;
Soon our Lord will bid us come,
To our Father's kingdom.

For the Companion.

Answer to query in No. 18, Vol. 4,

In regard to a general persecution of the saints before Christ's second coming.

There is no doubt but that some of the brethren entertain the idea that a general persecution of God's people will take place immediately prior to the second advent of Christ. It seems however, that a difference of opinion has obtained among the brethren in regard to this subject.—Some suppose that God's dear saints will, before the present dispensation terminates, yet sooner or later be severely put to the test, even to the offering up of their lives for the sake of their faith in the Son of God.—It is true that the people of God are subject to trials, difficulties, temptations and persecutions of a more or less severe nature, whilst sojourning here in this benighted world. Such as every child of God experiences in every day life, in either thought, word, or deed. Christ, in his sermon on the mount, taught his disciples that blessings await every child of God who undergoes persecutions for righteousness sake, and that they are even to rejoice in the same, in consequence of the reward in reservation for such steadfastness in the religion of the cross.

The persecuting time referred to in the query, is altogether confined to the immediate approach of Christ's second advent. That there will be a general persecution of the saints then, one of more than an ordinary character, is yet a question with me. We have reason to believe that God looks upon his real saints with an eye of jealousy as to their safety and well being in a temporal as well as spiritual point of view. He has always a way open for the deliverance of his people in time of danger. Those who view their Lord with an eye single to his glory, know to whom to fly for succor when in distressed circumstances.

David the sweet Psalmist of Israel could sing of God's allprotecting power: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, and the horn of my salvation, and my high tower." The language of the Psalmist here certainly includes timely deliverance from his natural enemies as well as spiritual salvation.

Daniel of old, likewise, when encompassed by a host of enemies applied for protection under the wings of the great God whom he adored, and how miraculously was he delivered from the hands of his wicked enemies. He was promoted to the highest position in king David's kingdom, even first among the presidents of his choice. "Daniel was preferred above the Presidents and Princes," &c. This naturally created a spirit of apprehensive superiority or competition among his rival officers, that they endeavored to find occasion or fault in his official department in the kingdom. But his character was unimpeachable.—The language of the Bible well sustains his conduct before the king: "He was faithful, neither was there any error or fault found in him."—But in spite of the "excellent spirit" that pervaded his mind and fidelity to the king, his enemies conspire against him, and obtain a false decree from the hand of the king, in consequence of which he was accused before the king for disregarding his command, and ordered finally by the king himself to be cast into the lion's den. The king, however, felt sorry, and spent the night in fasting, and sleepless. The next morning the king looked down into the den, and to his joy found Daniel alive and sound. He was then taken out and his false accusers ordered to be thrown in. No sooner were they thrown into the den than the ferocious beasts sprang forward and tore them limb for limb even before they touched the bottom.

Thus you see, dear reader, how Daniel and David were preserved in times of persecution, and with what an evil fate in particular Daniel's persecuting foes met with. We should remember that God seeks a deep and abiding interest in our general welfare and happiness, and desires not the death of a single soul, but would that all might come to a knowledge of the truth and live in the mansions of bliss throughout the ceaseless ages of eternity.

We have now submitted but two individual cases out of many, where the saints of God have been persecuted, and how the persecuting hand of man was stayed by God's strong arm. But when and wherever general persecutions have raged in the past they have nearly always partaken of a national character. In order then to come to correct conclusions we have to examine the history of the past to judge the future. And in the further prosecution of this subject we wish to confine ourself as much as possible to that infallible word of God for testimony.

Whenever a people or nation became steeped in wickedness and unbelief to such an extent that God could not in his infinite justice suffer them any longer to exist, he would usher in upon their heads severe judgments. But God would never let the just perish with the unjust. Such we find has been the case in all ages of the world. First the antediluvian age which terminated in the destruction of the world then existing. They all went astray with the exception of Noah's family which found grace in the eyes of the Lord. God had made ample provision for their temporal safety, but the wickedness of man prevailed and consequently had to perish on account of disobedience. They would not regard the wholesome admonitions of God's servant, Noah, who is termed by the apostle a preacher of righteousness. "As it was in the days of Noah so shall it be at the coming of the Son of man." The righteous will be preserved but the wicked shall be exposed to the wrath of Almighty God.

The period which ended in the destruction of Sodom and Gomorah, the cities of the plain, is another & striking example where God's few remaining saints have been so miraculously protected. Scarcely had God's ministering angels directed their steps to a place of safety then the cities were given over to a terific and awful conflagration in which every thing had to perish both man beast.

Again, let me refer you to the Abrahamic dispensation which is made up of covenants and promises in which every saint of God is more or less interested. This, like every other period in the world's history, also ended in the outpouring of God's wrath upon the wickedness then existing. At this time God's judgments broke out over the house of Egypt in the downfall and destruction of Pharaoh with his mighty hosts in the Red Sea. The Israelites who were then God's chosen people were brought out of Egypt's bondage by a high hand and safely delivered from the hands of their enemies in the Red Sea. This is certainly one of the most stupendous miracles of which we have an account in the pages of sacred history. Let us for a moment contemplate how God, when about to execute direful judgments over a wicked world every time first secures the salvation of his people.

Under the mosaic economy we shall merely allude to the destruction of Jerusalem, how the christians saints were so wonderfully preserved in that critical time. Eusebius in his ecclesiastical history says that not a single christian perished during the siege of Jerusalem and there were many in and around the city at the time. The Savior on a previous occasion gave his followers directions and signs how to secure their deliverance. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." A verp plain sign. Here the saint again found refuge under the care and protection of God's strong hand of deliverance, while the rebellious Jews had to put up with the awful consequences that followed in the overthow and conflagration of the city. Thousands multiplied thousands perished during the siege; some died of hunger, some were put to the sword, some were exposed to be torn of wild beasts and many were taken by the enemy and carried into captivity while the few remaining Jews dispersed and scattered themselves throughout the wide extended world. They were so ccmpletely conquered and annihilated that they finally became merely a byword among the nations. Such is the briet pitiful story of the once powerful Jewish nation. Had they owned the Savior of the world they might have been "accounted worthy to escape all these things that then came to pass and to stand before the Son of man.

We come now to the last paragraph in the winding up of our essay, a dispensation in which we now live, beginning with God manifest in the flesh and only terminating at Christ's second coming when God for the last time will pass once more dreadful judgments and retaliations over a world lying in wickedness and unbelief.

The question now arises will God at this stage of the world, at the closing up of this Christian dispensation, yet suffer his dear saints, those who truly love his appearing, to fall into the unhuman hands of persecuting fiends? Verily not. It seems and that to our sorrow that the great body of professed christianity is not in a proper trim to accept at any time the day of Christ's coming again into this present world, which I sincerely believe according to the signs of the times is not far distant. From this we may readily infer that there are two classes of christians at Christ's second coming. First, those who really love his coming, and secondly those who are as it were yet unconcerned and would rather that he would postpone his coming for a while. These two classes of christians may represent the wise and foolish virgins. They all start out to meet the Bridegroom. Now it is the honest conviction of my heart that the first class of christians spoken of here who love Christs appearing termed in scripture language the wise virgins will not fall under a general persecution. There my be individual cases. But the foolish virgins, or those lukewarm or unconcerned christians who have neither desire or pleasure in his immediate coming may yet be severely tried in the fiery furnace of persecution.

Dear reader, in conclusion let me kindly ask you: Do you in reality love Chirst's appearing? Have you made your peace, calling, and election sure? Have you with Mary of old chosen that good part which cannot be taken from you? If you cannot answer these solemn question in the affirmative, stop your wicked career and remember that "Procrastination is the thief of time." May God then aid & assist us by grace divine and wisdom from above to live a life devoted to the Redeemer's cause so that we "may be accounted worthy to escape all these things that

shall come to pass and to stand before the Son of man." Amen.

Wm. G. SCHROCK.

Berlin, Pa.

Judge ye what I say.

"The cup of blessing which we bless, is it not the Communion of the blood of Christ." We do not believe that this was intended for a ceremony to be repeated, again and again during the excercises, but to show the difference between the true and living God, and the idol is what we would infer from the words of the Apostle. The bread which the heathen break is the communion of the Devil, and we cannot be pertakers of the Lord's table and the devils table. It seems that the Gentiles sacrificed offerings to there idols and the apostle did not want the brethren to partake with them, and if the servants would impress those words deeply in the minds of the brethren and sisters before partaking of the sacred emblems of the broken body and shed blood of the atoning Lamb there would be no danger of them forgeting the design of it whilst engaged in celebrating and commemorating the sufferings of the Redeemer. Some persons say that if the servant that is engaged in the divine service says, the bread that we break; and is breaking it himself, it is inconsistent. This reminds me of a circumstance that took place at a communion when thanks were returned two of the servants gave thanks for the bread, and also the cup. When their reason was asked for, the answer was, because it was in the plural. The cup which we bless. Not the cup that I bless. The subject under consideration was not intended to give an explanation of the singular or plural members. The apostles included the whole church as a body or, more particular all the servants of Christ. When saying the bread that we break, we understand that all the servants of Christ are fellow laborers, and all things ought to be done to the glory and honor of the Lord, and if we have both the Father and Son, it is not I, but always we, in serving in Christ's stead.

It is a matter of great importance to approach the Lord's table; and there is a solemn duty required of the servants in order to have all leaven removed previous to the time of keeping the feast. "Know ye not that a little leaven, leaveneth the whole lump." In order to have a correct understanding it will not answer to have a mixture of literal and metaphorical meaning. We think it is just to use the literal in its proper place, and the metaphorical in its place; leaven old with its connections at this place is used as a metaphor to designate malice and wickedness, and not alone the very acts, but the wicked persons were to be excluded from the church, or church fellowship; for this reason that purity might be preserved.—We beg leave to ask the question, was it intended to restore the leaven by purging it out, or to preserve the new lump, (or properly speaking the old leaven) or the new lump.—But says one we deliver such an one to satan for the destruction of the flesh that the spirit may be saved. Do we understand this in its literal sense? is the natural flesh to be destroyed or was it the carnally that was to be destroyed and lusts of the flesh? Was it the spirit of that wicked person that was to be saved at the day of the Lord? Or was it the good spirit that is to bear witness with our spirit that we are the children of God; that was to be saved or preserved until the day of the Lord, in the church or body of Christ. What, know ye not that your body is the temple of the Holy Ghost, which ye have of God; and if any one will defile this temple, him God will destroy. My mind is always open for correction and instruction and if there is any brother or sister, that can give a full explanation without any confliction whatever, that the apostle had reference to the restoration of the old leaven, that it was to become pure and holy in the act of superation, we will yield the point; and thank them kindly for the same. Brethren it is not intended for the sake of agreement or to agitate the minds of the readers, but if I know my own heart, my motives are pure, and I want to attain to the full knowledge of the truth as it is in Christ Jesus our Lord. If any brother or sister will reply we trust that they will do it in the spirit of meekness, all things ought to be done for edification and not for destruction.

SAMUEL A. LEEDY.

Shalers Mills, Ohio.

The Christian's Confession of Faith.

When we talk about the principles which govern, or should govern the christian, we do not wish to bring before the mind the multifarious organizations, with the multiform opinions relative to the meaning of the word of God. We simply wish to convey to the mind the important fact, that the Bible is the christian's only Rule of Faith and practice.

We know that there are many, who are professors of christianity who strongly plead for a confession of faith, or, in other words Rules for the government of the church.—When we ask whether the Bible is not sufficient, we are told that there are many items upon which the scriptures are silent, which fact calls for something outside the Bible in order that we be of the same mind.

What human tradition! When will the christian professors learn to know that it is not necessary for christians to have like opinions with reference to matters upon which the scriptures are silent? Indeed we should have no opinions *at all* upon such subjects.

E. UMBAUGH.

Pierceton, Ind.

If a good man cannot prevent evil he will hang heavy on its wings, and retard its progress. Admit no guest into your soul that the faithful watch dog in your bosom barks at.

Short and false pleasures deceive us, and, like drunkenness and revenge, are the madness of an hour for the sad repentance of a lifetime.

Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes even the wise itself sneak and lurk and behave itself poorly.—*Sands.*

For the Companion.

A Clean Heart.

The heart of man is by nature unholy and unclean. The felt necessity of offering up the fervent petition, "Create in me a clean heart, O God" evidently implies that in its natural state and condition the heart is impure,—polluted with sin. Man, who came from the hands of his Maker, a beautiful form, immaculate and immortal, the express image of the great Original, reflecting the brightness of unearthly glory, and possessed of all necessary power to preserve this Divine portrait untarnished, nevertheless, being prevailed upon by the instigation of the devil, suffered that glorious image to be defaced by actual transgression. The benevolent Creator whose design it was that man should be "an habitation of God through the Spirit," made him upright in order to constitute him a fit temple for the indwelling of Him who has ordained all things for his own glory. But man's breach of fidelity committed by his own wilful disobedience against his gracious Sovereign formed a just and sufficient reason for the withdrawal of his Spirit from him; in whom for a season he delighted to dwell. And that God hath indeed withdrawn himself and left this, his temple, desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, upon which is the doleful inscription:—"Here God once dwelt." A miserable wreck is man, yet enough appears of the admirable frame and structure of the human soul to show that the Divine presence did some time reside in it, and alas! more than enough of viscious deformity to complain that he is now retired and gone.

The lamps are extinct, the altar overturned, the light and love which once shone with such heavenly brightness, and which once burned with such pious fervor. The golden candlestick is displaced and thrown away as a useless thing to make room for the throne of the prince of darkness. The sacred incense which sent rolling up in clouds its rich perfume, is exchanged for a poisonous, hellish vapor; and here, instead of a sweet savor, is a stench. The comely order of this house is turned into confusion, the beauties of holiness into noisome impurities, the house of prayer into a den of thieves; for every lust is a thief, and every theft sacrilege.—That which was once a Divine palace has now become a complete desolation, for behold! all things are rude and waste. So that should there be any pretense to the Divine presence it might be said: "If God be here why is it thus." The faded glory, the darkness, the disorder, the impurity, the decayed state of this temple, too plainly show that the great Original Inhabitant is gone. The whole temple has been defiled by sin; resulting in the loss of all spiritual excellence; and the introduction of positive evil; rectitude and all moral virtues being dependent upon Divine agency, for reproduction and continuance.—The element of corruption pervades man's whole being, perverting and contaminating every power and affection, and yielding the most deadly and bitter fruit, which, by its reflexive action, conforms its subject progressively to the family of demons. Hence the memory once ready to grasp and retain that knowledge communicated from above, is now more eager to treasure up something of a viscious nature than anything pertaining to life and godliness. That which is of an earthly perishing nature, has far more attraction for the depraved heart of man, than the beauty of holiness, the charms of Jesus, and the solemnities of God and heaven. The eye once employed in looking up through nature to nature's God, and beholding the Creator in all the works of his hands, will now soon feast itself upon something sinful and groveling. The ear once delighted in hearing the voice of God speaking to him from every object, and the sweet melody resounding from the beauties of Eden, now rather listens to that which is destrucive of man's happiness and prejudicial to his eternal well-being. The natural man, unconscious of his just deserts is more inclined to murmur at the dispensation of Providence, than to thank the bountiful Giver of all good, for the unnumbered blessings so freely poured from his beneficent hand. All this is an evidence that sin has impaired the faculties of the soul, corrupt all the powers of the mind, rendering the heart a sink of iniquity. From this impure fountain within flow all the sins and crimes of this mortal life. It is the prolific source of all the woes and miseries destructive of man's temporal and eternal welfare, embittering his existence in this life and rendering him eternally miserable in that which is to come. How necessary, then, to become dispossessed of this fountain of all uncleanness from which spreads the poison of depravity through all our faculties, and to become possessed of a heart delighting in communion with God in the exercises of religion and the employment of the saints.

FRANK. FORNEY.

Stony Creek, Pa.

Gentle Utterance.

When a boy of fourteen, following a plow drawn by oxen, our father said the first day of work: "Let us see who can talk lowest to Buck and Bright; it isn't sound that makes the team go, but the understanding that springs up between driver and team." The thing was new to our ears. We had always heard the "Woe, haw, Buck," or the "Woe, haw, Bright," given in tones of bawling only, and had grown to the belief that bawling was the only way of driving. But a little experience on the low keys showed that an ox, dumb and slow as some call him, had not only a show of intellect, but also of the proprieties of his position. Buck and Bright answered as readily at a few words quietly spoken as to the many vociferated.

The above short lesson contains a moral, which many parents and teachers would do well to consider and practice.

As waters in motion are purest, so saints in affliction are holiest.

A Whole Family in Heaven.

Brother Holsinger; The following beautiful sentiment from Albert Barnes, is commended to the readers of the *Companion*.

"Who can picture or describe the everlasting day? No one absent. Nor father, nor mother, nor son, nor daughter is away. In the world below they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne, they bow together in united adoration. On the banks of the River of Life they walk hand in hand, and as a family have commenced a career of glory which shall be everlasting. There is hereafter to be no separation in the family. No one is to be down upon a bed of pain. No one to wander in the arms of death. Never in heaven is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that, in His infinite mercy, every family may be thus united."

How much better we may add, to have our minds dwell upon such sublime reflections, such high and noble asperations, than to be coutinually groveling midst the transitory things of earth. Let us fix our minds upon the beauties of the celestial world—let us cultivate an interest there that our conversation may be in heaven, as becometh the children of the promise.

J. LEVI KITTINGER.

Fairfield, Pa.

A LIFE of duty is the only cheerful life. All joy springs from the affections. It is the great law of nature, without good deeds all good affections die, and the heart becomes desolate. Then the outer world loses all its beauty: and all pure, sweet, and holy thoughts are lost, leaving the soul desolate.

DR. CHALMERS was wont to say, a house-going ministers makes a church going people; as the people are sure to show the courtesy of returning the minister's week-day visits by their Sabbath-day attendance.

The Fulness In Christ.

How difficult it would be to name a noble figure, a sweet smile, a tender or attractive relationship in which Jesus is not set forth to woo a reluctant sinner, and cheer a desponding saint. Am I wounded?—He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate.—Is sentence passed, and am I to be condemned? He is pardon.

To deck him out and set him forth, nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet.—The skies contribute their stars.—The sea gives up its pearls. From fields, and rivers, and mountains, earth brings the tribute of her gold, and gems, and myrrh, and frank incense; the lily of the valley, the clustered vine, and the fragrant rose of sharon. He is "the chiefest among ten thousand, and altogether lovely." "In him dwelleth all the fulness of the Godhead bodily." I offer him to you,—make a free offer of him, and doing so, will challenge you to name a want for which I shall not find a full supply in Christ, something that fits your wants as accurately as the works of a key the wards of its lock.

LOST TIME.—Lost wealth may be restored by industry; the loss of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by penitence and virtue: but who ever again looked upon his vanished hours—recalled his slighted years, stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted time?

A little "treasure in heaven" is worth more than the greatest earthly riches.

LOCAL MATTERS.

Tyrone City, Pa., June 2, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required as evidence of good faith. Rejected communications or manuscript will not be returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger; As we are often made to rejoice when we hear of the progress of the church elsewhere, I thought it might interest the brethren to hear from the little church here in Bristol. We are, as yet but few in number and have no minister. Brother John Nicholson and brother G. Kollar from near New Philadelphia met with us and held a series of meetings beginning May 3rd and continued till Friday evening following; during those meetings there were three added to the church by baptism, which made us feel glad that there are still some willing to enter that glorious ark of safety, the church of the living God. It was a blessed and solemn season and a deep impression was made on many; drew in the wanderings of our minds and centered on Jesus our Savior. To us the way of life was more clearly opened and our souls mounted upon the wings of faith to a sacred nearness with our Redeemer. The brethren labored very hard while they were with us. May God bless them for their labor and love! How our hearts were cheered as they portrayed to us the glories held in reservation for the children of God! For a moment we almost imagined that our tears were ended, our sorrows all gone and we were forever saved; but recollection soon brought us back to this dark world and we realized keenly that we were still pilgrims and strangers on earth. Our meetings are now over but their memory will ever linger with us, and we shall love to look back upon them as green spots in our toilsome journey. We pray that the word spoken may return to the Lord in full measure, for "he that goeth forth and reapeth bearing precious seed, shall doubtless come again with rejoicing, bearing the

sheaves with him. Our dear brethren and sisters have our sincere thanks for their visit, and if we should never meet again on earth, may we be so unspeakable happy as to be gathered home into our Father's kingdom. We ask the prayers of the church in our behalf.

Yours in Christ.

M. STROM.

Bristol, Ohio.

Brother Holsinger:—My desire to speak to the brotherhood through the only medium at hand now, over comes me, and though I have nothing of interest to communicate, I would inform inquiring ones that I still remain in Georgia; trying to labor as opportunity offers for the cause of our blessed Master. As I stated in a former communication, I have been trying to lay the foundation for a permanent mission at this place: so that whilst laboring for the conversion of souls, I may support myself and so relieve beloved friends from the burden heretofore imposed upon them. I am happy to hope that from present indications we shall be well supplied with the necessaries of life, as a reward for industry in preparing land and planting crops suited to the climate and soil.

For myself and family I ask no further aid unless some unforeseen misfortune should overtake us. Indeed I have never solicited aid, having undertaken the task single-handed& through a sense of duty,I volunteered in a service so full of trials; so discouraging in its nature, and so distasteful to nearly all; that I have needed constant encouragement from the good Lord who says: I will neither leave nor forsake you. Many dearly beloved ones have aided by bearing a weak one upon an arm of faith before the throne of mercy. That kind of assistance I still need, for the tempter is here, and I am weak. Many have felt it a duty to aid in the work by sending a portion, (and not always) of the abundance with which God has blessed them. To feed, clothe, and assist the needy, we still have ample room to use the contributions of such; and will cheerfully receive and distribute as may be directed. Others have kindly sent money for my own individual use, as one of the poor ministers in our church; it came welcome and aided me in gaining a foothold here. Indeed, without voluntary gifts or friends to loan what was needed to support me, I must have abandoned the work long ago; with a fair season, and God's blessing upon the labor of our hands, we shall have sufficient hereafter. And I would here say, while returning thanks to all for the kind concern manifested, and all who feel that far away in our Southern country are millions of human being who should be instructed in the truths of christianity. In their ignorance they need our prayers and the instruction we can impart; they are thirsting after knowledge, such as will prepare them to perform the duties of men and women; such as is necessary to fit them for the great change from bondage to liberty, and above all such knowledge as will prepare them for that rest that is so desirable.

The work must necessarily be slow, if we would build upon the true foundation and build a structure that shall defy the hosts of satan, and honor the Great God.

Heretofore I have been obliged to hold meetings almost entirely in connection with the Baptist people; but now I have permission kindly granted to me by the White Baptist people, owning a church within 600 yards of the house I live in. The free use of the house is tendered as often as I wish it. Heretofore it has been used but twice a month, once by white people and once by colored, now I have appointments twice a month in it; inviting all, of both colors, to assemble that we may reason upon God's word, and so do good to the souls of men.—We are teaching day and night school in our house, with about sixty pupils on the list now. We bear the expense of the school almost entirely, but we expect aid from the state in another year; as a general thing the colored children learn very rapidly. Numbers who started in February in the Alphabet are now reading. Our Sabbath-school here has given way to preaching since I have permission to use the church building. We still attend sabbath school at our old place of teaching, and among our former pupils. I also have regular appointments for preaching there. But I have trespassed and must close.

CONTRIBUTIONS REC'D.

A Student, Ohio Weslean University,	$5.00
I. R. Skippack, Pennsylvania,	5.00
A Sister, New Madison, Ind.	2.00
Marsh Creek Church, C. L. Pfoutz,	4.50
Total,	$16.50

As ever, in christian bonds,

E. HEYSER.

Madison, Ga., May 12th, '68.

Report of the Salamony branch Sunday School, Huntington Co., Ind., Feb. 26th 1868.

This School was reported in the *Companion*, No. 4 volume 4. This is a report of the 3rd quarter, ending Febuary 23rd, 1868. The School has been carried on by the Brethren about 9 month, and is in a prosperous condition. It still continues to be conducted altogether by the Brethren. The Superintendents and all the teachers are members of the church. I am glad to say the the interest heretofore manifested in this good enterprise is still progessing in the Stringtown School, and cheering prospects are before us to illuminate our future pathway.

We point to Jesus those who have not yet named his glorious name, and hope through our prayers and the instructions received from time to time, they may all humbly bow at the feet of Jesus and earnestly contend for the faith once delivered unto the saints.

We know that our Sunday school is a glorious enterprise, because we teach the gospel of Jesus and nothing more, and we have experienced seasons of rejoicing. Yes many are the happy hours we have spent while we were engaged with our children in singing sweet songs of Zion.—Let the brethren every where overcome as much as possible all prejudice and organize sabbath schools every where, founding them on the truths of the gospel of our Savior

and conducting them in the fear of the Lord. They will be instrumental in gathering the tender lambs within the fold of Christ. Then brethren and sisters let our motives ever be to labor for that which may produce good in the minds of our brethren and that of our dear children. So that we may be enabled to bring up our children in the nurture and admonition of the Lord. Let us make good and lasting impressions upon the minds of our children so that when they grow up and become men and women they may not depart therefrom, but may become as bright and shining ornaments in world.

Since our last report, notwithstanding the cold and the inclemency of the weather there were four more made willing to become members of the church, setting to their seal that the faith in Christ is true. We were made to rejoice and we are convinced that the angles in heaven rejoice at there repentance. There is scarcely anything that makes brethren and sisters feel as good as to see men and women flocking into the sheepfold of God. We have now in this part of God's moral vineyard a full regiment of soldiers of the cross, and I would say to my partners in the ennobling cause of Christ; that we, as soldiers of the cross, have formidable enemies to contend with: the world, the devil, and the flesh. Our cause is a just, and noble, and holy, and good one: it is a good fight. Our enemies are not our kindred bone of our bone, flesh of our flesh, they are the enemies of God and Christ, of virtue, and liberty, of light and peace, of our children and of our race, of our bodies and of our souls, tyrants that would bind us in chains worse than iron. Hence it is that we must destroy sin or be destroyed by sin. Be assured that unless our prayers stop our sins, our sins will stop our prayers; and that by God's help we must kill sin or sin will kill us Thank God our joy over sin slain, bad passion subdued, Satan defeated, has to suffer no such abatement's angles rejoice in our success. Nor are any tears shed here but such as are poured from the father's eyes when kissing the returned prodigal, and folding him in his happy embrace he cries: "let us eat and be merry for this my son was dead and is alive again, he was lost and is found."

In our school are four male classes taught by brother Moses Calvin, Levi Hoover, Daniel Shidler and Henry Paul.

Three female classes, taught by sisters, Rebcca Calvin, Sarah Sprinkle, and Lovina Shideler.

For the quarter ending February 23rd, there were 6003 chapters read by the male classes, and 3803 chapters by the female classes.

Andrew Klepser is first Superintendent and Levi Sprinkle Second Superintendent.

In *Companion* No. 4, Vol. 4, in our report for the quarter ending Dec. 1st the verses reported should be chapters.

ABRM' HEINEY Secy.

Covering the Head.

The man should uncover his head when he prays or prophesies in honor to Christ his head. We do not understand that man should take off his hair, or shave, but what ever else is on his head. The woman should cover her head, not that she had been shorn, or shaven, as some would understand the hair to be her covering; but no, the hair is the natural covering both to man and woman. The Apostle is speaking of a covering made with hands. Christ is the head of the man, and man is the head of the woman, the woman was taken from man, made and created for man. The man should not cover his head because he is the image and glory of God, but the woman is the glory of the man; therefore she should have power on her head because of the angels.

MARY LONGENE KER.

In No. 19, Page 149, 23rd line from top, read *speakers* instead of "and speallers." Same column, 16th line from bottom, add the word *only* after meetings. Hope there are no hard feelings, brother Sennis, as none were intended. We want the brethren present at our meeting.

Announcements.

LOVEFEASTS.

Three miles South of Unionville, Appanoose Co., Iowa, June 13th & 14th.

Wadams Grove branch, Stephenson Co., Ill., June 6th & 7th.

Ridge meeting-house, Cumberland Co., Pa., Ill., June 13th & 14th.

Near Hudson, McLean Co., Ill., June 6th & 7th.

Union branch, Marshall Co., Ind., June 21st.

Winona Co., Minn., June 6th & 7th.

Snake Spring Valley, Bedford Co., Pa. June 10th & 11th.

Five miles East of Urbana, Champaigne Co., Ill., on the last Saturday in June.

Clover Creek, Pa., June 5th, 5 P. M.

Shade Creek, Somerset Co., Pa., June 25th.

Brother Holsinger:—We expect to have a Lovefeast here, 10 miles North of Lime Springs, on the Northern Iowa & St. Paul R. R., in the Root River congregation, Fillmore Co., Minn., on the 13th and 14th of June next. We extend a hearty invitation to all, and in particular to ministering brethren.

JOSEPH OGG.

Brother Henry; Please notice in the *Companion* that we intend holding a Lovefeast on Saturday and Sunday the 20th and 21st of June, in the Manor church, Indiana Co., Pa. An invitation is given to the brethren, and especially to the ministering brethren.

DAN'L S. BRALIER.

Brother Henry; Please announce, that we intend, God willing, holding a Lovefeast in Dry Creek congregation, Linn County, Iowa, July the 4th and 5th. We extend a hearty invitation to the brethren, and especially the ministering brethren.

THOS. G. SNYDER.

Editorial Observations.

We learn that a public debate is to be held in the Upper Cumberland church, Pa., by Elder James Quinter, and a Campbellite minister, commencing on the 12th of June The subjects to be discussed are Trine Immersion and Feet Washing. We hope to be able to attend the discussion, and will give our readers as correct a report of the

arguments on both sides as can be obtained. Brother Quinter has had much experience in the debating line, and we anticipate an interesting discussion and an easy victory.

Those of our brethren who would wish to attend should write to the brethren and make arrangements for themselves. We will be responsible for no one, and we think all who go to such a meeting should go at their own expense, unless otherwise agreed upon. Danl. Keller may be addressed at Dickenson and Danl. Hollinger at White House, Pa.

We will issue no paper next week. This week's paper goes to press nearly a week earlier than our usual time, in order to enable us to start to Annual meeting a few days earlier.

If our new press arrives in time, our issue of June 16th will be a double number, but at present indications are doubtful.

We received an interesting communication from brother Samuel A. Moore, at Fontenelle, Nebraska, which has been mislaid, and at our latest dates could not be found. In it he states that he had received injuries (but does not say how) which would disable him for labor, either ministerial or physical, for 6 months, in consequence of which, he was obliged to abandon the prosecution of building a house which he had commenced; that he intended to move to Nebraska as soon as he would be well, if he ever could be restored, and that he intended shortly to return to the East, and on his way would stop at Annual Meeting.

Just as we were closing our columns the following note came to hand, dated May 18th:

Brother Henry:—Our little flock was increased one yesterday by baptism. We now number 9. Another expressed himself that he would come next; another says, "I believe you are the true church."—May they and others come, ere it is too late. Brethren remember us in your prayers.

S. A. MOORE.

The Upper Cumberland Church, Pa., reports 40 accessions since February 14th, last.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Very suddenly, in Juniata Co., Pa., May 9th, brother MICHAEL RUBLE, of the Lewistown branch; aged 66 years, 6 months, and 11 days.

His Death occurred while he was visiting some friends in Juniata Co. He fell to the ground on the public road, and was taken up dead. Truly in life we are in death.

GEO. S. MYERS.

In Jackson Township, White Co., Ind., May 18th, sister SIDNEY HANAWALT, wife of brother Isaac Hanawalt; aged 30 years, 8 months, and 16 days. Of her it can truly be said that she was an example of patience, having been in very delicate health for a number of years, and was confined to her death bed over eleven weeks, which she bore with a calm, meek, submissive resignation. She leaves an affectionate husband and three children to mourn their loss, but their loss is her great gain; having chosen that good part which enabled her to die in the hope of meeting a sanctified Redeemer.—Funeral services by Elder D. Fisher, J. S. Snowberger, and Adam Young, from Rev. 14: 12, 13.

JOSEPH AMICK.

Near Chili, Miami County Ind. May 7th, friend AMOS WITLE, son of friend Martin and sister "Franey" Witle, aged 25 years and 19 days. He was a single man and a strong advocate of the doctrine of the Brethren. He said ten days before has death that he expected to become a member of the church yet; but the destroying angel came along and cut him down ere he had accomplished his design. He said he was willing to go if it was God's will. He leaves behind a large circle of friends and acqaintances to mourn his loss. Funeral services by Elder George Brower.

DANIEL BALSBAUGH.

In the Howard Church, Howard Co., Ind. May 14th sister SARAH wife of brother Abraham EIKENBERY, and daughter of Eld. Hiel and Nancy Hamilton, aged 36 years 5 months and 6 days. She leaves a husband and six children, with a large connection of relatives to mourn their loss. Funeral discourse by Eld. Jacob Flory and others; from 1 Thess. : 4 13. Isaiah 38 : 1.

GEORGE BRUMBAKER.

Visitor please copy.

In Lower Deer Creek District, Carroll Co., Ind., April 28th, brother HENRY METTS; aged 25 years, 5 months, and 11 days. He leaves a widow and two small children, and many friends to mourn their loss. Funeral services by Elder Jacob Flory and others, from 1st Thess. 4th chapter, beginning with the 13th verse.

REUBEN YOUNG.

List of moneys received, for subscription to the *Companion*, since our last.

John P. Ebersole, West Independence O	1.50
Mary Strom, Bristolville, Ohio	1.00
Samuel Mast, Murry, Ind.	1.50
Eliz. Giles, Shirleysburg, Pa.,	.75
S. M. Goughnour, Elkhart, Iowa	.90
David S. Wine, Mt. Sidney, Va.	1.50
Mrs. E. E. Beyer, Madaria, Pa.	1.50
John Renner, Golden City, Colorado,	1.00
D. M. Mohler, Covington, Ohio	1.50
Geo. Croft, Gettysburg, Ohio,	1.50
Eliz. Yingst, Lebanon, Ohio,	1.50

For Sale.—S. B. Replogle of Martinsburg, Pa., will in the coming spring sell a few swarms of common bees at $5. each; or with Italian queens at from $2, to $5 extra. He also has honey for sale.

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Selected for the Companion.

Heaven.

Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
And love becomes immortal.

A land whose light is never dimmed by shade,
Whose fields are ever vernal,
Where nothing beautiful can ever fade,
But bloom for aye, eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those enchanted bowers.

The city's shining towers we may not see,
With our dim, earthly visions;
For Death, the silent warder, keeps the key,
That opens the gates elysian.

But sometimes, when adown the western sky
The fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by silent fingers.

And while they stand a moment half ajar
Gleams from the inner glory,
Stream bright through the azure vault afar,
And half reveal the story.

Oh land unknown! Oh land of love divine!
Father all wise, eternal,
Guide, guide these wandering way-worn feet of mine
Into those pastures vernal.

ELLA BRALLIER.

Ebensburg, Pa.

Take therefore no thought for the Morrow. Matth. 6: 34.

Concluded.

When this is done, rightly, divine direction is sure to come, the heavens may not be opened, no audible voice from above may speak to us; but circumstances occur, by which the mind is assured, and a path is opened up to our view, where all before was maze; it is then that we feel confident in stepping into it, as if we had heard a voice saying, this is the way. The regulation and control of temper is an important moral obligation in the bustle of the world. Temper is often fretted, and if not under the influence of christian principle, it is certain to be lost. The proper management of our emotional nature requires the presence of the sternest principles of religion. Where this principle is wanting, the results become baneful to ourselves and others; when injured, or irritated, our best plan is to remember the Lord who provides, and if we believe that he will provide compensation we can afford to be cool. Sinful anger begets a passion for revenge. To obviate this, let us appeal to God: "Vengeance is mine, I will repay, saith the Lord." With regard to ordinary provocation, our safety and consistency are best consulted by suppressing every desire for retaliation; and remembering that there is a God who reigns in justice; let us leave it to Him, to inflict punishment as he sees proper; for losses sustained in this, Christ is our pattern. He endured, without murmuring, injuries of all kinds; when "reviled he reviled not again;" and on the cross his prayer was for his murderers. We too must forgive until seventy times seven; not to do so imperils our safety when we pray "forgive us our sins, as we forgive those who sin against us;" and when the desire of vengeance becomes very strong, we are still bound by the same rule; and must not take the matter out of God's hand; we do so to our loss. When the Lord sees us bent on revenging ourselves, he lets us alone, and so arranges his providence that even success itself does not gratify us; but it is seldom that he permits us to succeed. It is His law that has been broken, and He alone has the right to punish. The best retaliation, then, any of us can make is to hand over our case to the Judge of all the earth, and think no more about it; this is the way to bridle temper, to quench passion, and even to "heap coals of fire on our enemy's head." Thus we preserve our integrity and commend our religion, and thus we may be the means of subduing the enmity of others, and of bringing them to their right minds. It is thus God deals with men. He suffers long, and is kind; and it is only when all his mercy is rejected, that God allows us to taste the folly of our own devices. It is thus God wins us back to himself; not by threats, but by promises; not by anger, but by love; not by the law, but by the gospel; not by the minister of his wrath, but by the mission and mediation of his beloved Son. Let us, then, be followers of God, as dear children.—To look to God to provide the grace needed at such seasons, is wicked; for if we look to ourselves or to others, we look in vain, and fall; but if we trust in God, and lean upon him with all our heart, we are sure to have a door for our escape opened to us. He alone in his holiness and mercy, is the gracious provider of all the antagonistic motives to sin. Arguments drawn from other sources, such as the fear of man, the care of our character, and the preservation of our worldly interest, cannot, and do not, stand before such terrible invasions of impure desires; they become as chaff on the summer threshing floor, and are swallowed up in a moment, in the whirlpool of maddened lust. But we who remember God, and make our powerful appeal to God for help in the hour of such trials, are sure to grapple successfully with the tempter, and return from the combat more than a conqueror. No character of life can put off death; our race is after all to the grave.—We may gallop over the course in the hey day of mirth, or drag our slow length along in misery; we may be rich, men of much influence, or we may be poor Lazarus' like, all is ended in the grave: and what a solemn sound the drawing of the latest breath. It matters not, then, whether we are rich or great, poor or mean, loved or hated, prosperous or unfortunate, we are dead then, are in the grave. But it greatly matters to us how we are to die when time is gone. Eternity is

at the door, and with eternity the judge of all who shall be blessed then? They, only, who have loved and known Christ as their Savior, and who can now plead a new covenant right to his favor. Many of God's people sin by taking thought of their death bed, as if God's merciful provisions for us should be exhausted. Impossible! then, if ever, is Christ present with abundance of grace. He is our God and our guide unto death, Jesus will give us enough of dying grace for our dying hour; and hence it is that many have testified that the death bed they dreaded never came. Still, with the best of us it is felt to be an awful thing to die—to die, and to have our everlasting destiny fixed. And who is sufficient to face it? he is, whose sole trust is in the God of our salvation, to whom the Lord has given grace to believe in the atonement made for sin. We can commit our souls unto God, as into the hands of a faithful creator; and this is one of the highest privileges of the saints; but God never throws away such a privilege upon mere nominal christians, or upon cowardly terrorist. God gives it to them who can, and who do trust that he will be faithful to his promise.—When, then, it comes to your turn to die, O unbelieving sinner, you will be paralyzed with fear! God has been the witness of all your conduct, and is then to be your judge! What shall you answer the God of quick and dead; you will be speechless; now is the time to settle all such matters. Believe now in the Lord Jesus Christ, who can save to the uttermost: and when we die we shall in reality only begin to live; if we believe now, we may trust then: and if we so trust, all will be well. Trusting God, put him upon his honor, it tests his love, it brings near his abundant provision of grace for the hour of need. All may then forsake, Jesus remains, Christ will lead us safely through the waters; Jesus will afford us what are called manifestations of his love, which will make our dying pillow the softest we ever slept on, our dying exercises the most delightful we ever experienced, and our dying moments the most glorious in our existence. Only let us never forget that our death-bed trust shall be the same in kind, with our life-long trust. If we have perfect confidence that the Lord will provide now, we will hold that confidence fast to the end; but if we withhold it from God it is almost certain that trusting in him then shall be impossible; hoping in God then a mere delusion, and dying in Jesus then a fancy which death itself shall dissolve.

To be continued.

For the Companion.

Appointing Deacons.

On page 61, volume third, of the *Companion*, we find a piece written by brother S. Z. Sharp entitled the appointing of Deacons. I thank brother Sharp that he introduced the subject, so that it is now open for investigation, although this matter has frequently been before the Annual Meeting and postponed from time to time, and in not a single instance have the old brethren given us a scriptural proof of it's ever having been done by the Apostles, to set apart brethren to perform the duties given in charge of our deacons or visiting brethren, by the hand and kiss. I have examined the question frequently and the more I do the more I am strengthened in my belief that brother S. has taken a correct and scriptural view of the subject.

We as a church disown and discard, all creeds and disciplines emanating from man, as being a fallible invention and tradition at the best. We contend that we hold the word of God as the object of our faith and the rule for our practice. Then I cannot conceive why the Brethren are so loath to set aside the practice which has some how crept into the church, of installing deacons into office by the hand and kiss, where there is not a single example given within the lids of the New Testament. I consider that it is just as palpable as it would be to expect to fulfil the command recorded by James (5: 14) where he says: "Is any sick among you let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord," &c, by giving the sick person the hand and kiss. Why all with one accord would say that we cannot satisfy the command in that way; and so say I. The way the Brethren perform the Anointing is the scriptural way, and needs no change to get closer to the Apostolic order. But as regards our practice in setting apart brethren to perform the duties of the deacon--I must beg leave to differ.

I propose to go into an investigation of the matter, and try to ascertain what necessity there was for this matter to be so often before the Annual Meeting; and also to try to come to some clear conclusion of the matter.

When the question was up in 1850 Art. 27, about the laying on of hands on deacons when installed into office; the decision or conclusion as given, is too lengthy for me to give here, but may be found in the Brethren's Encyclopedia, page 64, where they assert that the "seven were not deacons in the restricted sense of the word, and were never called such, the word deacon not once occurring in the whole book of the Acts; and that there were others that were deacons, and that the seven were to settle difficulties that arose from a neglect of duty by the deacons. Now brethren where is our proof of this? if the word deacon does not occur in the book of Acts, where is our authority for saying that the seven spoken of should not be called deacons, and others should?

They say that because distribution was made to every man as they had need, that there evidently must have been deacons; refer to Acts 2: 44, 45. It is there declared that all that believed were together, and had all things common; and sold their possessions and goods and parted them to all men as every man had need. Now this proves that there were no particular persons to attend to the matter, but that it was a common work of all that believed.

We now turn to Acts 4th chapter and quote from 32nd to 35th verses: 32nd. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed were his own; but they had all things common."

34th. Neither was there any among them that lacked; for as many as were possessors of land or houses, sold them, and brought the prices of the things that were sold, 35, and laid them down at the apostles feet: and distribution was made unto every man according as he had need. Read also 36th and 37th verses, and the first part of the fifth chapter, and you have conclusive proof that the proceeds of the sales that were made, were laid at the apostles feet; that distribution was made under their notice and direction; not one word spoken about this duty being performed by any person, or persons whom we may denominate deacons.

But we pretty soon find a necessity for a change; for it is evident that the Apostles are becoming burdened and their labors too arduous for them to perform, and hence the necessity of calling others to their aid. The work of the Lord must not be neglected; for when we come to the sixth chapter of the book of Acts, it is there declared that in those days when the number of the disciples was multiplied; there arose a murmuring of the Grecians against the Hebrews, because that widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said: "It is not reason that we should leave the word and serve tables."

From passages of scripture above quoted we have conclusive proof that the money or goods, for distribution was laid at the Apostles feet and distribution made as every man needed; and this was satisfactorily done until the disciples multiplied and increased to a multitude, so that the Apostles could no longer perform the duty of preaching the word; and also see that the widows were not neglected in the daily ministration. But it is here in the 6th chapter of Acts positively declared that a murmuring arose among the Grecians that their widows were neglected, and for this reason the apostles say to the brethren: "It is not reason that we should leave the word and serve tables." Wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom that we apoint over this business.

But we will give ourselves continually to prayer and to the ministry of the word.

Now I appeal to every unbiased mind, do the apostles say one word, or even intimate that these difficulties as expressed by annual counsel, of 1850, art 27, amongst the deacons about the daily ministration; no, no, but the seven were directly to attend to that very matter.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. Whom they set before the Apostles; and when they had prayed they laid their hands on them. Now here we have it very explicitly set forth how the Apostles proceeded in setting apart brethren to perform the duties that are given in charge for deacons to perform. So we think when we call brethren deacons who are to perform the very duties that the seven were selected to perform; that when we call them deacons also, we call them by their proper name.

I think that the qualifications and duties that were necessary for the seven to possess, and perform, were strictly such as are named by the apostle Paul in his epistle to Timothy, 1 Tim. 3: 8, 10, 12, 13, and those are the "qualifications set forth yet; and if these are regarded and carried out then there can be no danger of erring. Because we read in the same epistle 1 Tim 5: 12, "Lay hands suddenly on no man." The brethren try to take this as an argument for not performing it at all, in installing deacons in their office. Why will not the same rule hold good in ordaining Elders, or Bishops? Or why not with the same reasoning and propriety, set aside baptism, because John the baptist warned many that came to him to be baptized, that they should bring forth fruits meet for repentance.

These cautions are necessary, as the apostle has directed, in speaking of the qualifications of a deacon; let them first be tried, and then let them use the office of a deacon, being found blameless.

I will here quote from an answer to a query: Art. 3, Y. M. 1846: "(Even) Supposing the apostles had laid their hands on the heads of the deacons, which in our apprehension cannot be made evident.—As little as a single walk of a few men through a wilderness will make a road, or beaten track. Just as little a thing once done makes it an order. And if the example of the chosen seven, (Acts 7) having hands laid on them would have to be observed, as some of our beloved brethren understand it, then we would have to imitate the example of the same church: "who had all things common, and sold their possessions and goods, and parted them to all men, as every man had need."—This seems to me to be a poor, and lame reason for a non-observance of that for which we have plain scripture. Instead of taking a path with one finger-board or waymark, is it fair reasoning, or prudent that we should plunge out into the wilderness without any waymark whatever? And as for having all things common, we claim that it is still our duty to give to every man as he has need; but we think there are few to lay claim to our gifts if they have labored with their hands that they might have to give to them that have need.

It is argued on page 64, Brethren's Encyclopedia, under the head "Conclusion: First: That the seven brethren elected, Acts 6, were not elected from the common members, but from the teachers and Evangelists.

At the bottom of the same page of Encyclopedia, is a definition of the

word deacon, (Greek *Ezakoros*) which occurs about thirty times in the New Testament, and is rendered in the common English version twenty times minister, seven times servant, and only three times Deacon. From all the evidence we have now before us, and from the charge and duties named to persons elected to serve as deacons, and in faithfully performing the same, they will truly be doing work of a minister an Evangelist, and undoubtedly need all the blessings and graces that can be bestowed upon them. The laying on of hands, and prayer, seems to be one of the means in God's economy, to set apart and qualify for important duties. And if there ever was a time, when the officers of the church should possess every spiritual grace, and be filled with the Holy Ghost; it is now; for the time has come when they will not endure sound doctrine but they will heap to themselves teachers having itching ears, whose ears shall be turned from the truth unto fables; but watch thou therefore; do the work of an Evangelist, make full proof of thy ministry, &c.

There is danger of official, and lay members being carried away with every wind of doctrine, and all sink in one common vortex of ruin. I have not written the above thro' any disrespect to the old brethren, but that we all may come to a oneness. If we would claim to be infallible in our Annual Counsel, then I would not have undertaken to show that the present way of installing deacons is not the scriptural way; but inasmuch as the old brethren make decisions, and in a year or two reverse them, so I hope that they will bear with me, for attempting to prove by scripture that we have deviated from the Apostolic order, and for trying to hunt up the old paths, and if so be that we have found them let us walk in them.

There is much more that might be written on this subject, but I forbear for the present, hoping that others will be induced to give something on this matter.

DANIEL WOLF.

LOCAL MATTERS.

Tyrone City, Pa., June 16, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

LOVEFEASTS.

Union branch, Marshall Co., Ind., June 21st.

Five miles East of Urbana, Champaigne Co., Ill., on the last Saturday in June.

Shade Creek, Somerset Co., Pa., June 25th.

Brother Holsinger; Please announce that we intend, the Lord willing, to hold a Communion Meeting, in the Fair View meeting-house, near Masontown, Fayette Co., Pa., on the 20th and 21st of June. Preaching to commence on Saturday morning at 11 o'clock.—A cordial invitation is given to any travelling brethren and the saints in general.

JOS. J. COVER.

Brother Holsinger; Please announce that we expect to hold a Lovefeast at Plum Creek, Armstrong Co., Pa., on the 23rd and 24th of June.

Invitation as usual.

LEWIS KIMMEL.

Brother Henry; Please publish, that on the 27th and 28th of June the brethren in the Waterloo church Iowa, will have a Communion Meeting, to which we would invite all the brethren and sisters who wish to participate with us.

E. K. BUECHLY.

Editorial Observation.

Our printers having had too much type set up when we returned, we were unable to get all of our Report into this number. The balance will appear in our next.

The Minutes will be printed as soon as we obtain the copy from the Clerk.

Proceedings of the Annual Meeting,

Held with the Brethren, in the Northern District of Indiana, June 2nd 3rd & 4th, 1868.

The meeting was held at the Brethren's meeting-house, near Eld. Jacob Berkey's, the council being held in the barn, which, although very large was much too small to accommodate the large assembly present.

The meeting was called to order by the Moderator, on Tuesday morning, at 9 o'clock. A hymn was sung and prayer offered, in the usual order of the Brotherhood.

D. P. Sayler then read Acts 15: 1—30, as scripture for our proceeding, and according to the order of Annual Meeting.

The following was announced as the Standing Committee:

Standing Committee.

B. F. Moomaw, Dan'l Thomas, Jacob Wine.	Va.
D. P. Sayler, Isaac Pfoutz, David Long,	Md.
C. G. Lint, D. M. Holsinger, Jos. F. Rohrer,	Pa.
Dan'l Miller, J. P. Ebersole, H. D. Davy,	Ohio.
Jacob Miller, Dav. Bechtelhimer, Dan'l Bowman,	Ind.
F. P. Lœhr,	Mich.
C. Long, John Metzger, Sam'l Lehman,	Ill.
John Wise, Jacob Brower, Abr'm. Replogle,	Iowa.
Henry Brubaker,	Tenn.

On motion it was agreed that Elders Peter Nead and Henry Kurtz be permitted to sit with the Standing Committee, from considerations of age, and for counsel.

Daniel P. Sayler announced the organization of the meeting, and the re-appointment of Henry D. Davy as Moderator; and defined the duties of that officer, and expressed a hope that all would submit to his decisions.

The Moderator then announced James Quinter Clerk, and D. P. Sayler Reading Clerk, and after some introductory remarks declared the meeting ready for business.—The first business in order would be the unfinished business of last Annual Meeting, of which the clerk then read the following, from the proceedings of the District Meeting of Western Maryland, 1867.:

Do the words of the Savior, "except for fornication," as they stand connected with his other language, in the 9th verse of the 19th chapter of Matthew, annul the marriage covenant or contract, or do they only suspend it, until fruits worthy of repentance are manifested on the part of the transgressor—to the satisfaction of the Church. Considered by this Meeting that the words in question do annul the marriage contract.

John Wise wanted some evidence before he could subscribe to the decision of District Meeting, as given in their answer, as above.

Christain Long thought the answer was corect, and read what he considered connective scriptural evidence.

Brother Wise could not see the connection. He thought if the marriage contract can be annulled by fornication, then we had last year deciced a matter wrong, when we said that if the offending party gives evidence of contrition they may be reconciled. He said if the marriage contract was annulled then when the parties wish to become reconciled they would have to be married again. He read Romans 7, first part, which he thought would not allow annulment in any case.

D. P. Sayler favored the answer. He thought the words: "except for fornication," were intended to imply something, and unless they imply that the parties may separate and be married to others, when the cause of fornication exists, the sentence would be superfluous. He referred also to the German expression: "Ehe brœcher," from which he inferred a breaking of the union, or oneness. He referred to the law of Moses touching the law of matrimony, from which all rule, relative to the marriage state must be obtained.

D. M. Holsinger thought that the law of Christian marriage goes beyond the Mosaic law, and introduces it again "as it was from the beginning." For the hardness of their hearts Moses granted them a divorce but the Savior declares that "from the beginning it was not so."

James Quinter confessed that he had come to the meeting with a tolerably clear impression that the committing of fornication would annul the marriage contract, but admitted that at that time he again found his mind out on the sea of inquiry. The fact that the Savior goes back of the law of divorce somewhat confused his former arguments.

John Wise referred to the high position the marriage relation occupied in the creed of the Christian faith.

It was then moved to defer the matter indefinitely, with an exhortation to the churches to proceed cautiously when they act upon cases involving this question. Agreed to.

Query 2nd. The 40th article on the minutes of the Yearly Meeting for 1865, being in relation to raising money by taxation—considered by this District Meeting that the query should be reconsidered by the Yearly Meeting, as this District Meeting concluded that it is not contrary to the Gospel to raise funds by taxation, provided all the members in the same church are agreed to do so. But a non compliance should not be a test of membership.

Peter Nead did not like the manner of raising of funds by taxation for the use of the church. It would cause much disturbance among the members. He believed it to be unscriptural.

Brother Quinter thought that it was the apostolic order to pay to the cause of the Lord, "as God had prospered us," and the object of taxation, or assessment, which would be a more appropriate term, was to indicate the degree of prosperity to which we had attained.

John P. Ebersole was opposed to the resolution. He preferred coaxing to taxation. When they wanted money they would collect it before they made the debt. They would set the matter before their members, and if they did not feel to give they would let them go, and others would give it. They always had been able to get enough. "That is the way they did in Ohio."

Brother Wise thought there ought to be some method by which covetousness could be detected, and punished. It was placed among the greatest of crimes, yet who ever knew of a man having been chastised for covetousness? It was protected under the garb of other conditions of soul.

Brother Sayler said he never would comply with taxation in the church, giving however for his reason that he would have to give *too little*.

H. R. Holsinger did not wish the impression to go forth that this meeting adopted the expression made by a brother, that when members neglected or refused to contribute to the support of the church, we would "let them go." When

our young members get a little too proud, the evidence of which is when they dress too much, we do not say, "let them go," but we entreat them again and again, and if they do not hear they are dealt with according to Matthew 18.

When brethren become drunkards, which is known by their drinking too much, we do not let them go, but exhort them, and deal with them as with offenders. He thought the same rule should be applied to those who are found guilty of an offense of equal magnitude, though known by another name.

We failed to obtain the answer to the query, but the conclusion was, that, though it may not be contrary to scripture to raise church funds by taxation, yet it was not thought to be the most judicious method.

Adjourned.

AFTERNOON SESSION.

Meeting opened by singing the 20th hymn, 2nd verse.

Query 3.—The 8th article as it stands on the minutes of the Yearly Meeting for 1866, relates to a brother who had expressed a desire to be rebaptized. Considered by this Dist. Meeting that the case be referred to the church in which it exists; and the Brethren there be authorized by the Yearly Meeting to proceed as the nature of the case may require.

There was no disposition to discuss the subject of re-baptizing, nevertheless a few ideas were presented by Peter Nead, Quinter, and others, brother Nead being strongly opposed to re baptizing.

Finally laid over for further consideration.

Query 4.—Is it considered expedient for Brethren to join Debating Schools or Lyceums? Considered by this meeting that it is not expedient for Brethren to do so.

Brother Quinter did not wish that any action of this meeting should interfere with young members attending the literary societies connected with the schools or colleges. While he did not wish to be understood as favoring the attendance of debating societies by the brethren, yet there were cases where it would be impracticable to avoid literary societies or lyceums. He read the definition of the term Lyceum: "a lecture-house; a society to promote literary progress among its members; academy."

Another brother remarked that as the brethren were engaging quite freely in religious debates, it would not be consistent to be too severe upon those who engage in literary discussions.

The answer connected with the query was agreed to.

Query 5.—A man having a wife, and she leaves him, and takes up with several other men, one of whom is compelled by law to marry her; and some time after this the first mentioned man marries a single woman, and this woman made application to be received into the Church, and the circumstances, as given above, not being known by the Church, she was baptized; and then her husband also made application to be received. We desire the judgment of the Annual Meeting, whether this woman can be retained in the Church, and whether her husband can be received?

The Standing Committee withdrew this query until they would form an answer.

This was the last of unfinished business and occupied nearly the whole of the first day.

FIRST DISTRICT OF VA.

Was called, and presented one query and a resolution.

Query 6.—A request to change our present manner of selecting the Standing Committie by each District appointing one member to represent it on said Committee.

As it was known that similar requests would be presented, the above was deferred for the present.

The resolution consisted of a request for the Annual Meeting to be held in the State of Virginia, in 1869.

SECOND DIST. OF VA.

Not ready to report.

THIRD DISTRICT OF VA.

Represented by letter, and had nothing to send to the meeting.—Letter signed by Joseph Arnold, Jacob M. Thomas, Martin Cosner, Samuel A. Fike, Elias Anvil, Wm. George, and Daniel Hays.

EASTERN DISTRICT OF MD.

Nothing to detain the meeting.

WESTERN DISTRICT OF MD.

Query 7.—Whether it would not be more according to the Gospel to select ministers by lot, from among those who have been voted for.

Brother Moomaw thought there was no general dissatisfaction with our manner of selecting ministers, and that it was pretty generally admitted that the will of the Lord was obtained by it, and therefore he proposed to make no change.

Brother C. Long did not think that our present method gave general satisfaction. Neither did he think it the most scriptural. He thought that in nine cases out of ten, from Genesis to Revelation, when officers for the service of the Lord were selected by men, it was done by casting the lot.

Brother Davy thought that by making a change we would open a way by which those who would be chosen by the lot might say: "We have been chosen by the Lord but you were chosen by the church."—He wished to evade this.

Brother Long said we ought not allow ourselves to become prejudiced against a change, when the change would be nearer the Gospel order.

Brother Quinter favored the change.

It was finally agreed to make no change at present.

Adjourned by singing hymn 282, and prayer.

WEDNESDAY.

Opening in the usual order.

The answer of the Standing Committee to query 5 was then submitted. The answer proposed to refer the matter back to the District where it originated, as the best that could be done at present, with the advice that in all such cases the church should proceed cautiously.

Brother Quinter remarked that the subject involved was one that demanded much attention. He had

recently conversed with a Baptist minister, who stated that the subject was engaging the attention of their body to a considerable extent; owing to the frequent occurrence of cases embracing the question.

Brother Davy plead earnestly for cautious proceeding in this matter, and referred to the rapidly increasing evil of divorces. The world itself was beginning to see the evil thereof and he hoped the church would give a good example.

The Second District of Va. was then recalled.

Query 8.—Is it in accordance with the Gospel to restrict a brother from preaching that which a branch of the body is permitted to preach and practice, and is represented at the Annual Meeting from year to year, and its members are recognized as being in full fellowship with the church?

Answer.—In restricting a brother in his liberty in preaching the Gospel we must not be governed by what any branch of the church may preach or practice, but we must be governed by *what* a brother preaches and by the *manner* in which he preaches. The apostolic precept: "Let all things be done to edification," is a rule to be observed in preaching as in everything else.

Brother Harper, of Va., stated how the query originated. In his branch of the church there were those who believe that it would be nearer in accordance with the word of the Lord for the one who washes feet also to wipe, than the manner in which the Brethren now perform the ordinance of feet-washing.—When they endeavored to persuade such that it was not the order of the church, or when they are taken to counsel for advocating it, they would refer to the churches at Germantown and Philadelphia, who practiced differently, and yet were held in full fellowship with the church.

As it was known that the subject of feet washing would be introduced in other queries, the discussion was closed and the answer above agreed to.

Query 9.—How is it considered when ministers of other denominations come into our church can they be received as ministers in any other way than by the regular order of the church?

Answer.—We deem it not prudent to do so.

In debating the subject it was expressed that ministers of other denominations who came to the breth'n, as well as others, ought to be instructed in our order regarding the manner of appointing our ministers.

Query 10.—Inasmuch as the question of feet washing came up again at the District Meeting, for one to wash and to wipe, will not this Annual Meeting, and the Brotherhood throughout, take this subject into serious consideration?

A motion was made to postpone the consideration by the meeting. Brother Harper opposed the motion. He said the question was before us and should be met, and disposed of in some way. They were deeply interested in it the peace and harmony of the church depending much upon the action of this meeting upon this question. He wished to be able to say to his constituents that this meeting appreciated their difficulties. He believed that at first there were designing men among them, but they had now gone away. He said he was not a Thurmanite, but represented that class of believers who held the word of God in supreme reverence, and were willing to be governed by it. They maintained that if it is right for one branch of the church to practice the ordinance of feetwashing in a certain manner, then it is equally right for another to do so. If the church at Germantown and Philadelphia are allowed to practice the ordinance according to their convictions, why not grant the same privileges to the church in Virginia.

Brother Davy stated that one reason why the church at Philadelphia was indulged so much, was because they acted so peaceably, and never attempted to sow the seed of discord among other churches, but when they went among the brethren who did not observe their order they freely participated with them. He also stated that the Germantown branch was not the first church; it was the Skippack church, which was afterwards divided, one branch being called the Indian Creek, and the other the Germantown church, the former practicing feetwashing by one washing and another wiping, while the latter observed their present order.

Brother Sayler favored the motion for postponement.

Brother Wise believed that the Church at Philadelphia would be the cause of no trouble, in being brought into the order of the general Brotherhood touching the matter at is ue.

Brother Quinter was sorry that such a question should take up so much time, when it was evident that either practice would fulfil the letter and spirit of the word. He regarded the wiping more as a result of the washing than as belonging to the commandment of Feetwashing. If those brethren who bring up these questions would use their talents in endeavoring to evangelize the world, and toward feeding the thousands of starving souls of the children of men, it would be much more edifying. It was no evidence in favor of Wm. Thurman that he professed to believe that the Lord would come in a few months, when sudden destruction would befall those who would be found unfaithful, and yet spend his time in speaking and writing upon matters of so small import, and be so little concerned about more momentous questions.

We did not obtain the paper that was finally agreed upon in answer to the query, but the agreement was that committees be appointed and sent to those churches which do not observe the order of the general Brotherhood, and endeavor to affect a union.

Qery 6th was then brought up again for consideration.

It was ascertained that the same request was presented by seven different Districts, with slight variations of phraseology, and was favored generally. Brother Daniel Thomas, of Va., thought that it might throw difficulties on the church-

es at home, while we should always keep trouble as far from home as possible.

Brother Moomaw argued that we must approach nearer and nearer to system in all our transactions of church business. He urged the passage of the resolution. There was a desire to evade responsibility, but the branch of the church in which the meeting was to be held would feel the same anxiety to elude it. He said the District Meetings were better qualified to make a proper selection, being better acquainted with the brethren eligible to the position.

The request was granted, and an additional claim annexed providing for the selection of the clerks from among the brethren present.

EASTERN DISTRICT OF PENNA.

S. R. Zug, delegate.

Query 11.—This query had reference to the duties of Deacons, as it appears that some churches allow deacons to rise and exhort, and even preach, while in others they are not allowed to rise when exercising, while it was thought that the Annual Meeting of 1835, article 4, had defined the duties of deacons.

Adjourned by singing first two stanzas of Hymn 105.

AFTERNOON SESSION.

Opened by singing:

I want a true regard,
A single steady aim—
Unmoved by threat'ning or reward—
To thee and thy great name.

I want with all my heart
Thy pleasure to fulfil;
To know myself and what thou art,
And what thy perfect will.

The query read before adjournment was then put before the meeting, but was discovered to have no answer when it was taken in charge by the Standing Committee.

The next query introduced had also no answer and was withdrawn.

MIDDLE DISTRICT OF PENNA.

Joseph F. Rohrer, D. M. Holsinger, Delegates.

This District had nothing except the request of changing the manner of appointing the Standing Committee already disposed of.

WESTERN DISTRICT OF PENNA.

Query 12.—Will not this Annual Meeting appoint a committee to compile and publish suitable books for the use of the Brethrens Sunday School.

There was also a similar request from the Southern District of Idiana.

Brother Quinter thought it would be taking a very long step by already appointing a Committee to publish a Sunday School library, when we had only a few years ago adopted the Sunday Schools. He opposed the motion.

H. R. Holsinger thought if it would take the proposed committee as long to get up a Sunday School Library, as it did the committee on Hymn Books, to prepare the new Hymn Books, the books would probably not be produced more rapidly than the wants of the Sunday Schools demand. He had frequently been applied to for such books, and unless a committee would be appointed for the purpose, individual efforts must supply the wants, and certainly a select committee would be more likely to produce satisfactory works.

Not agreed to.

To be continued.

List of moneys received, for subscription to the *Companion*, since our last.

Oliver Harter, North Manchester, Ind.	$1.00
Sol. Stump, Otto, Mich.	1.00
What was your former address?	
Jonathathan Byler, Lusbury, Ind.	1.50
Wm. G. Lint, Gener X Roads, Pa.	1.00
H. B. Replogle, Waterside, Pa.	1.00
S. S. Ullery, Liberty Mills, Ind.	1.00
Eli Harter, Pokagon, Mich.	1.50
Noah Sidney, Brookville, Ohio	1.00
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Henry Keller, Osceola, Ohio,	1.50
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John N. Barnhart, Walkerton, Ind.	1.00
Jonathan Michael, Pokagon, Mich.	1.00
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Jacob Wagoner, Pettit, Ind.	1.00
Henry Spiteman, Staunton, Va.	1.00
David Coffman, South English, Iowa,	1.00
Abrm Baer, Ontario, Ind.	1.00
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J. T. Bennett, North Bend, Ind.	1.50
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Henry Neff, New Paris Ind.	.75
Daniel Miller, Lima, Ohio,	1.20
Ela Stutzman, Johnstown, Pa.	1.50
A. H. Fike, Franklin Grove, Ill.	1.50
Jacob Early, Lima, Ohio,	1.50
David Wenrich, Gettysburg, Ohio,	1.00
Wm. Kercher, Goshen, Ind.	1.50
Joseph Amich, Burnetts Creek, Ind.	.75
Oliver Bartmess, Goshen, Ind.	1.50
Elias Schrock, Ligonier, Ind.	1.50
John E. Studebaker, Girard, Ill.	1.50
Danl. W. Kensinger, Elkhart, Ind.	1.00
Emmanuel Johnson, Bristol, Ind,	1.00
Jonas Warvil, North Manchester, Ind.	1.00
Samuel Steiner, Goshen, Ind.	1.50
Eld. John Shively, Pyrmont, Ind.	1.50
Daniel Zigler, Timberville, Va.	1.00
David Roop, Bloomingville, Ohio.	1.00
Jacob Cromer, Warrensville, Ill.	.90
Joseph Cromer, "	.90
Jonathan Wolf, Myersville, Md.	1.00
Henry Herr, Millersville, Pa.	1.50
Wm. Trostle, Nevada City, M. T.	.75
H. M. Crouse, Sonora, Ill.	1.50
J. W. Price, Fitzwatertown, Pa.	1.50
Sarah Unruh, Waverley Heights, Pa.	1.50
A. P. Schlichter, Souders Station, Pa.	1.50
David Schindel, Funkstown, Md.	1.50
A. M. Warner, Westminster, Md.	1 50
Simon Arnold, Mt. Carroll, Ill.	1.50
Barbara Kagey, Mt Jackson, Va.	1.00
Sarah A. Bason, Tiffin, Ohio,	1.50
John B. Replogle, Woodberry, Pa.	1.50
J. B. Shively, Pyrmont, Ind.	1.50
Geo. Schudt, Lena, Ill.	1.50
David Heckman, Inwood, Ind.	.90
David Clem, Walkerton, Ind.	.50
Martin Bowers; Clarks Hill, Ind.	1.50
V. E. Geary, Linganore, Ind.	1.50
John B. Miller, Lima, Ohio,	1.00
Sirus Whitehead, New Paris, Ind.	1.00
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Samuel M. Riggle, Webster, Ind.	1.00
Christina Raymond, Greencastle, Iowa,	1.00
Daniel Chambers, Sulphur Springs, Ohio	1.50
Henry Bucher, Two Taverns, Pa.	.50
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Jacob Ullery, Osceola, Mo.	1.50

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Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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The Happy Time.

Oh! the happy time is coming
When the trumpet's joyful sound
Will waken all the sleeping saints
To the earth's remotest bound:
When Christ himself descending
With immortality,
Will meet his Bride in glory,
Upon the crystal sea.

Lo, the morning light will break,
And the day is drawing nigh;
The Bridegroom's voice we soon shall hear
And meet him in the sky.

Oh! the happy time is coming
When the Prince of life and peace
Will come, with all the angels,
And bid our sorrows cease.
We shall see the "many mansions"
Where our home will ever be,
In the rest our Savior has prepared,
From sin forever free.

Oh! the happy time is coming
When our loved ones we shall meet,
And shout our trials over
As we walk the golden street.
With harp, and robe, and palm and crown
With the unnumbered throng,
We'll join the heavenly chorus,
And sing redemption's song.

Oh! haste ye on, ye wheels of time,
Till the trumpet's joyful sound
Shall waken all the sleeping saints
To earth's remotest bound.
Oh! haste, sweethome with pearly gates,
And jasper walls so bright:
The holy New Jerusalem
E'en now's almost in sight.

E. T. H.

For the Companion.

To a babe in Christ.

To use a pen is in a sense more solmen than to use the tongue, and although it is not a method of Divine appointment, of an institutional character, for the advancement of Christ's kingdom, it is a kind of modified ministry; and in the composition of letters, and especially in the preparation of matter for the press, we should have the sense of a sacred charge upon us. But self is such a domineering, untractable devil, that what is to be spread before many eyes, or uttered before large audiences, often originates and terminates on self, as though they were our own inspiration, and our own deity. It is not easy always to write as if we were sitting by our open grave, with the scythe of death over our heads ready to fall at any moment. If all who use the pen aim to give it such direction that when they lie on their death-pillow they may review their labors without self-reproach and condemnation, our religious literature would be defecated of some elements that spoil its savor like the dead fly in the apothecary's ointment.

I am happy to know that you are sensible of your utter inability to do any thing aright without Divine aid, that you have no confidence in the flesh," and while you deplore your own weakness, and sin as the cause of it, you glory in the cross as "the power of God unto salvation to every one that believeth." There is enough in nature that points to the existence of a Supreme Being, but it affords no revelation of His character and purpose. So there are efforts and uprisings in the unregenerate that show the necessity of a Deliverer such as reason cannot conceive. These outreachings of the soul demonstrate the existence in it of elements in which lay the dignity and glory of man primeval; and if man renewed is not perpetually on his guard, he will seek to emancipate himself from indwelling corruption on the same ground as the sinner. We are prone to make confident resolutions to overcome some besetting sin, or abandon some Christ-dishonoring indulgence, but we soon find that it is easier to vow and resolve than to keep and perform. It takes many failures and much severe discipline till we learn to distrust ourselves, and make our resolutions as diffidently as the Divine glory and our meetness for Heaven require. That your sole object is to make life in all its details subservient to the Divine Glory I entertain no doubt. "To will is present with you, but how to perform that which is good, you find not." The untried babe goes to its work for Christ, whether it be to battle with sin within or sin without, somewhat as did our first parents in Eden—without the knowledge of experience. Whether or not obedience to the behest of God was difficult, Adam could not tell, having had no experience before himself, nor the record of any one's experience before him. Constrained by the love of Christ, and actuated by a sense of peril, making a motive of intense obligation resting on Jesus, and of personal safety heightened by a love stronger than self, you doubtless approach your christian duties with strong determination to overcome all natural repugnance to them, and face your trials with the whole-souled resolve to quell all rising of the passions to pain, but after the conflict is over, you look back with much less satisfaction than you had anticipated. This is a cause of salutary humiliation and gradually empties us of all self-confidence, and teaches us to approach the least duty with a heart wholly reposing on God. The failure and mistakes of the past afford most salutary instruction for present and future emergencies. Where we slipped or stumbled before we will be more guarded and circumspect hereafter. If we have handled the shield of faith unskillfully, so that some of Satan's fiery darts penetrated the vitals, we will be more on the alert in future assaults. If our passions have broken over the ramparts of conscience, & we have been put to shame before the enemy, we will send a more earnest appeal to the Captain of our salvation for more strength to strive, and greater wisdom to foil the devices of the adversary. The past is full of instructive lessons, because every error is like a lighthouse on the sea of life to warn us when we are again placed in similar circumstances.

In the christian life it is too often like children learning to write. I

have just examined the manuscripts of two little girls. It was their first writing term. The copies were printed, very beautiful, and seemed faultless. At first the little pupils kept their gaze fixed on the copy, but before they got half way down the page they looked only on the line above that which they were tracing; and so there was at last no resemblance between their scrawl and the original. We are perhaps too apt to imitate each other.—Young members may be satisfied if they but reach a degree of piety equal to that of their father or mother, or some other whom they regard as eminently holy, and in this way losing sight of the spotless exemplar, they fall into the habit of allowing things which look very unsightly and repulsive when placed beside Him who alone is a perfect Model, a safe, all sufficient Guide. When the love of God is shed abroad in the heart, we are prone to look around for an ideal of the life to which such love prompts, which it is our ardent wish to realize. Subject to the spiritual illumination of Him from whom the new life and love proceeds, such human ideals are not reprehensible. 1 Cor. 11: 1. But our native tendency to substitute the human copy for the original, accounts for much of the distraction and sectarianism of christendom. Whether we are born of blood, or of the will of the flesh, or of the will of man, or of God, will appear from our ideal, and the plans and methods adopted for its realization. The only ideal for the fervent love, and burning zeal, and holy aspirations of the new born soul, is Christ Himself; and the only method for its attainment is that revealed in His life, and the power that enables us to overcome ourselves or the world, or to accomplish any thing to the Divine glory, flows from his Person. The hem of His garment has enough virtue in it to put all quackery to shame. If we would know in what manner to regulate our lives, we have but to contemplate how Jesus regulated His, and get more and more into the character and current of His being. To-day I was standing near a paper-mill, and saw the straw carried in and the finished product carried out. But to get an intelligent idea of what lay between the raw meterial and the finished article it is necessary that I step inside and take a view of the various processes through which it passes. As soon as we call no man master on earth, and by grace step within the circle of the Divine purposes in His Only-Begotten, we will, by the spirit, be so linked to the life of Christ, as to bring us face to face with Him in every precept and injunction, so that we get our working power, our method, and model in him. When Jesus was on earth, He had no other wish than to accomplish the mission He received from His Father, and who proposed no other plan than that projected by the Triune Council in the depth of a by-gone Eternity. "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5. No human being ever yet achieved so stupendous a work as that of self-subjection. Christ "was in all points tempted like as we are," but the fullness of Deity enshrined in His human tabernacle, was mightier than the aggregate force of hell. Looking unto Him, having His spirit as the gem of all good in thought, motive, and achievement, every expression of life as the outward mould of His inbeing,—having Jesus thus, as a veritable Second Self, and yet the First and last Self, we "go forth conquering and to conquer," having our lusts and appetites on the cross, Satan under our feet, victory on our banner, and the mark of God on our foreheads.

No one can jump out of nature into grace, as we jump out of one field into another, even if we had the aggregate will-power of the race. Neither does God desire us out of sin by a direct thrust of omnipotence. Nor yet does He bring us into the conscious posession of himself in any way that does not involve our co-operation as earnestly and heartily as though our purpose were to gain Heaven without Him. "As ye have therefore *received* Christ Jesus the Lord, so *walk* ye in Him." Col. 2: 6. "All my salvation, and all my desire," is the language of the soul in reference to Christ when it sees sin and holiness, mercy and justice, in the light of the cross.—2 Sam. 23: 5. He is the power of God, the wisdom of God the fulness of God. The feeblest fibre of a living faith is a conductor that admits so much of the "allpower" of the God-man Meditator as will scatter like dust before the wind the highest mountain that Satan ever cast up in the believer's pathway. One grain of Christ's legal holiness, inwrought into the essential texture of the soul will engender such a lothing of sin that we shrink from it as from a putrid corps exposed at the grave's mouth on a hot summer day. The spirit of Christ begets an irreconcilable hatred to sin, reminds us when in danger of its commission, and empowers us to crush it, even if it be as painful as plucking out a right eye, or cutting off a right hand or foot. Christ's death bought life, and if we would have there life as personal property, we must be willing to die for it ourselves. May we "die daily," so that we may finally enter into that stage of life where there is "no more death."

C. H. BALSBAUGH.

For the Companion.

The New Testament.

BY J.H. MOORE.

It appears that the whole of the New Testament, with the exception of the Gospel of Matthew was originally written in the Greek language; and the reason why it was written in that language, instead of the Syriac, which was the prevailing tongue of Christ and the apostles, or the Hebrew, which was the mother tongue of the Jews, is a matter upon which I will endeavor to throw some lucid argument, that it may appear clear to the mind of the reader.

About the close of the 334th, or the commencement of the 333rd B. C. Alexander the Great at the head of his Grecian forces conquered and subdued Minor Asia, and all of the country lying near and East of

the Mediterranean sea, which included the land of Syria, where Christ and the apostles did most of their preaching, until after the day of Pentecost. Syria remained in possession of the Grecian power, until after the death of Alexander, which occurred 323 B. C. the space of about ten years; during this period the Greek language became a familiar tongue to many of the Asiatic nations, and especiallyon the coast of Mediteranean sea, as more commercial vessels were used upon it than any other known sea in the primative ages. The probability is, that there was more trading done on the Mediteranean, east of the city of Alexandria, than any other part of the sea, of the same size. This being the case it gave rise to the prevalent use of the Greek language, as the Greeks were prevailing in commericial vessels at that time, and their commercial business perpetrated the use of that language in all Judea, near Jerusalem, Damascus, and their vicinities, where many of the apostles and the Savior were raised. This language being in use more than 350 years, became very familiar to most of the nations of Europe, Asia, and part of Africa, which will appear from the following consideration.

An eminent historian, speaking of the arts of Greece and Rome, in the first century, makes the following assertion: "It is a just though trite observation, that the victorious Rome was herself subdued by the arts of Greece. These immortal writers, who still command the admiration of modern Europe, soon became the favorite object of study and imitation, in Itily and the western provinces. But the elegant amusement of the Romans were not suffered to interfere with the sound maxims of policy. Whilst they acknowledge the charms of the Greek they asserted the dignity of the Latin tongue, and the exclusive use of the latter was inflexibly maintained in the administration of civil as well as military government. The two languages exercised at the same time their separate jurisdiction throughout the empire: the former, as the natural idiom of science; the latter, as the legal dialect of public transactions. Those who united letters with business were equally conversant with both; and it was almost impossible, in any province, to find a Roman subject, of a liberal education, who was at once a stranger to the Greek, and to the Latin language." Milman's Gibbon's Rome, Vol. 1st 46, and 47.

The same work, speakingof Maximin, the Barbaria Emperor of Rome, whose father was a Goth, and his mother of the nation of the Alina, remarks that, "It appears that he was totally ignorant of the Greek language; which, from its universal use in conversation and letters was an essential part of every liberal education." Vol. 1st, page 201, margin 8. Without any comment at all the reader can easily comprehend the universal use of the Greek tongue in the days of Christ and the apostles. The New Testament being a revealed investigation of established principles, and a biographical history connected with the immutable laws of God, should be written in that language, which was universally used in sciences and literature, and as the Greek was the prevailing language of the day, in literature and sciences, it was necessary that the writings of the apostles be recorded in that language, instead of the Latin, which was mostly used in civil and military business, or the Hebrew, which was used (perhaps) by the Jews alone, or the Syric, which was confined to a very small territory, in order that it might be read by more of the inhabitants of the globe, than it it were written in any other language. If we attribute it to the predestination of God, instead of the philosophy of man, the reasoning will be good and reliable, which I will show. The Greek, in its primitive state, is, and perhaps will forever be, a dead language, being dead in its primitive state, it with us is an immutable language, and cannot be changed by the power of man from its primitive system. We believe that the scriptures were written by inspiration, under divine authority. If so, they are immutable, and if immutable it was absolutely necessary that they should be written in that language, which, through the foreknowledge of God, should be a dead language, and hence immutable in its primitive state, that the rising generation and professors of christianity might have a standard language, in which the word of God, in its primitive order on earth, should be written, in order that they might have a standard work of God's immutable law, in an immutable form to refer to in case of disputes. We notice that the Testament in the Greek language, is the standard work of christianity for orthodox and etherial testimony.

Urbana, Ill.

Christ is Left.

I wish my voice could go out along the lines of worshippers, and through the chambers of the sick. I would that I could speak to those who cannot hear me for distance, for we are surrounded by multitudes of those on whom the mark is set. As tides ebb and flow silently, so life is flowing away from them, and the cheek is growing paler, and the lustrous eye ere long shall be closed. Many there are who are going down through the valley of poverty, through the valley of humiliation, through the valley of suffering. They seem to themselves to be drifting further and further from companions. Home is gone. Health is gone. Friends are gone. Property is gone. Life is gone. Of all sad, sad things to the mere worldly mind is the departure of such a one. And yet no man is going down towards death alone. Surely never more than here, may one place upon his banner: "He goeth before me." You are walking in the very footsteps of your Master, and along the very way which is full of blessed reminiscences of his presence and of his suffering—*Beecher.*

It is the proper office of faith to believe what thou seest not, and the reward of faith to see what thou hast believed.

Beware of righteous self.

For the Companion.

Rather Inconsistent.

To show that we are not consistent in many things, I have but to notice some of the decisions of the Annual Meeting.

First: Art. 9, of Annual Meeting 1828, has decided that brethren having carpets in their houses can, and should not be allowed; because it leads to pride and elevation.—This Art. should be re-considered, and made to read, plain carpets allowed. But many of our brethren have not only plain, but very fashionable ones, in their rooms and parlors. This is sinful and inconsistent with our profession of plainness and meekness.

Secondly: Art. 10, of A. M., 1846, protests strongly against all manner of superfluities, carpeting and costly furniture, &c.; together with adorning the body too much after the fashions of the world. We might yet add musical instruments, fine knobs, perhaps of silver on which to hang fine window curtains, or fine cupboard ware, such as China, German, and even pure silver ware, with nice pictures of noted and great men, hanging in their parlors, also fine plated carriages, and harness, which are not consistent with the Gospel, and our profession of meekness and self-denial. See the decisions of the A. M. on the above named superfluities. But there are still other things that we wish to notice that the A. M. condemns; Art. 1st, of A. M., 1817, has decided that brethren who use tobacco to any excess could not be elected to any office in the Church. And if this decision of the A. M. had been respected, no doubt that our ministry would have been clean of one of the most filthy practices now among the brethren. Article 5, of A. M. 1822, has decided that the abuse of tobacco is a shamefully bad habit; and every thing bad, says the apostle, is sin, and sin defiles the body. How many of our dear brethren and sisters have their bodies defiled with this nauseous narcotic tobacco; their mouths and breath is so polluted with smoking and chewing, that it is a difficult task for brethren free from this bad habit to discharge their duty in saluting those brethren.

Art. 7, of A. M. 1839. Whether a brother may be intemperate with strong drink or tobacco. No. This decision is undoubtedly right; because Paul says: "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9: 25. The fruit of the spirit is love, joy, peace, meekness, temperance. Gal. 5: 22, 23. O, what a comely ornament is meekness and temperance for the christian man and woman! But says one, a moderate indulgence is what Paul meant where he speaks of temperance in all things. I think not, so I think there should be a total abstinence from the use of tobacco and strong drink; except for medicine when prepared and used as such. A temperate use of anything not sinful is admirable, but intemperance in all things is sinful. Hence the apostle says that we should abstain from every appearance of evil; and I can see a very marked appearance of evil in smoking and chewing tobacco, tho' it be in moderation. A brother says I cannot abstain from it. I know dear brother if you thought that it would be an impediment in your way of entering into heaven, you would rid yourself from the coils of the monster who holds you in abject slavery; although it is no doubt mortifying to your artificial and unclean appetite, that has fastened its coils around you. I have no doubt if you were to take Paul's advice in Col. 3: 5, where he says, "Mortify your members which are on the earth; fornication, uncleanness, inordinate affection, evil concupiscence, covetousness, which is idolatry. The use of tobacco is by many that use it, acknowledged to be an unclean bad habit. And Paul says the way to get rid of it is to mortify that unclean appetite, or member, which is classed with fornication, and covetousness, which is idolatry. But says one the A. M. has never decided that members should abstain from using tobacco altogether. Very true, and no doubt for the very reason that there are always brethren on the committee, who use their influence against passing a decision of total abstinence. This I think is one reason why this acknowledged evil is so lightly dealt with. Again, the A. M. of 1863, Art. 3, has decided that sisters wearing hoops should be admonished once, and again, and if they will not heed the admonition, they should be dealt with according to Matthew 18. Wearing hoops in skirts is superfluous, and ought not to be indulged in. But are hoops worn by sisters in time of worship worse than brethren to chew tobacco at the same time and stain the floor with amber where they are sitting? or perchance drop two or three quids of tobacco on the floor! I think not. Again. Is it worse for sisters, especially young sisters, to wear small hoops, that is, wear them temperately, than for old brethren, who are strong in the faith of Christ to smoke and chew tobacco temperately. I think not; they are both wrong and there is no temperance in either; for temperance consists in the moderate use or indulgence of that which is right, and necessary, such as eating, drinking, laboring, studying, sleeping, &c.; but it does not consist in any degree in doing that which is wrong. What, do wrong temperately! nay verily.—But the young sister who is seen wearing hoops must be admonished, and if she will not lay them off she is dealt with according to Matthew 18, and perhaps by some that have the pipe stem or tobacco in their mouths. Very inconsistent. The language of the Savior will apply here: He that is without sin let him cast a stone. Take the beam out of your own eye, then you can consistently help your brother or sister to take the mote out of their eye. Is it not very inconsistent for brethren that are strong in the faith to rule young sisters to Matth. 18, for doing no worse than they are, in the use of tobacco and other things that we have noticed. I do not want the young sisters to think that I am favorable to them wearing hoops. But I want older brethren and sisters to see that it would

be alike consistent to apply Matth. 18 to them in cases above referred to. Sisters, you who smoke, throw your pipes away, and give an example to your daughter. Brethren, you who smoke and chew, do likewise. And, as Peter says, be ye ensamples to the flock. But I must close, brethren bear with me. My object is to do good and not harm.

A. LEEDY, Jr.

Antioch, Ind.

A Word to the Unconverted.

Can two walk together except they be agreed. Amos 3 : 3.

Religion is walking with God. And in order to our walking with God we must be reconciled to him, and so experience a change of mind.—We must be "*born again.*" We must be converted, and change our course. We must be influenced by a holy principle, take God's word as our rule, and aim at his glory as our end. Now, if two "*walk together*" they must be agreed: therefore God cannot walk with a Pharisee, nor with an unbeliever. We must agree with God on all important subjects—God and sinners do not agree; and therefore they cannot "*walk together*;" nor enjoy each others company, or minister to each other's joy. God is all *right*, being holy, just, and good; the sinner is all *wrong*, being impure, unjust, and depraved. God therefore cannot come to agree with the sinner in his sins, but the sinner must be brought to an agreement with God. This is what the gospel aims at; to this end the whole economy of redemption is directed; on this God's heart is set; therefore we meet with these wonderful words: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Yes, sinner! "be reconciled to God;" for so long as you remain in your sins the Scripture stigmatizes thee as a fool. See Psalm 64 : 8. You may be rich, you may be learned, you may fill an honorable station in the world, but as long as you neglect "*the one thing needful*," you are called a fool. Wisdom consists in fixing upon a worthy end, and persuading it in the most prudent way. A wise man thinks of his immortal soul, and above every thing else, seeks its salvation. He thinks of the wrath of God. He thinks of a crown of glory, and sets his heart upon obtaining it. He sees that glorifying God is his highest honor, and secures his greatest happiness; and therefore he makes that the grand end of his life. But many, alas! very many overlook, or despise, or treat these things with contempt. They live as if self-gratification were the end of their creation, as if earth were their eternal dwelling place, and as if glorifying God were no business of theirs. Looking at men in general, one would be ready to conclude, if we were to judge by their conduct, that they had no souls to be saved or lost,—as if there were no hell to escape or heaven to obtain, as if there was no crown of glory to be won, or crown of shame to be avoided. Surely the Scriptures are right in designating such men as fools; for fools, the greatest fools, they must be. Worldly man, or woman: God asks thee the question, "*When will you be wise?*" when will you begin to walk with God? When will you begin to seek the kingdom of God and his righteousness? When will you prepare for death, judgment, and eternity? Will you carefully consider this question, and give the Lord an answer? "*For what is your life?*" It is even a vapor, soon gone. It is like the swift ship, it soon sails by. But as life is so brief and so uncertain, and as eternity is so solemn, and may be so near, it becomes us to seize the present moment, and at once make our calling and election sure: for "*it is a fearful thing to fall into the hands of the living God.*" Heb. 10: 31. Then trifle not, delay not, but at once seek, and seek until you obtain, the kingdom of God, which is righteousness, and peace, and joy in the Holy Ghost. "*What concord hath Christ with Belial?*" 2 Cor. 6: 15.

GEO. W. BURKHART.

Nolo, Pa.

A Parable.

A certain tyrant sent for one of his subjects, and said to him, "What is your employment?" He said, I am a blacksmith." "Go home and make me a chain of such a length." He went home; it occupied him several months, and he had no wages all the time he was making it. Then he brought it to the monarch, who said, "Go and make it twice as long." He brought it up again, and the monarch said, "Go and make it longer still."—Each time he brought it, there was nothing but the command to make it longer still. And when he brought it up at last, the monarch said,—"Take it, and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages for making the chain. There is a meditation for you ye servants of the devil. Your master, the devil, is telling you to make a chain.—Some have been fifty years in welding the links of the chain, and he says, "Go and make it still longer." Next Sabbath morning you will open that shop of yours, and put on another link; next Sabbath you will be drunk, and put on another link; next Monday you will do a dishonest action, and when you have lived twenty years more, the devil will say, "More links on still." And then, at last, it will be, "Take him, and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death."—Here is a subject for your meditation. God apply it to your hearts.

J. R. FOGLESONGER.

Shippensburg, Pa.

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

No human heart is vacant.

LOCAL MATTERS.

Tyrone City, Pa., June 23, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

LOVEFEASTS.

Five miles East of Urbana, Champaigne Co., Ill., on the last Saturday in June.

Shado Creek, Somerset Co., Pa., June 25th.

Brother Henry; Please announce that we intend, God willing, holding a Lovefeast in Quimahoning congregation, Somerset Co., Pa., June 30th, commencing at 4 o'clock in the evening. We extend a hearty invitation to all the brethren and sisters, and especially to ministering brethren.

JON'N. W. BLOUGH.

Davidsville, Pa.

MACOMB, ILL., June 7, '68.

Dear Brother Holsinger:—We have, after a long and wearisome waiting, been made to rejoice, by seeing our neighbors enlisting under the banners of our Lord and Savior.

Brother D. Wolfe, and Byerly, came and held a series of meetings with us, on Saturday, and Sunday, the last of May; resulting in the addition of six members to our little flock, for which, we would ascribe all glory to God and the Lamb, and many thanks to his servants that labored with us so faithfully in setting forth the true way of salvation, as laid down in the Everlasting Gospel.

We know that more are convinced, besides those that have become obedient, so we look forward in hope that we may soon have a band of brethren here, of a considerable number.

J. N. CROSSWAIT.

Brother Samuel Bashor of Whitville Mo. sends three dollars for the *Companion*, and desires it sent to friend Frederick Garst, and Christiana Taylor. Friend Garst lives far away from the brethren and has not heard any of them preach for many years. His friends are nearly all members of the church; and having learned to respect the brethren in former years, he now desires to take the *Companion* that he may hear something of the good old way.

Sister Christiana is my only sister left in Tenn. She became a member a few years back, nnd loves the church, and also to hear from the brotherhood. She thinks by taking the *Companion* she can hear of the growth and prosperity of the church.

Brother Henry; By your permission I wish to inform those churches, of the Western District of Pennsylvania, which were not represented in our Council Meeting held in Cambria Co., on the 4th of May, that, by ordering soon, they can procure the minutes of said meeting from H. R. Holsinger, Tyrone, Pa.

As there was business transacted that concerns all the churches in the Western District, it is very desirable that they all have the minutes of the meeting.

Price per dozen 65 cents.

J. W. BEER, Cor. Sec.

Rural Valley, Pa.

Proceedings of the Annual Meeting,

Concluded.

NORTH-WESTERN DISTRICT OF OHIO.

J. P. Ebersole, Daniel Brower, Delegates.

No queries.

SOUTHERN DISTRICT OF OHIO.

Peter Nead, Delegate.

Query 13.—For a reconsideration of Query 23rd, Minutes of 1866, in regard to going on the stand or pulpit of other denominations.

Brother Sayler moved that we assert that we cannot improve the answer adopted in 1866.

Adopted.

The query with its answer as agreed to by the Annual Meeting of 1866 reads as follows; Inasmuch as there is a difference of opinion among the brethren in reference to what constitutes a reasonable excuse for going upon stands or pulpits in meeting houses of other denominations, will the brethren in Annual Council give a more definite answer upon this subject? Answer.—We recommend the brethren to bear with one another, allowing every brother to keep his conscience clear, as we have no "thus saith the Lord" for it.

Query 14.—This query referred to certain growing evils, making after a corrupt christendom, but was too indefinite to be applied to any particular thing, and as those who had drawn it refused to explain, it was laid upon the table.

Query 15.—Referred to matters connected with making of Turnpikes, Ditches, &c., and was referred back to the District, which was better qualified to dispose of it than this meeting.

Query 16.—In regard to expelled preachers being allowed to preach in our houses, and brethren going to hear them.

Considered wrong to do so, that is to open our houses for them and to go to hear them.

Query 17.—Whether it would not be advisable when the Deacons are making the annual visit, to have prayer at the houses of the members visited?

Withdrawn by the Committee to form an answer.

EASTERN DISTRICT OF OHIO.

H. D. Davy, John Hunsaker, delegates.

Nothing in the shape of queries, having disposed of all their questions.

SOUTHERN DISTRICT OF INDIANA.

Geo. Hoover, and Geo. W. Studebaker, delegates.

Query 18.—Whether there should be any other restriction thrown a-

round brethren who are engaged in mercantile pursuits, than that of selling intoxicating liquors, and if so, what are they.

The District Meeting did not wish to make any further restrictions.

There was no general discussion upon this question, though it was remarked that it would not be consistent for brethren to sell goods which we are not allowed to use.

Referred to the District.

Adjourned by singing German Hymn and prayer.

THURSDAY FORENOON.

Opening Hymn:

Great Lord, of all thy churches, hear
Thy minister's and people's prayer;
Perfumed by thee, O may it rise,
Like fragrant incense to the skies.

Revive thy churches with thy grace;
Forgive our sins, and grant us peace;
Rouse us from sloth, our hearts inflame
With ardent zeal for Jesus' name.

May aged saints, matured with grace,
Abound in fruits of holiness;
And when translated to the skies,
May younger in their stead arise.

In answer to Query 11, the Standing Committee reported itself satisfied with our present order, and for that order referred to the minutes. Agreed to.

Query 19.—Embraced the subject of re-baptizing, but business was transacted so rapidly that we could not keep sight of it.

The next matter submitted was in answer to query 17. It was thought to be right and proper to have prayer on such occasions.

Query 20.—For a revision of the German Hymn Book so as to be connected with the New English Hymn Book. Favorably received, and the following committee appointed: Paul Wetzel, of Ill.; Henry Curtz, of Ohio; F. P. Lœhr, of Michigan, and D. M. Holsinger, of Penna., with instructions to limit the new edition to 200 hymns.

MIDDLE DISTRICT OF INDIANA.

Query 21.—For some action by which the decision of 1866, Art. 27, may be enforced.

The answer was that it would be well to take heed to said decision. Agreed to.

Query 22.—For a more practical plan of spreading the Gospel, and a request to adopt the plan proposed in Art. 58, Minutes of 1858.

After some discussion upon the Missionary question it was agreed to adopt the plan proposed by the committee appointed for that purpose by the Annual Meeting of 1859, as reported in article first, Minutes of 1860. As said report is quite lengthy we omit it for the present.

Query 23.—How to deal with sisters who continue to wear hoops, &c., and whether the same rules should not be applied to brethren? (see Art. 3, 1863.)

Agreed to abide by the former decisions upon this matter, and the case referred to the District.

Query 24th was of too delicate a nature to admit of public discussion, and was returned to the District, without being put upon the minutes.

Query 25th.—In regard to the wearing of the hair.

It was thought that in cases where no scripture can be given, it is a safe rule, that the "younger should be subject to the elder."

Brother Lœhr thought that the Brethren can afford to give our young members fair time to come into the customs of our old brethren in regard to such things as wearing the hair, &c. He said there often was much harm done by dealing too rashly with young members in these matters.

Query 26.—Whether the Standing Committee has a right to appoint a Committee to visit a Church without the knowledge or desire of said church.

The answer of the District Meeting was that it is not proper to do so.

There was nothing of interest in this query as it appeared as it was evidently the result of a misunderstanding.

It was agreed that under certain circumstances it may be done.

NORTHERN DISTRICT OF IND.

Query 27.—Whether it is right for a member to participate in feet-washing and the Lord's Supper, and absent himself from the Communion, there being nothing to hinder him from partaking of the Communion, and for ministers to preach that members are justifiable in doing so.

It was decided that it is wrong to do so, and more wrong to teach it, and it should neither be taught or done.

MICHIGAN.

No query. Represented by F. P. Lœhr.

NORTHERN DISTRICT OF IND.

Query 28.—Whether it would not be more in harmony with the scriptures for all the members to keep their seats when thanks are returned at the Communion Table.

It was thought best to make no change at present.

Query 29.—Whether it would not be best for each District to be represented at Annual Meeting by one delegate from each branch of the church.

A similar query was brought up from another place, expressing fears that by the present method the power may become too much concentrated into the hands of a few individuals.

After the present plan was properly explained, both the above queries were withdrawn by the delegates representing the Districts sending them.

SOUTHERN DISTRICT OF ILL.

Query 30.—As the name German Baptist is offensive to many of our brethren, would it not be best to be known only by the name of Brethren.

It was agreed to make no change at present.

Query 31.—Shall District Meetings be held open before the world, or before the church only.

It was thought best to hold them as private meetings but not so much so as to exclude those who are friendly to the Brethren.

IOWA DISTRICT.

A request for the Annual Meeting in Iowa, in 1870.

TENNESSEE and WISCONSIN had nothing to present to the meeting.

KANSAS DISTRICT.

Query 32.—Is it according to the Gospel for brethren to preach the life and death (soul sleeping) doctrine? A request for an examination of the correspondence between D. M. Holsinger, appointed by the Annual Meeting of 1866, and Wm. Holsinger of Kansas. The meeting refused to examine the correspondence, or to discuss the subject at present.

Adjourned by singing German hymn.

Afternoon Session.

At the dinner table a collection was held for the benefit of brother Henry Brubaker of Tennessee, who was robbed in the cars by a band of ruffians while on his way hither.

Query 33.—Can brethren hold the office of Deacon who do not possess the qualifications named in 1st Tim. 3?

We think they cannot.

Query 34.—This query referred to holding persons as members who have been divorced from their former partners and have married again.

It was returned to the District from which it originated.

The following Committees were then announced:

1. Yellow River branch, Marshal Co., Ind., Jacob Miller, of Portage, Jacob Berkey, and Daniel Bechtelheimer.

2. Tippacanoe branch, Ind., Abraham Airbaugh, Daniel Miller, Jacob Miller, Jacob Flory, Jacob Berkey, and F. P. Loehr.

3. The same Committee will go to Eel River Congregation, Ind.

4. The Cedar Creek branch, Decalb Co., Ind.: Daniel Brower, of Allen Co., Ohio, Jacob Wagoner, Jos. McCarty, and John Brown.

5. Macoupin Co., Ill., John Metzger, Christian Long, Henry Davy, Joseph Hendricks, Samuel Lehman.

6. Marshall Co., Iowa: John Wise, Samuel Garber, George Baker, Elias K. Beaghly.

7. Philada. & Germantown: D. P. Sayler, H. D. Davy, James Quinter, Daniel Thomas, and Moses Miller.

8. Salimony branch, Ind., H. D. Davy, Daniel Brower, J. P. Ebersole, John Metzger, Jacob Berkey.

9. Somerset Co., Pa.: Tobias Blough, Abraham Stutzman, D. M. Holsinger.

10. Sturgis' congregation, Ind.: H. D. Davy, Daniel Miller, J. P. Ebersole, John Metzger, Michael Shots.

11. Price Creek & Newton: Nathan Haywood, George Holler, Jos. Resor, Isaac Miller.

12. Pine Creek branch, Ind., Jacob Berkey, Christ Wenger, Ab. Witmer, Jacob Miller.

13; Waddams Grove, Ill. Michael Sisler, Martin Myers, David E. Price.

The 664th hymn was sung, when exhortations were offered by brethren Sayler and Quinter. Brother Sayler addressed himself particularly to the young men and women. With a neighborhood of converted women he could storm the forts of hell, and put the enemy to flight.—Brother Quinter referred to an accident which occurred at South Bend, during the meeting, in which two young men and two ladies drowned. Deep solemnity prevailed over the entire assembly, and hearty prayers were sent up to the throne of mercy. The meeting closed at half past 4, P. M.

We are again compelled to defer the enlargement of our paper, our new press not having been in operation in time. Our office was in a perfect lock up for three days while the machinery was being changed. We would have many "observations" to make, but our type is all set up.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Roanoak Co. Va., though a member of the Montgomery arm of the Church, June the 1st, our much beloved brother JAMES BRUNK, aged 40 years 6 months 14 days.—He was a member of the church of the Brethren for upwards of 13 years. His disease was Rapid Consumtion; only confined to his bed 6 weeks. He leaves a wife not a member, 5 children, aged parents and a great many friends and relatives to mourn his departure Funeral services by Elder Peter Crumpacker and the writer from Rev. 14: 13, to a very attentive congregation.

ABRAM. CRUMPACKER.

Visitor please copy.

In the Naperville branch, March 20th brother JACOB NETZLERY; aged 58 years, 2 months, and 13 days. He leves a feeble widow and 14 children to mourn their loss.—Brother Neizler felt a little unwell for a few days, but ate a hearty dinner and went out to the field to show his boys something about work; then returned to the house, and felt quite unwell. He started for his room and fell at the door, but soon recovered and went in his room and stood at the stove, to warm; then turned to walk from the stove, went a few steps, and fell, and never mooved hand or foot. He was buried at the brethren's meeting-house. Funeral services by the brethren.

JOHN HOLSINGER.

In the Yellow Creek Church Elkhart Co., Ind. brother JOHN BURKET; aged 72 years, 4 month, 27 days, He leaves a large circle of friends and relatives to mourn their loss.—He has been a faithful member of the church for many years; his seat was seldom vacant in the House of God, but we have every reason to believe that his seat is occupied in the upper Sanctuary. He raised a family of ten children, all members of the church except three which died in infancy. He was born in North Carolina in the year 1795 and moved to Ohio in 1892; where he died. Funeral services by Elder John Ebersole, G. Puterbaugh, J. Studybaker and others from Rev. 19: 7.

HENRY BURKET.

In the Aughwick branch Huntingdon Co., Pa. May 2nd, of Consumption, brother JACOB A. LUTZ, son of brother Jacob and sister Elizabeth Lutz; in the 32nd year of his age. The deceased brother endured many years of suffering which he bore with christian patience and resignation, looking forward to a better life, a home in Heaven. He leaves a kind father, and an effectionate mother, brothers and sisters, and many friends to mourn their loss. Every indication manifests that he was one, who was loved and respected. Funeral services by the brethren; from 1 Thes. 4: 13.

JOHN G. GLOOK.

Visitor please copy.

In Upper Canawago district, ELI H. SMITH; aged 26 years. 4 month and 15 days.

Same district April 24th SARAH L. daughter of brother Abraham and Catharin BARE.

Lower Conowago, Adams Co., April 28th, an old Quaker friend WILLIAM CADWALADER; aged 86 years, 27 days. He was born and raised, lived, and died, in the humble dwelling in Warrington York Co. Pa.

Same district June 8th, MARY ARNOLA BIRN; aged 72 years, 4 month, and 8 days.

The above deceased made application to be baptized a short time before she died but never received it.

In same district June 1st, MARY E. CRONISTER; aged 8 month, and 12 days.

Same district June 4th, ELIZABETH daughter of our friend Fredrick, and RACHAEL WISE of diphtheria; aged 3 years, 4 month, and 26 days.

Same day and district, infant daughter of our brother Samuel and sister Eliza BOSSERMAN; aged one year.

In same district May 11th, our sister CATHARINE JOSEPH; aged 73 years, 1 month, and 11 days.

ADAM HOLLINGER.

Christian Family Companion.

BY H. R. HOLSINGER. "Whoso receiveth me keepeth me that sent me."—Jesus. At $1 50 Per Annum

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Selected for the Companion.

A Thought on Death.

When life, as opening buds, is sweet,
And golden hopes the fancy greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When just is seized some valued prize,
And duties press, and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When, one by one, these ties are torn,
And friend from friend is snatched forlorn,
And man is left alone to mourn,
Ah! then, how easy 'tis to die!

When faith is firm and conscience clear,
And words of peace the spirit cheer,
And visioned glories half appear,
'Tis joy, 'tis triumph then to die.

When trembling limbs refuse their weight,
And films, slow gathering, dim the sight,
And clouds obscure the mental light,
'Tis Nature's precious boon to die.

KATE EMMERT.

Lewistown, Pa.

For the Companion.

The Mother's Grave.

One beautiful day in May while passing along the public highway, my attention was attracted to a family grave-yard near by, where at the side of a but recently made clay mound, I noticed a tender maid of some fifteen summers. Her hands were engaged in preparing the surface of that mound for the reception of flower seeds, and for transplanting evergreens, &c., as a preparatory step towards decorating a mother's grave. Yes it was a *mother's grave!* How sad must that young heart have beaten when thinking of her whose mortal remains were entombed at her feet. Filial affection had moved her to resort to that spot. Those orphan hands were ready to do their part, that the barren mound might "blossom as the rose." It was the last resting place of that form she so loved in life and remembers in such a reverential manner in death. Her best friend on earth—the one that nurtured her in her infancy—fondly kissed her tender brow, and often lulled her to sleep with her gentle song. In her childish fears she was her protector, and in her juvenile sorrows her comforter. But alas! as she bends over that grave the sad and solemn fact forces its way to her bereaved heart, that she (her mother) has passed from earth—her place at the family board is vacant—the hand that so often caressed her with parental affection is cold in death.—The tongue that taught her the precepts of virtue and religion is silent, yea, the whole form of *mother* lies mouldering in the dust. But look up thou child of sorrow, the soul that made that mother such an object of deep toned love is not imprisoned in that cold and silent cell. As you think of your dear mother, think of Heaven. This earth was not her home neither is it yours; the separation from her who of all others was most beloved need not be final. As you watch those seeds sending forth plants and flowers on your mother's grave think of the seeds of virtue and religion she fondly endeavored to implant in your young heart, and while engaged in keeping down the spontaneous weeds on that sacred spot of earth, resolve within your inmost soul to keep down the obnoxious weeds of sin; and as you admire the flowers that bloom on that sacred mound, and inhale their sweet odor, remember your soul should bloom in its innocency for eternal joys, and your influence shed a fragrance to all around; a "sweet smelling savor," that not only those of earth may admire but holy angels may stoop to pay obeisance to. That when like your departed parent your mortal body goes to the earth your disembodied soul will plume its pinions and soar through infinite space on its ethereal voyage to realms of exquisite felicity, and meet with those dear sainted souls gone before, and with them quaff the quintessence of heavenly joys. *Mother*, HOME, HEAVEN, names that should truly be revered.

J. S. FLORY.

Oak Hill, Pa.

Gnarled Lives.

It is a solemn thing to grow out of youth, and not be a Christian. It is a solemn thing for a young man to grow up into manhood and not be a Christian. It is a solemn thing for parents to wait for their children to get into the rough of the sea before they attempt to bring them to the Lord Jesus Christ. It is a solemn thing to abandon a child to hope, and chance, and promise, when all growth beyond youth is wrong growth. I buy an old place of a careless man, and find that the grape trellises have been neglected until the vines have gone in and out, in and out, and twisted themselves around the trellis. I look at it for a while, and say to my gardener—"See here; which is the cheapest, to take that vine up and burn it, and plant a new vine there, or undertake to trim this up, and give it a new start, and endeavor to train it right?" He would say that it was about "six of one, and about half a dozen of the other." On the whole, it is better to plant a new root, than to seek to change the old vine. Is not this true in regard to a great many men? To undertake to untwist and unknot those gnarled branches which are twirled around their life, is it not like taking the very root out of them? How many are here who know this from experience! Conceive yourself as being again in the state of a child, and your whole life as conforming to the will of your Father who is in heaven; what a mighty change that would be! *Beecher.*

THEY are the safest who are most in their closets, who pray not to be seen of men, but to be heard of God.

Essay on Reading.

BY S. LANE, A. M.

Reading, if of the right kind, is one of the greatest blessings which the Allwise has bestowed upon man; but if of the wrong sort, one of the most pernicious evils, which the great enemy of humanity has ever desired. Were this great art unknown, our world would indeed be far different from what it is at present. Man's knowledge would then be confined to his own limited observation and experience; or at most to that which coulb be learned from the mere circle of his immediate acquaintaces. Reading is designed as the chief means for spreading light and beauty over our sin clouded world; whenever that of the right character becomes extensive, behold the joyful change; there and there alone men rise from idleness, ignorance, and misery, into true usefulness and happiness.

Although our life is not to be all seriousness and toil, yet every moment should be devoted to some employment which will promote the present and eternal welfare of ourselves and all those around us. Good reading is one of the mighty powers which hold and move the world while in its course around the great source of all light, life, and glory, while that which is false and pernicious draws and propels it away towards outer darkness and despair. Yes by the aid of this art, your boundles and undying mind has power either to raise the word up toward the glorious state from which sin has sunk it, or to thrust it still deeper, into the shades of error and woe.

Of all modes of gaining knowledge, reading is the most rapid and expeditious, hence, our first and constant aim should be to seek all opportunities of profitably devoting our time in this manner. We should ever seek to learn what is good and useful, and avoid what is evil and hurtful. In the paths of truth alone, are found earth's true benefactors. Wherefore he who would have his name to shine upon the lofty monument of the truly great and useful, must ascend the mountain of perfect knowledge high above the dark misty land of dreamy fictions, and there, in the pure eternal rocks of truth, alone, seek the shining gems of wisdom. Among these, we should find history both sacred and profane, the most brilliant; next, sciences which treat of the unnumbered wonders and beauties of nature, both animate and inanimate; then arts, which aid man in his labors to supply his numerous wants, and which assist his natural and spiritual vision, in more fully investigating and adoring the infinate power and goodness of the Great Architect of all we behold.

Let your mind, but a few moments, dwell upon these exhaustless sources of elevating knowledge and pure delight, then will its enraptured visions never close in fiction's idle slumber. With these unbounded pillars of investigation spread out before you, there is unfolded infinitely more than in life's few fleeting years, can be perused, understood, and accomplished. Seeing the pleasure and importance of these, you will behold the vanity and evil of all fictitious and unprofitable works so clearly that you will have a lasting and extreme aversion to them, in all their forms; though enclosed in covers of gold, and bearing the names of messengers of light. When your thoughts are thus directed, then will you first comprehend the magnitude and glory of your work upon earth, and catch a glimpse of your immortal soul's bright distination, where the vast scenes of true unending grandeur shall forever rise to greet you. Beholding such a fair inheritance, and knowing that none but the true and holy shall have a dwelling there, what are thy hopes, oh! idle dreamer? See the thousands that are slumbering with thee as the vessel nears the fearful abyss of endless night and death. Consider how brief and uncertain, at best, is your time for choosing eternal destiny, and that all around, above, and beneath you, are in earnest, how can you find time or inclination for reading empty, soul-polluting fiction? How strange that while the earth around us, and the infinite heavens on high, are full of *truth* and grandeur, an endless source of wisdom and joy, any one should consume his brief and fleeting life, perusing the production of the novelist. Our thoughts are the motive power and helm of all desires, actions, influences and eternal destiny; and are ever shaped and directed according to what we have learned, especially by reading. If this is pure and holy, useful and elevating, so will our meditations, words, and actions be; but if impure and sinful, malicious and degrading, so, also will our lives and influence be. Hence, how sad, upon ourselves alone, are the effects of an improperly selected store of knowledge; but how great are the results of every one's doings, either for good or evil, when we consider that each, however inferior his powers, compared with others, however humble his station, excites an influence over his fellowmen—vast as the globe and lasting as eternity!

Oh! then, with what prayerful caution should you choose and use all reading matter, as well as every other source of knowledge. One may as reasonably expect to mingle in all manner of evil company, which he can find, and not have his mind haunted and contaminated by the remembrance of their obscenity and profanity, as to think of reading some of these numerous works of the present day, and not be led from the truth and propriety, and all that becomes the exalted nature and the vocation of man, the most noble and favorable being of God's unnumbered creations. Never, since the world began, was their so much evil in disguise as now. Never did the Great Enemy of all good address human vanity in such charming language. Day and night he and all his agents are actively engaged in seeking to delude and beguile the Christian from the heavenward path of truth, knowledge and virtue. Truth and falsehood, right and wrong, are often so blended and interwoven, that before the disciple of Christ is aware, the

great volumes of Revelation and Nature have lost all their charms and glory, and becomes neglected and dispised, and then shrouded and lost amid the clouds and darkness of infidelity and dispair. Then the one who once was happy in the brightness and hope of the world on high, now follows only the light ascending from the flames of endless destruction.

The prince of darkness is ever busy to scatter over our world the so-called selections of light, pleasant, past-time reading, when, indeed, they are nothing but the poisonous leaves, bearing the pernicious seeds of the tree of death, which falling upon the undying memory's ground, are watered by the tears and nourished by the affections of the poor, deluded reader, until they spring up and poison all the good. They are often satan's text-books in every vice which he would have humanity to practice to lead them from the charming path of truth and endless joy, into the dark vision-land of fiction, where, beneath the fair flowers and pictures of mortal vanity and crazed imaginations, he has placed thousands of trap-doors over the abyss of eternal ruin. But how few there are, who are conscious of the baneful influence of thus consuming time of inestimable value, and of wasting their noble powers, which God has ordained to be employed in those unnumbered and all-important duties to which we are called and invited by the miseries and sorrows of earth, and the glories and sympathies of heaven.—Especially is there need of care in a land where men dare send forth whatsoever they please, however low, false and profane. Often the most detestable characters and all their vices are set forth in such a manner, as to cause the reader to pity those and justify, embrace and fall in love with these.

Even if the present life were an eternal or final existence, such productions should be spurned by any one professing to be possessed of reason. Whoever has any idea of his relations to man as his fellow being, and to the Supreme as his Creator and Preserver, must know that he needs nothing to speed the flight of time; that though life should be prolonged for ages yet would there be no spare moments; and casting forever away frivolity and fiction he would seek to engage in some employment which would promote the good of those around him, and the honor and praise of the great author of his being and all he beholds and enjoys. But, when we consider that this world of slumber, idleness and pride is not our everlasting nor only abode; but that life is brief and ever uncertain; that according to the manner in which it is passed, will the unending future be, either in unspeakable rejoicing and bliss, or remorse and woe, then will no one find time nor inclination to read vanity or falsehood. How strange that any should thus waste the precious day of life, while he and all around are rapidly moving from labor and probation, to reward and unchanging destiny; and while the increasing shades of error, war and tribulation proclaim the dark hour just before the close of earth's long night of uncertainty, injustice and misery, and the awning of perfect and unending day, when none but the truly wise and good shall live.

All the vast universe of Jehovah is moving in the accomplishment of his allied and glorious assigns. Its stupendous orbs of light and grandeur, harmoniously roll. Shall we, created in our Maker's image, close our eyes to all these, and, intoxicating our immortal minds with folly, wander in dreams with the novelists in the dungeons of sin and mires of wretchedness. Truly not, for we, being subject to the same Almighty Ruler, that inanimate nature is, must also be ever employed in his service and praise.

Oh! then survey the countless blessings and privileges whereby you are surrounded, all designed to exalt you to immortal fame and felicity. Be incited by the noble ambition of being one of earth's true benefactors. Behold the mental and moral depravity of millions of your fellow mortals, and when you see them in one vast train haste away to an awful eternity, you must be aroused to learn the importance of instant and earnest action. These considerations alone should lead the most thoughtless to reflect upon the infinite value of time and talent. Every moment will bear a report of joy or sorrow through all time and space. Each minute lost or misimproved will leave a blank, an aching void, which eternity can never fill;—while each one spent aright will add a shining star to the heaven of your glory. Ever remember that according to what you read will be your thoughts, desires, actions, and influence over present and future generations. Though your actions, and though you slumber in unconscious death, yet the results of your work will never die. Time lost is not only lost to yourself but to all who now are living and those who shall follow through coming ages, while a life well spent will be as extensive for good.

Sooner or later you must appreciate the value of time. When the last moment of life's short journey has come, you will learn the value of those forever gone. When the light of the future world shall reveal to your undying spirit's vision, countless ages of bliss or woe, as the result of a moment's work or slumber, when all the vast expanse of space and duration shall be unfolded to your immortal mind, and earth and time have faded away, as nothing, in the distant past then shall you appreciate, yet infinitely more than I can now, the value of time and the extent of your influence. Hence, while [illegible] ever seek to afford some useful production, only resting when nature closes our eyes in sleep.

When we read we should [illegible] with the inspired [illegible] should turn to another. When weary [illegible] by day, we may rest and [illegible] a change of view from the [illegible] Oh, take the shining [illegible] words of life and [illegible] Proverb and Wisdom [illegible] Word of the Lord, and [illegible] the throne of Heaven [illegible] the holy temple of Divine Revelation, and from the eye of Love [illegible] the world's bright home [illegible] the Kingdom [illegible] the clouds and [illegible] dark sides of time, and [illegible] the Light and Promise of Truth reclaim [illegible] to all who [illegible] a prayer [illegible] and [illegible]

Mission Point, Va.

For the Companion.

Grace.

BY C. B. BALSBAUGH.

New discoveries in religion are impossible. A revelation from Heaven must be perfect. The slightest flaw, or the least room for improvement, would vitiate all evidence of its Divine origin. But old truths can be presented in new aspects, and its different parts can be brought into new relations, or rather the old relations may be set forth with new lustre. One problem unsolved that relates to our eternal destiny would be enough to break our peace, and a Gospel not perfectly adapted to our wants, or revealed in ambiguous terms, or defective in any particular, would perpetually gravel the enlightened conscience by some question which reason is unable to solve. A genuine faith accepts the Gospel as it is, not doubting that "God was in Christ, recon ciling the world unto Himself," and love as heartily closes with the precepts & institutions, being as ready to clothe faith with facts in its own person, as to rely on facts in the person of Christ.

There is nothing more cordially admitted and more amply treated by theologians than the doctrine of grace, and nothing that is more abused. That we are saved by grace, can no more be gainsayed than the existance or holiness of God. We can be and often are gracious to each other, but the grace of God differs in many things from all other manifestations of favor. As Jehovah is infinite in holiness, purity, righteousness, majesty, and justice, there can be no love, mercy, and condescension like His. Beyond every thing that bears the name, the grace of God is free and unconstrained. The reasons inducing the Infinite Mind to create intelligent beings, angelic and human, with tendencies to alienation and possibilities of actual disruption, we may neither search nor maintain.—Plausible reasons might be adduced, but revelation alone will suffice in so grave a matter, and this, for wise considerations, is withheld. That we are fallen we are painfully conscious. That reconciliation has been effected, the Divine law honored, and justice satisfied; we have the most ample and convincing evidence. This is grace, and is so regarded by all who admit the Divine authenticity of the Bible. As far as human agency was concerned in the redemption of the race in the person of "God manifest in the flesh," it was a shocking, unparalleled exhibition of wickedness. Sin concentrated all its virulence and fury to condemn itself and destroy its power in the awful tragedy on Golgotha.—All the aid that Christ received from man at the hour of atonement, was his exaltation on the cross, and the confirmation of His Messiahship in the most diabolical fulfilment of scripture Redemption from such a character, from such aggravated crimes, on such terms, and in such circumstances, is grace indeed. It is all due to Jehovah's tender pity. We had no claims to the Divine compassion in any form, and least of all to the stupendous exhibition He has made of it. We gain no just conception of the depth of our ruin and the "exceeding sinfulness of sin," until we stand at the foot of the cross and gaze with a broken heart on the dying agonies of the Son of God. If Gabrial had left his angelic compeers, and exchanged the hallelujahs of the Heavenly choir for the scoffs and anathemas of the ungodly, it might well have filled us with a "great astonishment." But great as the humiliation had been, it would after all have been but a descent in the scale of creation—one *creature* suffering vicariously for *another*. But God so loved the world that He gave His own uncreated, Co-eternal Son! Such was the ardor, the undescribable affection of His gracious Father-heart, that He gave "the man that was His Fellow" to be marred, maimed, and slain by sin for sin.—"O the depth!" O the immensity of the Gift! Here we see the forever-indescribable vileness of sin, the forever-immeasurable fullness of Love, the forever-inexhaustible riches of Grace! We shudder to contemplate the dreadful alternative—eternal damnation of the human family, or the unmitigated curse of sin laid on God Himself in human form!

The "seed of the woman" was the first promise of grace, and included all others. No one has the power to earn it, or purchase it, not being offered nor necessary until all power is lost. To offer our repentance, or faith, or obedience, or tears, or prayers, or even the sacrifice of life as an equivalent, would be to insult the Most High. To diminish one jot or tittle of the *requirements* of grace is to undervalue its *provisions*, derogate from the Divine honor, and make the grace of Christ of none effect. We nead not go to Rome for the abominations of supereragotion, penance, venial sins and indulgences. Grace can no more tolerate these then a mere man could have satisfied the Divine holiness on Calvary. If we pay a thousand rivers of oil, offer the cattle on a thousand hills, the wealth of a thousand worlds, the torment of ten times ten thousand years, whether on earth or in hell, we will be as far from securing it as the creature is from surpassing the excellency and glory of the Creator. The thing is impossible. Not the extent but the nature of sin forbids it. The fact that no other expression of grace but in Jehovah-Jesus could atone for one sin or rescue one sinner, is a sufficient argument against the possibillity of salvation on any other ground. Universal salvation is a horrible delusion, and the roman dogma of purgatorial purification is a wretched conceit.—Grace is absolutely and everlastingly free in its provisional aspect, and nothing that man can do or endure can possibly relate him savingly to God. It is just at this point that the doctrine of grace is so fearfully perverted, to the destruction of souls without number. Because salvation is by grace, sectarions have the hardihood to take liberties with the ordinances which grace has instituted; whereas man is related to Christ for personal deliverance from sin by means, as truly as Christ was

related to the Father in the same way to "reconcile the world unto Himself."

Intrinsic efficacy in means, and salvation without means, are two things which grace utterly repudiates. Obedience where grace is not, has no more relation to the Divine favor than "fishing" or "tax-gathering." And suffering outside the sphere of atonement, tends no more to transformation into the Divine image, than fire does to the conversion of iron into gold. Grace is not the soft, flexible thing some conceive, but comes panoplied with all the rigors of justice, and is let down as a saving power only as it bears the terrors of God's indignation, and sustains the everlasting demands of His righteousness.

The husbandman is as much indebted for the physical vigor and and various impliments with which he cultivates his farm, as for the golden grain that waves in his fields. Grace send rain and dew, light and darkness, and all the fructifying influences requisite to vegetation, yet this does not supersede his personal labor. The furrow will not turn of its own accord, nor will the grain leap out of the granary and scatter itself over his broad acres, nor will the sheaves come dancing home from the harvest field. And yet from beginning to end it is a matter of grace, having its root in Christ, although it does, in this aspect of it, terminate on the present life. We pray not only for the pardon of sin, but for our daily bread. Did the sun not shine and the rain not fall, our labor would be in vain. Though the sun shine ever so bright and the early and latter rain be given, if we act the sluggard and the idler, we may die of hunger.—We plant and water, and owe to God the power and the means, and now wait that which lies wholly beyond our province. We want not only grace but an all sufficiency of it. Made originally in the Divine likeness, man's restoration, if I may so say, taxes the Divine possibilities. Any thing short of salvation, however splended, however grand or great, would be but fearful mockery. Our ruin is so deep and hopeless, that none but an Almighty Being could save us. Mighty enough to save, He must also have love enough to prompt, and wisdom enough to direct. God in Christ has done neither more nor less than was necessary. What Christ did to achieve a perfect righteousness and make a perfect atonement, is not of greater value as a *ground* of salvation, than what He has *commanded* is essential as a *means*. Both are of grace, and he that trusts to the one in the neglect of the other, acts as perversely as if he were idle all the year round, trusting to the Divine goodness to fill his barn with plenty and load his table with luxuries.

Prayer on the lips, sweat on the brow, and bread in the pantry, are things that go together. The sinner may toil and sweat and grow rich without prayer, but if no saint were left to pray, if no grains of salt were found in the mass of corruption, the ungodly would have no world to till and no temporal wants to satisfy. That the millions of God's enemies now on earth are not at this moment suffering the goadings of eternal despair, clamoring in vain for a drop of water to cool their tongue, is owing, instrumentally, to the blessed truth that God has still a remnant of true worshippers on his footstool. Grace has something for man to do as well as something to bestow on him. Faith in God, and abounding, unremitting service—the one resting on the Rock of salvation and the other building on it, is the way to be saved by grace. We must have an immovable foundation in which to trust, and a specific form of activity in which evince our trust. Just as little as we can make atonement for our sins, can we originate the mode in which to embody the great verities of our faith. On this side of Heaven there is no higher exercise of soul than to believe and cordially rely upon the record God has given of His Son. And on this side of hell there is no greater folly than to say we believe while the commandments of God are treated as cunningly devised fables, and substituted by the traditions of men. The doctrine of salvation by our own works as a *ground*, is the "doctrine of devils," and the doctrine of faith unto salvation without works is a "damnable heresy." To work out our own salvation in the legal sense, is but to gather wood, hay, and stubble for the last conflagration. And to claim the justification of God thro' faith in Christ while ignoring the institutions of the Gospel, is to get in between the Father and the Son, and "count the blood of the covenant an unholy thing." Grace contemplated and consummated our redemption. Grace provided the means adapted to our necessities, and typifying the Divine-human history of Christ. Grace makes us willing and gives us power to use them. Grace begets, sustains, and perfects the life of God in the soul. "By grace are ye saved."

Praying Always.

A Christian cannot always hear or always read, or always communicate, but he may pray continually. No place, no company, can deprive him of this privilege. If he be on the top of the house with Peter he may pray; if he be in the bottom of the ocean with Jonah, he may pray; if he be walking in the field with Isaac, he may pray when no eye seeth him; if he be waiting at table with Nehemiah, he may pray when no ear heareth him. If he be in the mountains with our Savior, he may pray; if he be in the prison with Paul, he may pray: wherever he is, prayer will help him to find God out. Every saint is God's temple; and he that carrieth his temple about him," saith Austin, 'may go to prayer when he pleaseth.' Indeed to a christain, every house is a house of prayer, every closet a chamber of presence, and every place he comes to an altar whereon he may offer the sacrifice of prayer. *Swinnock.*

Slow men are like pyramids, very broad when they reach the ground, but grow narrow as they reach the sky.

Be careful of your parements.

Trust in God and do the Right.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble:
"Trust in God, and do the right."

Let the road be dark and dreary,
And its end far out of sight;
Foot it bravely! strong or weary,
"Trust in God, and do the right."

Perish policy and cunning!
Perish all that fear the light!
Whether loosing, whether winning,
"Trust in God, and do the right."

Trust no party, sect, or faction;
Trust no leaders in the fight;
But, in every word or action,
"Trust in God, and do the right."

Trust no lovely forms of passion;
Friends may look like angels bright;
Trust no custom, school or fashion,
"Trust in God, and do the right."

Simple rule, and safest guiding,
Inward peace and inward might,
Star upon our path abiding,
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
"Trust in God, and do the right."

For the Companion.

Goodness of God.

The goodness of God furnishes us the most beautiful and instructive theme for contemplation. "God is love," and we ought also to love him; for his mercy and kindness shown toward us. "The Lord is pitiful and of tender mercy." Ought we not to love the Being that has done so much for us; "he who spared not his only and well beloved Son, that whosoever believeth in him should not perish, but have everlasting life." We have a kind and benevolent Father in heaven, that will withhold no good thing from them that ask him; and we read in his inspired word, he is more willing to give good gifts to them that ask him, than earthly parents are to give good gifts to their children. The Apostle James says:—"If any among you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." He is the author of our being; in him we live and he giveth us life, health, and all its blessings. And, brethren and sisters in the Lord, if we hold out faithful to the end in obeying the truth, he will give us eternal life and an inheritance "incorruptible and that fadeth not away." in that bright kingdom which is to come, where peace and harmony forever reigns. Glorious and cheering promises our Savior has left on record for us, that he will not suffer his people always to stay In this sinful world, but that he will come again and receive us to himself, that where he is we may be also. The Apostle has said: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." Truly we may say with the Psalmist, "The Lord is good;" let us therefore serve him aright, that he may accept of us when he comes.

M. J. THOMAS.

Wooster, Ohio.

For the Companion.

"Come unto me ye weary and heavy laden and I will give you rest."

What a comfort are these words to the weary christian, as he plods his way through this sin stained earth. When his friends forsake him, and his body is tortured with pain he can look up to Him who doeth all things well" and have the soul cheering knowledge that the present state of affairs will not always last, but that "there remains a rest for the people of God," a rest that will not be disturbed through all eternity.

How sad the thought that man who has been blessed with reason, should waste his time in accumulating the so called treasures of this world, and forget his duty to his God, and thereby exempt himself from everlasting rest. "Vanity's of vanities all is vanity." How soon does wealth take wings, beauty fade, health and strength fail, and the body we so much love to adorn with rich attire, soon will be laid in the silent tomb, there to moulder and decay, and become the prey of worms. Then whose shall those things be for which we labored so much to obtain. Methinks every thing around us should teach us to labor for a place in an "abiding city," where all will be peace and comfort, where toil and labor will be unknown; "where the wicked cease from troubling and the weary are at rest."

F. F. BARR.

Lancaster, Pa.

A Holy Life.

The rising of the sun is known by the shining beams; the fire is known by its burning; the life of the body is known by its moving; even so certainly is the presence of God's Spirit known by the shining light of holy conversation; even so the purging fire of grace is known by the burning zeal against sin, and a fervent desire to keep God's commandments; even so certainly the life and liveliness of faith is known by the good motives of the heart, by the bestirring of all the powers both of the soul and body, to do whatsoever God wills us to be doing, as soon as we once know he would have us do it. He that hath this evidence hath a bulwark against despair, and may dare the devil to his face; he that hath this, hath the broad seal of eternal life, and such a man shall live for ever.

THE BIBLE: This is the ladder whereby men may *climb to heaven*. And yet we need not ransack the Indies to enrich ourselves with it, nor venture shipwreck to bring it home. We need not sell lands and houses to purchase it, nor run the hazard of sword and fire to secure it. It is a thing always within call, ever at hand, and very profitable—no burden in a journey, no load in a voyage. We may carry it whereever we go, when at home or abroad and even in the stillness of night, we may dwell upon it with holy contemplation, as did the ancient patriarch in his dream of angels ascending and decending.

Each true Christian is like a night traveler; his life, his walk, Christ his way, heaven his home: his walk painful, his way perfect, his home pleasing. I will not loiter, lest I come wide of home; but be content to travel hard and be sure I walk right; so shall my safe way find its end at home, and my painful walk make my home welcome.

For the Companion.

Invocation.—After Baptism.

O! Thou interceding Savior,
We invoke thy special aid;
Pardon all our ill behavior,
And the errors we have made.

Send us down thy spirit, Lord,
And our souls therein immerse,
By the promise of thy word,
If thy will be not adverse:

Since new born from Jordan stream,
We have risen, we profess;
By thy blood our souls redeem,
Fill our hearts with happiness.

Thine O Lord, shall be the glory;
Thine O Lord, the promise and power,
When through thee, we are made holy,
Till our latest dying hour.

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Anti-Christ.

Anti-Christ strictly means one opposed to Christ. In this sence John says there were already in his time many anti-christs; many having the spirit of unbelievers, heretics and persecutors. First John 2: 18. "Little children it is the last time, and as ye have heard that anti christ shall come even now are there many anti-christs, whereby we know that it is the last time." The 19th verse "they went out from us, but they were not of us, for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest, that they were not all of us." Fourth chapter and third verse.—"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti christ whereof ye have heard that it should come, and even now already is it in the world."

They were characterized by the denial of the Father and the Son, and of Chrst's coming in the flesh. 1st John 2: 22; "Who is a liar but he that denieth that Jesus is the Christ. He is Anti-Christ that denieth the father and the Son." But the apostles and early christians seem to have looked forward to some one great anti-christ who should precede the second coming of our Lord, and whom Paul calls "the man of sin, the Son of perdition." 2 Thess. 2: 3. "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the Son of perdition."

For this passage John alludes, 1st John 2: 18. Able interpreters agree that Anti-Christ denotes an organized body of men, perpetuated from age to age, opposed to Christ, and which he will distroy. Rev. 11: 13, 17. "And the same hour was there a great earth-quake, and the tenth part of the city fell, and in the earth-quake were slain of men seven thousand and the remnant were affrighted and gave glory to the God of Heaven." Verse 17: "saying we give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

CHRISTIAN WERNTZ.

Wawaka, Ind.

Degrees of Glory.

There be degrees of glory: there is glory begun here in grace, and there is glory of the soul after death, and the glory both of soul and body for ever in heaven: and these make way one to another. A Christian is glorious while he lives, and he grows in glory while he lives. He is more glorious when he dies, for then his soul hath perfectly the image of Christ stamped upon it. But he is most glorious at the day of resurrection, when body and soul shall be glorious, when he shall put down the very sun itself. All glory shall be nothing to the glory of the saints: "They shall shine as the sun in the firmament," (Dan. xii. 3;) and indeed, there will be no glory but the glory of Christ and of his house; all other glory shall vanish and come to nothing. Why, then should we be afraid of death?

A writer very correctly remarks, God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be but the sincerity of them he looks at.

Sometimes we hear sermons where the preacher's aim seems to be to make an impression; to present a discourse faultless in structure and delivery; and this main idea crowds out the gospel—not intentionally, but none the less really. We listened, a Sabbath ago, to two sermons from the lips of one of our able evangelical ministers, which, as addresses were admirable, but as sermons, were failures; that is if the object of preaching is to turn sinners unto Christ. Had there been in the congregation a person anxious to know the way of salvation, he would not have learned it from the preacher. There was nothing of Christ, nothing of sin or a Savior.

"Not till the congregation wish us to stop," said a pastor to a friend in our hearing a few days since. "How long will your people listen with interest?" "I have never tried them, and I advise you not to do it," replied the pastor. If your sermon is good, don't give the people a contrary opinion by lengthening it until they become weary. If it is not good the shorter the better. Many a poor sermon has been lost sight of by the excellence of the opening and closing services.

Family Prayer.—Robert Hall, hearing some worldly-minded persons object to family prayer as taking up too much time, said that what might seem a loss will be more than compensated by that spirit of order and regularities which the stated observance of this duty tends to produce. It serves as an edge and border to preserve the *web of life* from *unraveling*.

"The curse of the Lord is in the house of the wicked; but blesseth the habitation of the just."

Guard well the door of your hearts, lest sin should come in disguise and seek to enter. Let virtue keep the key and Christianity be the sentinel.

Heart work is better than head work; and it is beter temper to be fervent in charity, that in dispute.

For the Companion.

Prepare for your Sermons.

According to our way of thinking, there is a world wide difference between, *preparing a sermon for ourself*, and *preparing one's self for a sermon*. The former begins with man and ends with man, the latter begins withGod and ends with God. This seeks the glory of God, that the glory of man.

In preparing a sermon for himself, the minister first seeks a subject that will suit *his* purpose—One that can easily be treated so as to tickle the itching ears of his hearers —One that will enable him to display his finest rhetorical powers and cause men to say, "What a fine sermon! What an eloquent preacher!" Reflecting great honor on the preacher no matter how little on God. In the second place the sermon must attack all kinds of sin in general and in a polite way, but be sure to hit no one in particular, lest it might hit some one in the congregation. Such a sermon is like a tune well played on a fine organ, beautiful in sound, and nothing but sound.

There are others who prepare their sermons in a quite different way and from quite different motives. They are mostly engaged in secular business all week, having little or no time to read the scriptures themselves, but they have heard some of their forefathers preach and committed much they heard from frequent repetition. The sermon being a kind of heir loom, handed down from time immemorial and consisting of a disconnected outline of the history of man from his creation to the days of the Apostles. This sermon is prepared strictly in accordance with the pattern of some elder preacher even to the imitation of his tone of voice and sing song style of delivering. Such a sermon is nothing else than a prepared one, without the redeeming quality of being well prepared. To my mind it is clear that God has nothing to do with such sermons for the Bible tells us His works "were all good."

Preparing one's self for a sermon reverses the order of exercise entirly. It consists, first; in purifying the mind from every evil and worldly thought. This is necessary as two such antagonistic spirits as that of Christ and of Belial can never dwell in the same heart at once.—If the spirit of Christ is to dictate then the spirit of this world must be driven out. The most effectual way we know is to enter one's closet and commune with God until the mind becomes perfectly serene and clear, a fit medium through which the spirit of God may pass and speak to the hearers. Fasting before prayer is also of much service, then prayer must be earnest and continual until the request is granted, even if it were to require all night. Even Christ spent long seasons in prayer. With a mind thus prepared turn to the sacred volume, give yourself up to God and read until you find a subject that strikes you forcibly; then read all about that subject you can find in the Bible and out of it; for it and against it, that you may be able to defend truth and expose error.

The next step will be to discover the natural order of the devisions in your subject. A subject must have its divisions, as it is imposible for a hearer to swollow it all at once.—Let no minister say he has not prepared himself for his sermon, if circumstances have allowed him do so for nothing will have a more disheartening effect upon the congregation. If one half the attention were paid by the ministers for the preparation of themselves for their sermons that is paid to the preparation of themselves for the duties of this life, we would have better preaching. S. Z. SHARP.

Answer to brother Ward.

Dear brother; I heartily agree with you that we should not argue merely for arguments sake, but to build each other up. But I cannot receive your instructions, because I think they are not consistant. I can bear with you very well believing as you do, and hope you will also bear with me if I will reason a little more with you now, and see if we cannot see where you failed.

I have been waiting for some other brother to say something and I should have been silent, but as it passed by unheeded I now feel like saying a little more.

You say my references to Luke and Mark all agree that John came preaching the immersion of repentance unto remission of sins and not for the remission. This may be so if you condemn the common translation, and even then you have not yet explained the 77th vers of Luke. How can this child, John, give knowledge of salvation in remission of sins when there is no remission in his doctrine. And again; if you condemn the common translation and take the new, the 1 Peter uses the same word "unto" and not for, and you will have no immersion at all for the remission of sins; and I have John and Peter again identicaly, in place of seeing the difference between the word *unto* and *for*.

You say in the first case I merely go where the thing is, and in the other to take posession of it. Here then you are against yourself with the 12 Disciples, for they did not say that they were baptized according to John's baptism, as you say, nor with John's baptism, but unto John's baptism. Then they did not receive it but merely went where it was, according to your own argument.

It is said in Luke 29, all the people that heard him and the publicans justified God being baptised with the baptism of John. But the Pharasees rejected the council of God &c. Here it is said *with* the baptism of John and not *unto* John's baptism. But did not ask those 12 from whom, or with what kind of baptism were ye baptized, but *unto what*. Unto what—what kind of a foundation are ye built upon, not having as much as heard whether there be any Holy Spirit. John verily baptized with the baptism of repentance, saying to the people that they should believe on him that would come after him, that is, on Jesus. The German adds, that he is Christ.

When they heard this," (seems to prove that they had not heard it

before) they were baptized in the name of the Lord Jesus. This does not prove any more alteration in the baptism than what I contended for, according to the commands, Matt. 28.

Now you think their own words prove that they were John's disciples in that they answered Paul "unto John's baptism," and I think they prove the reverse in that they say, they have not as much as heard "whether their be any Holy Spirit.' A Pedobaptist telling you that he has received christian baptism does not prove to you that it is verily so.

You charge me with charging Paul with high misdemeanor in that I said he did not teach those 12 any other baptism than John's.—This is a weighty charge, but charity beareth all things. I should have said I did not read it and you did not give me any testimony.—But you are charging John the baptist with making disciples that have not as much as heard whether their be any Holy Spirit, with Matthew, Mark, Luke, and John all testifying that he taught of the spirit. Math. 3: 11. Mark 1:8; Luke 3: 16; John 1: 32, 33. I do not know from which Apostle we have any stronger instruction than from John the baptist to build our faith upon, and to be baptised; therefore I believe it was sufficient when Paul had told them what John had taught to bring them to the true faith. But if they were taught and baptised of John previously and were rebaptised on account of their baptism being inefficient, as your words seem to indicate, then it would follow that all John's disciples must have been rebaptised, as some would also contend for, but I think would be very hard to prove, for we read that John was still baptising when Christ with his disciples were baptising. John 3: 22, 23. And I do not believe that John was a man like so many in our day, striving to draw the disciples to himself, but he would tell them to believe on Jesus, that he is the Christ, and make disciples for Christ. It would also follow that Jesus is not our way, or example in baptism, if John's baptism was inefficient, and practised by a single immersion, which I cannot yet admit. May the good Lord enlighten our minds, and enlarge our views, that we may see more perfectly into this great Law of liberty.

J. S. NEWCOMER.

Columbia, Pa.

The Toll Gate of Life.

We are all on our journey. The world through which we are passing is in some respects like a turnpike—all along which, Vice and Folly have erected toll-gates for the accommodation of those who choose to call as they go—and there are very few of all the hosts of travelers who do not occasionally stop a little at some one or another of them—and consequently pay more or less to the toll-gatherers. Pay more or less, we say, because there is a great variety as well in the amount, as in the kind of toll exacted at these different stopping places.

Pleasure offers a very smooth, delightful road in the outset: she tempts the traveler with many fair promises, and wins thousands—but she takes without mercy; like an artful robber, she allures until she gets her victims in her power, and then strips him of health and money, and turns him off a miserable object, into the worst and most rugged road of life.

Intemperance plays the part of a sturdy villain. He's the worst toll-gatherer on the road, for he not only gets from his customers their money and their health, but he robs them of their brains. The men you meet on the road, ragged and ruined in frame and fortune, are his visitors.

Pride and Fashion take heavy tolls of the purse--many a man has become a beggar by paying at their gates—the ordinary rates they charge are heavy, and the road that way is none of the best.

And so we might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, on this road, but those who do not get through at least tolerably well, you may be sure have been stopping by the way at some of these places. The plain, common sense men, who travel straight forward, get through the journey without much difficulty.

This being the state of things it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he keeps in with. We are all apt to do a great deal as companions do—stop where they stop, and pay toll where they pay. Then the chances are one to ten, but our choice in this particular decides our fate.

Having paid due respect to a choice of companions, the next important thing is to observe how others manage; to mark the good or evil that is produced by every course of life—see how those do who manage well; by those means you learn.

Be careful of your habits; these make the man. And they require long and careful culture, ere they grow to a second nature. Good habits we speak of. Bad ones are most easily acquired—they are spontaneous weeds, that flourish rapidly and rankly without care or culture.

Dressing for Church.

Mrs. H. B. Stowe very fitly says the following: Very estimable, and, we trust, very religious young women sometimes enter the house of God in a costume which makes the acts of devotion in the service seem almost burlesque. When a brisk little creature comes into a pew with hair frizzed till it stands on end in a most startling manner, rattlings strings of beads and bits of tinsel she may look exceedingly pretty and *piquante*; and, if she came there for a game of croquet or a tableau-party, would be all in very good taste; but as she comes to confess that she is a miserable sinner, that she has done the things she ought not to have done, and left undone the things she ought to have done—as she takes upon her lips most solemn and tremendous words whose meaning runs far beyond life into a sublime eternity—there is a discrepancy which would be ludicrous if it were not melancholy.

Report of a Public Discussion,

Held in the Brethren's meeting-house, in the Upper Cumberland congregation, Pa., from Friday, June 12th to Tuesday evening, 16th, omitting Sunday, by Elder James Quinter, on the part of the Brethren and Ira C. Mitchel on the part of the "Disciples."

Mr. L. B. Hyatt, and brother Samuel Longenecker were chosen Moderators. The meeting was opened by singing and prayer, after the order of the Brethren.

First Proposition: Trine Immersion is necessary to carry out the great commission.

A number of Rules were read and agreed to, which however, we did not obtain, confining the discussion to the two persons, to two days upon each subject, and fixing the sides, time to be occupied by each speaker, the number of hours per day, &c., the opening and closing of the exercises, &c.

We do not pretend to be able to give a full report of the speeches, or even any one of them, but what we have we give freely. If we had properly considered the matter, and had any acquaintance with a competent "Short Hand" writer, we would have secured the speeches *verbatim*. We have obtained a large percentage of the proceedings of public meetings by our system of notes and memorizing, but we acknowledge this to have been the most difficult that we have undertaken. We believe we understood both gentlemen, but confess that some points were more plainly comprehended by themselves than by their hearers.—We shall aim only at giving the main of the discussion, and make no promises, as we have not looked over our notes since the debate until this week.

Brother Quinter first read that part of the Commission which was connected with the subject under consideration. He said that in the discussions he would pursue the course generally pursued in discussions with Pædo-baptists.

His first assertion was that the ending *zo* or *zine* of the particle *baptizo* or *baptizein* implied a plurality of action. To sustain this argument he quoted different Lexicographers and Grammarians. He quoted the definition of the anglocized term baptizing, by Mr. Richardson, whom Mr. Campbell recognized as the "learned Richardson." He defined it: "To immerse frequently in water." Other authors were quoted who concurred with this opinion. He referred to 2nd Kings 5: 14, the dipping of Naaman which was done by a seven fold action, and where the same Greek word occurs.

His next argument was drawn from History. He quoted Tertullian, who inferred trine immersion from the language of the Commission, Crysostum, Apostolic Cannons, Bishop Beverage, Monulus, Wm. Whiston, all of whom testified in favor of trine immersion, and all of whom are recognized as good authority when testifying in favor of immersion against sprinkling.

NEGATIVE.

Mr. Mitchel after some very timely preliminary remarks proceeded to deny. His first effort was to disparage the authority of Lexicographers and Grammarians. He asked the congregation who they were, and answered that they were Dictionary makers, and were subject to prejudices just as we are, and are no more than any other uninspired men. His remarks at this time were well calculated to induct him into the favor of the unintelligent portion of the hearers, and that portion especially that was prejudiced to education. In regard to the frequentative form of the particle baptizo, he denied that such was the case, but thought even if it were there would be little in favor of his opponant. The dipping of Naaman derived its frequentative from the numeral adjective seven, and tho't if the commission would read "immersing them three times," there would be no occasion for this discussion. He quoted from Robinson's Lexicon, page 117: "A frequentative in form but not in signification," and thought if they were to quote other men's opinions they might continue at great length. He would allow the gentlemen all the benefit of the evidence of the ancient fathers, and by the same authority he would prove many other errors.

QUINTER'S SECOND SPEECH.

He first referred to his opponant's criticism upon Dictionary makers, and Historians, and disposed of the matter just about as common sense would dictate. When his opponent or those who were religiously connected with him, argued with a Pædo-baptists their first resort was to this class of authority.

His fourth argument was contained in the peculiar expression of the formula * of the great Commission. The three names had a relation with the actions performed in baptism.—The first theory consisted of defining the attributes of the Trinity.—Christ's example in baptism was alluded to, when the Son was in the water, the Spirit appeared in the form of a dove, and the Father spoke. By Trine Immersion the believer is reminded of the great "Three in One," and the distinction of each is plainly set forth. It was by human words that God revealed

to man, and he thought that we should labor to understand them, and not to mystify. He quoted Dr. Doddridge, Dr. Steer, and others, in analyzing and explaining the literary construction of the Commission.

In regard to the frequentative form of the word baptizing, he wished his friend to understand that it was not from the word itself that we obtained the *nnmber* of actions required to constitute Christian baptism. We must learn that from the context.

NEGATIVE.

In regard to the Lexicon matter he would say that he would meet any Pædo-baptist with no other book than the Bible. He referred to Dr. Conant on Baptizein, where he (Conant) gives examples of the usages of the Greek word, and its relatives in the Latin and other languages. He quoted the following example: "Submerging the ships" which he regarded as a parallel expression, and asked whether it would imply that the ships were repeatedly under the water. He introduced other and similar illustrations. But as his friend had surrendered his argument of drawing the plurality of action from the meaning of the word and sought it in the context, they were together upon that point, and it was useless to pursue it any farther.

BROTHER Q'S. THIRD SPEECH.

As to surrendering his argument of the frequentative form of the word baptizing, he said that because he admitted that the word Baptizo does not specify the *number* of actions, does not necessarily require him to deny that it implies plurality of action. It implies an action for the several persons or names used.

His fifth argument was drawn from the testimony of scholars in regard to the eliptical construction of the formula. Among those quoted were Purvis, Conant, and a writer in the "American Christian Review," and upon this topic his time was consumed.

NEGATIVE.

He considers the plural form of the word to have been surrendered. He then introduced an argument from figure of the birth as compared with baptism, and in connection with the term name. Being born into a family, though the family may consist of many persons does not imply that the person must be born more than once. Abel was born into the family of Adam, and of Eve, and of Cain, yet he was born but once. If trine immersion was necessary then we should read: "Except ye be born three times." In all the Epistolary writings there is no mention of a three fold action. He would not say that Trine Immersion was not Baptism but he thought it was a little *more*. He was with his friend until he had a man baptized, and just there was where they differed, instead of being satisfied his opponent would baptise him twice over.

QUINTER'S FOURTH SPEECH.

The drift of the forepart of this speech we cannot catch. Our notes refer to certain unsafe ground occupied by his opponent, but leave no clue as to what that ground was.—Also a quotation from Rev. 14: 1. Here we have but one name mentioned yet many actions implied.

He continued his fifth argument by quoting Luther and John Wesley. When Mr. Wesly baptised he *chose* to baptise by trine immersion. Bishops Taylor, Collottson Dr. Hammond, Adams, the Greek Church, Chamber's Encyclopedia, were referred to. All these authorities were quoted by Mr. Campbell in favor of immersion and against sprinkling, and if they were good for one they ought to be good for the other.

His seventh argument (the 6th we have not noted) was drawn from Paul's recognition of plurality of action in baptism, as expressed in Hebrews 6: 2, "Doctrine of Baptisms."

His eighth in the scriptural use of the term. This consisted of the reference to the customs of washing of "cups and pots," &c., showing that the terms employed in the original are of the same nature as those rendered elsewhere baptism.

NEGATIVE.

He denouces human authority, and traditions of men, and declares himself clear of all these. He recognized the Bible only, and all else was worthless toward proving the will of God. We must define scipture by scripture. He quoted the text: "One Lord, one faith, *one* baptism"—not *three*. Denied the existence of any elipsis in the commission and concluded by summing up the argument of the day finding all in favor of the negative. Made an able speech, apaprently specially intended for those who would not be present on the morrow, especially criticising brother Quinter's systematic manner of reasoning, and clasification of firstly, secondly, &c., calling it the wisdom of this world, &c.

This is our report of the first day's exercises. We hope to be able to prepare our notes of the second day for our next, and the discussion upon the subject of Feet-washing as soon as possible.

Several obituary notices were unavoidably crowded out, which would otherwise have appeared in this number. Will be inserted in our next.

We will now receive a limited number of advertisements consistent with the character of our paper.—We will announce our terms next week.

Announcements.

A Lovefeast in the western end of the Warriors Mark congregation, at the house of brother Conrad Lasler, 3 miles north of Altoona, on Saturday evening July 11th commencing at 5 o'clock. Meeting next day. Invitation extended to all. We would be pleased to have the assistance of ministering brethren from other branches of the church.

We are happy to say to our patrons that hereafter they may expect better work than we could possibly have done before. Our facilities for press work are now all that could be desired. To obtain these we have been obliged to incur a considerable debt, and we earnestly entreat our friends for an increased patronage. Heretofore we labored under so many difficulties for want of a good press that we were almost fearful of enlarging our circulation. Now we would request every subscriber to endeavor to obtain one additional name, and we belive if a strong effort is made many at least may do so. This would greatly aid us. When we commenced the publication of our paper, we had but a very small stock of material. We needed less then than we do now.—Then we could work off our edition on a hand press, and a boy and an editor made up the office force ; now it requires three additional hands with the aid of steam.

And we shall still want other improvements. Even now we are in need of additional type, to make up the enlarged paper, which nothing but the want of means could persuade us from obtaining. Thus it will be seen that our increased patronage scarcely can keep pace with the necessarily increased expenses and improvements.

We expect hereafter to give twelve instead of eight pages of reading matter. The first two and last two pages we reserve for advertisements as soon as suitable advertisements can be obtained. Until then we shall fill them also with reading matter. These pages are to be regarded as a cover and may be removed without interfering with the other pages, that is when once they shall all be devoted to advertisements.

New subscribers may begin at the present time and end with the year for one dollar, or extend to this date next year for $1.50, or we will furnish the back numbers of the present volume. Let us have FIVE HUNDRED new subscribers at least.

"It's too bad, it's too bad!"

This exclamation was repeated in our office quite frequently during the latter part of last week. And really it was to bad. We forced ourself away from the debate in Cumberland County very reluctantly, in order to hurry up the work that we might have plenty of time to get out a double sheet last week. On our arrival home we soon learned that that was out of the question, so we concluded to get out the paper a few days earlier. But imagine our mortification when we were compelled to go to press a day later than our usual time! When we thought of the hundreds of disappointed patrons, we would unconsciously exclaim, "it's too bad," and then quietly submit until we could make it better. Our readers should not accuse us, for we assure them that it was no fault of ours.

Quite a severe hail storm passed over this place on Wednesday last, doing much injury to the growing crops of fruit and grain. Gardens in our town present a sad appearance. Fortunately there was not as much wind as sometimes accompany this phenomena.

Our late Annual Meeting.

We have been so busily engaged, and have been subject to so much annoyance from various sources since our return from Annual Conference that we have not enjoyed as much quiet as would afford us an hour of undisturbed meditation upon the doings of the Council, and lest we get too far away from the scene of action, we will just now "have our say."

The attendance was perhaps as large as at any previous meeting that we have attended, and we think the representation of membership much the largest that we have ever witnessed. The order and attention throughout the entire exercises was most excellent.

The preperations for the accommodation of brethren was all that could be desired, so far as we could observe. It was certainlyas liberal as the new regulations for holding these meetings would allow. It was even thought by some that the brethren had violated the restriction which says: "There shall be no boarding tent put up at the place of meeting to entertain and feed a mixed multitude as heretofore." But they took precaution against this charge, and extended their invitations to the brethren and sisters, for whose entertanment they were commanded "to make arangements." And as some of the "tares" look very much like unto the wheat it was of course not attempted to pick them out; but just in the manner in which the good Lord deals with the multitude, and when we had all been fed and were about to depart we visited the store house and found left more than twice ten baskets full.

We have no estimate of the number of persons fed, or of the amount of provision consumed, but have the promise of a statement by those who do know, when all has been settled up.

The deliberations of council were characterised by a manifestation of much of the true spirit of Christianity. There appeared to be more patience and forbearance exercised

than at some previous meetings, and less inclination for discussion and debate. The Moderator, had more occasion to prompt than restrain, and we can yet hear the echo: "Brethren, what have you to say?" Several subjects of importance were presented for consideration but the great burden of the meeting consisted of matter minor importance. Of these we may have occasion to speak hereafter.

We enjoyed the meeting and the associations of the brethren very much, and formed many new and valuable acquaintances, too many to speak of them individually.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

WATERLOO IOWA, June 16, 1868.

Inasmuch as many dear brethren and sisters desired me to write and inform them how we got home from Annual Meeting, I will take this method of writting to many at once. We left home on the 25th of May; stopped in Freeport, Ill. the 26th, and enjoyed the hospitality of an esteemed and hospitable friend, John S. Emmert, and his worthy wife, sister Mary Emmert. At 5, P.M. we took the cars for Lanark Carroll Co., Ill. On the 27th.—Attended Lovefeast at Cherry Grove One added to the church by baptism. A very large number of members communed. One would think it not likely to see so many commune in the West. On the 29th we took the cars at Lanark for Chicago, and arrived at South Bend Indiana on Saturday morning.—Were taken to Portage Prairie to Lovefeast, in brother Jacob, and David Miller's charge. Two baptised. We enjoyed a happy Pentecost with the brethern of Portage Prairie congregation. Lodged on Sunday night with my second cousin, Eld. D. Miller. On Monday morning were taken to South Bend to the cars and soon found ourselves at place of Annual Meeting. Enjoyed the hospitality of our beloved brother J. Berkey during the time of the council.

On Thursday evening we took the cars "homeward bound," and arrived at Rock Grove Stephenson Co., Ill. Friday evening. Attended Lovefeast on the 6th and 7th, in brother Enoch Eby's charge. The meeting was largely attended. Were conveyed into the neighborhood of Wadam's Grove. Spent the day 8, visiting, and held meeting in the school building in Lena in the evening. On the morning of the 9th took the cars for home. Arrived at Waterloo at 4, P.M. Were taken to brother M. Raber's and enjoyed a good rest, and supper, and were then met by brother Elias Beechley Jr. and taken home, and found all well. I thank God for his great mercy. And many thanks to kind friends, for the unmerited kindness they bestowed. Surely I have added many names to those I love to remember.

Your brother in love.

J. WISE.

Brother D. D. Shively, Rossville, Clinton Co,. Ind., says; "The ark of the Lord is still moving on slowly among us here. Twelve souls have been added to the church by baptism in less than two weeks. It makes us rejoice that there are still some who have become aware of their true condition, and their need of the great physician. May the good Lord still operate upon the hearts of many more, until they find where they stand while they are aliens from God. Yesterday (June 18) and the day before, we had meeting. Elders David Bowman and David Brumbaugh from Montgomery Co., Ohio were here and labored for us in the service of the Lord."

Report of District Meeting.

For the Southern District of Indiana, held in the Mississinaway branch, on the 21st and 22nd days of May, 1868.

The several branches were represented as follows:

FOURMILE.—Not represented.
NETTLE CREEK.—Lewis Kinsey and David Bowman.
BUCK CREEK.—Saml. Bechtelhimer.
BUSH CREEK.—Geo. W. Studebaker.
MISSISSINAWAY.—G. W. Studebaker and J. U. Studebaker.
KILBUCK.—John U. Studebaker.
FALL CREEK.—Geo. Hoover and Martin Roadcap.
STONY CREEK.—Michael Caylor and Christian Gasho.
CICERO.—Elias Caylor.
JONESBORO.— Not represented.
GREENTOWN.— "
HOWARD COUNTY.—Hiel Hamilton and Joel Brower.
NORTH FORK WILD CAT.—Isaac Cripe and Saml. Studebaker.
MIDDLE FORK WILD CAT.—Not represented.
LADOGA.—Not represented.
OWEN COUNTY.—By Letter.
SOMERSET.—William Minich and John Baker.
LOWER FALL CREEK.—Saml. Bock and Peter Fesler.
POTATOE CREEK.—Not represented.
PRAIRIE CREEK.—Gabriel Kitterman.

Hiel Hamilton was appointed Moderator, and David Bowman Clerk.

Thirteen Queries were presented to the meeting for consideration, all of which were duly investigated and answered, as we trust in the fear of the Lord. On ten the action was considered final, and three were considered as concerning the Brotherhood at large, and consequently were, together with their answers, sent to the Annual Meeting for further consideration.

Brother G. W. Studebaker and Lewis Kinsey reported their mission South, to the meeting, and although they did not stay as long as was expected, yet their explanations seemed to be satisfactory to every one, and it is to be hoped that their labors were not altogether in vain, but that a good work has been commenced by them in the Southern part of this State (Indiana) which is perhaps over one hundred miles from any regular place of preaching

by any of the Brethren. And in order to further the great work that we trust has been commenced there, this meeting has taken the proper measures to send the same brethren there sometime during the present summer, to labor in the vineyard of the Lord.

George Hoover and Geo. W. Studebaker were appointed delegates to represent this District in the A. M. The District Meeting for 1869 is to be held in the Cicero branch, time not yet fixed.

Meeting adjourned on 2nd day, at 12 o'clock, M., amidst that good feeling and brotherly love that prevailed amongst the Delegates thro'-out their deliberations.

HIEL HAMILTON, Moderator,
DAVID BOWMAN, Clerk.

Brother Henry: The *Companion* comes to us regularly and is read with interest; it brings such cheering news from the churches, that in the midst of the vicisitudes of life we are made to rejoice, while we read, under the caption of CHURCH NEWS, of sinners turning to God. We tho't it might not be altogether uninteresting to its readers to hear from their Little Sister in Hudson. Within three weeks nine have been received into the Church by Baptism, seven of whom were in the bloom of youth. May the great head of the church have a special providence over these tender Lambs, and preserve them from the power of the enemy, is the prayer of one of the weakest of thy fellow pilgrims.

THOMAS D. LYON.
Hudson, Ill., June 24.

URBANA, IOWA, June 7th, '68.

Dear Brother Henry; Having some leasure time I will write a few lines which may encourage some of my dear young brethren and sisters, our fellow youth and soldiers of the cross. It does our poor souls good to receive the *Companion*. It generally comes the first of the week and we greet it with joyful hearts, because we are enabled to see through its columns the slow, but sure advance of the old ship of Zion. We are encouraged by the frequent news that young and old are made willing in this the day of God's power, to step from the dark elements of the world, and from the sea of destruction, upon the foundation of the gospel and into the ark of safety.—Though the sea be rough on which she rides, having our anchor cast within the vale and Jesus at the helm, and Heaven for our lighthouse, clothed with the promises God hath given through Christ, (which we can see though faith in the darkest of the storm,) and angles ready to greet us with a hearty welcome on the other shore, we need fear no harm. Jesus our guide is continually watching, and when the storm roars too loud, and the waves become too boisterous, He speaks and the winds and the waves obey his voice. Then let us be careful; my brethren and sisters in these fearful times of danger. Let us look only to our leader. He only can guide us aright. So many at the present day claim to be christians, and yet are not willing that Jesus should work at the helm: and they have undertaken to steer their own vessel. Instead of looking into the Gospel map, and searching diligently the Gospel Compass, they have looked into a carnal mind, and have steerd their vessel for ports of pride, fashion, popularity, worldly honor and glory; many of them have run their vessel into the worlds political harbor; and it may be said they have all left their vessel, and are seen running to and fro through the world, participating in all its amusements. They enter upon the field of battle, and with sword and musket, they not only destroy the life of their enemy but of their so called brethren in Christ.

Then brethren let us not leave the old ship: neither let us be covetous and take the place of our Captain; for he knows better how to manage than we. If we allow our selves to run into any thing that is suported by the children of this world, it will kill us; we will be no light to the world, because we will see as they see, and walk, as they walk.

There are some things upon which the scriptures are not so plain and we would do well to say but little about them, and wait with patience until the Lord will make a revelation of all things. But the things pertaining to our duty, to pure and undefiled religion, and to a life of godliness in Christ Jesus are plain and simple, easy to be understood. Then let us labor in those things that are good and well pleasing in the sight of God: let us strive to be of the same mind being one in Christ.

And brethren, where you are many in number, remember us in the far West: *pray* for us that we may not be weak in the faith: we are a few here at this place, striving to enlarge Zion's borders. Oh forget us not: and the poor, weak instruments, inexperienced in declaring the counsels of God: young in years, and younger in the life that he now lives, and still younger in the ministry: pray God that he may be enabled to labor to the glory of God, and to the good of his people. We are surrounded by those who would do violence to the cause if they dare. Yet there are also many who seemingly love to hear the word.

Yours in love.
SAMUEL HILARY.

Brother Albert Ford, while travelling in the East says, he met one of those men who pretends to labor for the furtherance of the Gospel; yet strange to say by his logic, he reasoned the Gospel plan away.—He denied that Christ was baptized, with christian baptism. He said John was not under the christian dispensation and therefore, could not use a christian ceremony over Christ when he baptized him. I inquired of him, to know what was the language that John used when he baptized Christ. He answered: John 1: 26, 27. I would like if some brother would examine these two verses and give an explanation.

Report

Of the Salimony Branch Sunday School, Huntington Co. Ind.
June 8th, 1868.

The third quarter of this school

was reported in the *Companion*, No. 22, Volume 4.

In our school are four male classes, taught by brethren Wm. Smith, Levi Hoover, Danl. Shiedler, and Henry Paul.

Three female classes, taught by sisters Rebecca Calvin, Sarah Sprinkle, Louvina Hoover.

During the 4th quarter ending May the 17th, 1868, there were 4489 chapters read by the male classes; and 4883 chapters by the female classes.

ANDREW KLEPSER, 1st Supr'd't.
LEVI SPRINKLE 2nd "
ABRM HEINEY, Secy.

To the friends and readers of the Companion.

Being unable to do any labor, requiring physical exertions to any considerable degree, but yet enjoying sufficient health to admit of traveling, by railroad or careful walking, or very careful driving, I have elected to while away some of the time by visiting among the brethren and friends. And though I am not allowed to preach in public; I may be able to drop a word in the home circle which may afford encouragement. And more, I am as well prepared as ever to receive preaching and teaching from my brethren. It is thus that I found my way into the family of our brother H. R. Holsinger, and into the Sanctum of the *Companion*, where I have been spending several days very pleasantly and I trust not unprofitably; and before leaving would feel to give a few thoughts.

I had the pleasure of seeing the new press perform its first work, which it did neatly and from the cheerful countenance of the proprietor, I would judge quite satisfactory. Brother H. is certainly sparing no time labor or means at command to serve his patrons with a neat and interesting paper. And though he may not succeed in gratifying the tastes of every one, I believe if all had the privilege which I am now enjoying, namely of seeing the *rough* as well as the *smoothe* the *labor* as well as the *fruit*, the inside as well as the outside of editorial life, many at least would have less to object to. Personally brother H. and I have been associates from youth. We joined in the sports of childhood, and later in the service of sin; now we are co-workers in the Vineyard of the Lord, and in addition he has been called to the very responsible duty referred to. If the *Companion* were not an individual enterprise these remarks might not be appropriate. If it were an institution of the church than the editor would occupy a different relation to its readers. As it is he is responsible *first* to God, second to the church, and third to his patrons. These responsibilities branch out into other division, of trust, of labor mental and physical; but the highest in my estimation, is the moral responsibility. But of that others may be better able to judge.

The expenses incurred in material for printing the *Companion*, and the labor attending its publication, are much more than may be supposed by the majority of its readers, and a little information upon that point may not be out of place. We are the better prepared to sympathzie with one when we know the extent of his difficultics. We find employed in the office, (and all are industriously engaged,) a foreman at a salary of not less than $450, per. annum; a young lady at not less than $225; and an apprentice at not less than $100, making a total of $775. beside the labor of Miss Ann who ought to spend her time in school. Then there is still a vacant place, that of the assistent editor, (though now engaged) which will add an additional expense. Then I have figured up a paper bill of $1200 per year for the enlarged paper. — Add to this the expense of rents, interest, fuel, and contingent office expenses, and you will have a bill of no small consideration. Of the labor and attention required of the editor I have simply to say, it is the next thing to slavery. When we visit our brethren in the county they "unhitch" and go with us to the house or if in a very bussy time, quit a little earlier and make a long evening, but here the idle hours are between midnight and daylight. — Now we have no objections to this labor, we only ask in return a proportionate compensation.

The *Companion* is now certainly cheap enough; 16 pages weekly for $1.50 per annum. Evey reasonable argument may now be advanced in its favor, to induce persons to subscribe, without fear of gainsay. It deserves a circulation of at least 5000. They can be obtained with the proper effort. There are now over 2500; among these are at least 1500 warm friends. If these could average only two additional names, more than the desired number would already be secured. Brethren, let us secure them. I will pledge for five of them. Let us make up the price of the new press; $1500, by new subscriptions, at once.

In reply to inquiries in regard to my affliction I will add that I was injured internally by a collision of railway cars, on the Hanibal and St. Joseph R.R. I am getting along as fairly as could be expected under the circumstance s.

S. A. MOORE.

Tyrone Pa.

To our Correspondents.

JOHN HARSHMAN, Zimmermanville, Ohio; Your subscription is now paid to No. 44.present Vol.

Elder Abraham Stutzman, Johnstown, Pa.; Your subscription had been paid. You have now paid up to Jan. 1870.

Jane Alderson, Bulls Gap, Tenn.; We have no knowledge of having received $1 00 from you for Revised New Testament. Neither money nor books are at our risk. Money may be safely sent but books must be at the risk of those who order them by mail.

A SISTER wishes to have some directions for preparing the Communion Bread. Is there anything used but flour and water.

We give this matter over to our aged mothers in Christ, and hope they will respond cheerfully. Do not wait upon others, but let many answer that we may obtain the uniformity of our practice.

A sinful act is offensive to God, but to justify a sin is double and many fold more heinous.

It is easy for a man to be generous, if he gets in the habit of it; but to take it up occasionally is difficult.

He who does wrong because some good man has erred, does not imitate Jesus Christ.

It is an absurdity to the worldly man, that humility is a virtue, and pride a vice; he holds to the contrary.

Brother Abraham L. Funk of the Aughwick branch, Huntingdon Co., Pa., says; "The good Lord is beginning to revive his work in our branch of the church, some 15 souls having been added to the body this summer."

Query.

"He that is least in the kingdom of heaven, is greater than he."Matt. 11 : 11. Who has Christ reference to as being "least in the kingdom of heaven?" It is plain to me that he had reference to him-self: but some think otherwise. For satisfaction, will some brother please explain.

G. W. BURKHART.

Nola, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Middle Creek congregation, Somerset Co., Pa., May 26th, brother JONATHAN SCHROCK, eldest son of sister Lydia and brother John Schrock; aged 27 years, 6 months, and 8 days. The subject of the above deserves more than a passing notice.—He was by nature courteous and kind, but of a roving disposition, passing the greater portion of his time in distant lands and among strangers. During his confinement, however, he was fortunately at home, under the fostering care and protection of kind parents, who, we are assured did all in their power to alleviate his suffering condition. All this time he manifested a humiliating spirit and much patience while laboring under the afflicting hand of Providence. He, like many others, postponed the day of salvation until a late hour, when, to the joy of his friends, he became a candidate for baptism. The rite of baptism was administered to him by the brethren, when he put on a pleasant countenance and rejoiced in the God of his salvation. Thus he became an adopted son in the church militant, and we have reason to believe he now reigns in the church triumphant.

Funeral services by brethren Michael Veyant and Daniel P. Walker, from 1st Thess. 4 : 13–15.

W. G. SCHROCK.

In the Manor congregation, Indiana Co., Pa., June 6th, JOSEPH FYOCK, son of brother Joseph and sister Barbara Fyock; aged 21 years, 3 months, and seven days.—Funeral services from 1st Cor. 15 : 19, by J. W. Spicher and the writer.

PETER BEER.

Visitor please copy both the above.

List of moneys received, for subscription to the *Companion*, since our last.

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"And we know that all things work together for good to them that love God."—Rom. 8: 28.

When sorrow and grief oppress my poor heart,
I think of the comforts God's word does impart;
If I only love God and faithful will be,
All things work together for good unto me.

Though many things seem very hard to endure,
God's promise is firm and will always be sure,
The Christian can turn all things to account,
Temptation and sin his soul can surmount.

If we only love God then all will be right,
He has promised in the weak to show forth his might.
Misfortunes can't come while God we do love,
For all things are helping to waft us above.

To that haven of peace, where we ever shall rest
And eternally be with the good and the blest;
Where God will approach us and wipe off all tears,
And release us forever from doubts and from fears.

HANNAH KNAUFF.

Covington Ohio.

For the Companion.

Universalism.

From considerations of the dire evils arising from the doctrine of Universalism, I feel myself under an obligation, from which I cannot free myself, to lift a hand against this uncivilizing dogma.—When I remember that it is our duty to resist all evil and discountenance every appearance thereof, I feel the duty weighing the more heavily upon me. I would have every one understand, however, that I have much sympathy for Universalists. I feel that they are objects of pity rather than reproach, and every true believer of the Bible and lover of civilization should mourn on account of the horrible condition of this class of individuals; and assist, when and where it may seem practicable, in liberating them from the dense fog which hides from their view the reality of the gospel and doctrine of Christ. That every possible effort, in this direction, should be made is, we think, apparent to all who have given the matter a little serious attention. It is absolutely necessary—necessary when we consider the good of the *cause of Christ* and necessary when we consider the safety of our *country and community*.

Let us look, for a moment, at the doctrine of Universal Salvation and see what it teaches.—It teaches that Christ has done more for the world than was necessary or expedient—that his death was a complete atonement both for *imputed* sin and that *committed now*, waiving the mandates revealed by the law of Heaven; thus encouraging men and women to disobey that law. It teaches that the rogue who is guilty of a crime of the *darkest hue* will find a home in Heaven—obtain Salvation through the atoning merits of Christ as well as those who live an obedient and moral life, thus encouraging highway robbery, murder and every other *gross sin*. It even teaches that the *unpardoned sinner* will find admittance with *sanctified saints* in Heaven. Just see how inconsistent this doctrine is and yet there are many who embrace it!

If the laws of our country were based upon this principle the *hardened reprobate* would be at liberty, and our land would be distinguished as a *barbarous nation*. Do we not then see that Universalism is one among the greatest evils of our land, causing a fearlessness of the future and consequently in connection with those evils, which bring about a fearlessness of the laws of the land, is the means of increasing the outrages which are becoming so prevalent in our country? For my own part I cannot desist from viewing Universalism as being an obscure form of infidelity wrapped in the garb of Religion for the purpose of deceiving men and women. We do not believe that this is the design of those who are connected with the orgainzation but we do think that it was and is yet the design of the party under whose supervision Universalism was introduced into the world.

E. UMBAUGH.

Pierceton, Ind.

———:o:———

Will we know each other in Heaven?

The question has been asked, "shall we recognize each other in the future world? Scriptures furnish reasons for believing that the inhabitants of Heaven shall enjoy this addition to their happiness. The word of God represents some eminent Saints who have left this world as recognized long after their departure; thus the ransomed are represented as sitting down with

Abraham, and Isaac, and Jacob. Lazarus is described as conveyed to Abraham's bosom and Dives knowing Lazarus and Abraham. We may rather believe that as Abraham is there, known to be that Abraham who once forsook his country at God's command, saints of later days enjoy the mutual blessing of knowing and being known. The language of the aposle Paul expresses his confidence of seeing, and recognizing his christian friends; "For what is our hope, or joy, crown of rejoicing; are not even ye in the presence of our Lord Jesus at his coming. As he expected in a happier state to renew his intimacy with those who have been converted under his ministry at Thessalonica they must mutually know him. The Apostle does not mention this as a privilige to himself; other laborers in the Savior's vineyard would without doubt enjoy a similar felicity.

But if the minister shall recognize his flock can we think the parent shall not recognize the child whom he trained? Can we suppose that brothers and sisters, husbands and wives, relatives and friends, much and mutually beloved on earth; and helpers to each other shall not renew their friendship with each other there. Important as are these connections between the pastor and the flock, these connections when sanctified by grace are often much more important here. Religious intercourse takes place more dearly and more continued. Prayers as fervent and frequent are offered in unison; surely we may believe that when the minister meets the people of his charge the flock he has been instrumental in leading on to Heaven, christian relatives and friends united in bonds as sacred and as strong, will also renew their friendship, and find in the society of each other new delights to be infused in the bliss even of eternity. The inspired writer says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, for He himself shall descend from Heaven with a shout, with the voice of the arch angle, and with the trump of God and the dead in Christ shall rise first; then we which are alive shall be cought up with them in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words. The heathen sorrowed without hope for they had no well founded hope that their friends once lost were not lost forever; but if friends did not meet and recognize each other in Heaven the christian would be as much without hope of beholding his loved and lost companions as even the heathen themselves; and if not lost to happiness, they would be lost to them. The moment of death would be an eternal seperation, & what had become of them would be to him unknown. Surely the language of the divine word leads to ideas very different from this. It speaks of these friends being happy; of their coming with their Lord, and then of them and those they left behind being with him forever, can this imply any thing less than a happy reunion in his presence. Believing the question sufficiently answered we shall cease as we have written more than we anticipated.

BENJ. BENSHOOF.

Johnstown, Pa.

———:o:———

Brotherly Union.

Behold how good and how pleasant it is for brethren to dwell together in unity. Psalm 133 : 1.

David knew by sad experience, the evel and mischiefs of strife and contention. Strife and contention come from the bottomless pit, and leads to the bottomless pit; but peace and harmoney come from Heaven, and lead to Heaven. It is a strange thing that men should wish to live like devils; surely they do not reflect on the miserable effect of discord. It poisons all our pleasures; it torments us wherever we go; and it is the way to torment without end. But on the other hand, brotherly union is a blessing of incalculatable value. It sweetens every bitter cup; it gives strength and courage to our minds in every laudable undertaking; it prepares us for that happy world where harmony and love riegn without interruption. Let us consider the persons to be united; the nature of the union; the best means to promote it, and the happy effects which follow.

The persons mentioned in our text are brethren; but the word may be understood very extensively, brethren are sons of one father. This may be applied to all the human race, who have ascended from Adam; it may be applied to particular families; and it may be applied to the Church of God. The whole human race have descended from one common parent. God hath

made of one blood all nations of men for to dwell on the face of the earth." Acts 17: 26. Therefore, wherever Providence may cast our lot, let us consider men of every nation, of every color, and of every tongue, as our brethren.—This will produce pleasing effects. If all men were to enter into these views, war, contention, and strife, would soon come to an end; and men would try to emulate each other, in acts of kindness and brotherly affections.

The sons of one father, in a particular family, are still more nearly related, they generally resemble each other in features, dispositions, habits and customs. Their affections for each other, except when interrupted by strife and contention are warm and lasting, generally they rejoice in each other's prosperity, and exert themselves to promote each other's welfare. Through life we look upon our brethren as parts of our selves, and feel a deep interest in their prosperity.

But good men are still more nearly related.—They are the sons of God; they partake of the same nature; have the same interests, the same hopes, and the same end in view. Their relationship is founded on principles which are more durable than those of nature. Natural affections will survive, and flourish in eternity. This is an important consideration, and should influence our conduct towards each other, through every period of our probationary state.

We shall now consider, the nature of brotherly union. It is not, nor can we expect it to be an entire union of sentiment. We may affirm with safetey, that no two persons ever thought exactly alike on every subject. But there may be an union, amongst the sons of God, in the great outlines of their creed. In things absolutely essential to be believed, there need be no difference of sentiment; on lesser matters we may hold different opinions, without disturbing the peace and harmony of God's family. There may be a perfect union of sentiment, and with widely different views of things, love and good-will may be general and ruling principles. Our affection may be one in cases of distress; and then we shall feel a happy disposition to help and relieve one another. When a brother enjoys prosperity, we shall rejoice; and when he suffers adversity, we shall weep and mourn. This union of affection is the bond of society; and, where it takes place, no power can separate us. The wonderful effects of this love, being well known, to our blessed Savior, he gave the following commandments to his disciples: "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." John 13: 34. Brethren may be united in their design and purposes. The grand designs and purposes of good men, though few in number, are of infinite importance. They unitedly design their own salvation, the salvation of others, and the glory of God. Surely we should be one in these glorious purposes; he who has not these designs, cannot be called a christian brother. He may be a professor; he may enjoy great privileges; but, after all, he is a child of Satan. What a blessing it is to be actuated by such principles!—Those in whom they are found, are not only good, but they are truly great. Amongst christian brethren there may be a union of conduct, both in the private and the public walks of life. They have the same precepts to guide their conduct; the same examples to copy after; the same promises to encourage their hopes; and the same threatenings to excite their fears. And, therefore, when men see the conduct of one pious brother, they should see the conduct of all. Circumstances may vary, and duties may vary; but amongst the sons of God, there should be but one general plan of conduct; and that plan should be formed by the standard of obedience which is contained in the holy scriptures. Let us now examine the best means of promoting brotherly union.

To promote union of sentiment let us make the written word, in its plain and obvious meaning, the only standard of all our doctrines. Those who do so seldom differ in fundamental truths. But a union of affection, design, and conduct, being of the greatest importance, we shall lay down a few rules to promote these desirable ends.

That we may be united in affection, let us set our faces against whisperers and tale-bearers.—They are dangerous persons, and should be kept at a distance by every lover of peace and unity. Weakness, in a few, is the cause of tale-bearing; but the general cause is wickedness. Let us discourage it, frown upon it, and oppose it with all our might; otherwise we shall soon be in a flame. Tale-bearing is forbidden in the law of Moses. It is expressly said: "Thou shalt not go up and

For the Companion.

The Coming of Christ.

Behold he comes! the prophet said,
And with him comes a num'rous train;
He comes, who once on Cal'ry bled,
To wash us from sin's deepest stain.

Behold the suff'rings He endur'd,
A chosen people to redeem;
But full salvation he secur'd,
For all who will his Word esteem.

Behold He waits; He tarries long—
He waits that we may resc'd be
From Satan's power from way of wrong,
From all that mars true purity.

But come He will, and will not break
The promise to his foll'wers made;
Hope trust and pray, the world forsake,
For worldy pleasures soon will fade.

Behold He calls! His voice resounds
Through ev'ry page of Holy Writ;
O may His grace to us abound,
And all our love to Him transmit.

Awake, awake, ye saints on earth,
Let all your praise be to Him given:
Ye people of the second birth,
He comes to take you home to Heaven.

D. B. MENTZER.

Waynesboro, Pa.

For the Companion.

All is for the best, or may be.

A LETTER TO BROTHER JOHN BRINDLE, OF UPPER CUMBERLAND, PENNA.

Your note inviting me to be present at the discussion between brother Quinter and a Campbelite, was duly received, and I resolved to go, but was hindered, whether by the Holy Ghost or by Satan I am unable to say. Acts 16: 6. 1 Thess. 2: 18. Even if some infernal agency was concerned in the matter, it is not the first time that the prince of darkness unwittingly fulfilled the Divine behest. He has at all events given me a text for a brief article, and if he is at present looking over my shoulder, (for he must needs stand *behind* the follower of Christ,) he will see flowing from my pen what will not be very complimentary to his sagacity. He has played the saints many a scurvy trick, but with all his craft and power and malice has often driven them nearer the cross, and was the undesigned occasion of a more intimate acquaintance with Jesus.

I am sorry that my purpose could not be effected, but it is not impossible that God will evolve greater good out of our disappointment than out of the attainment of our wishes. This is not a matter for us to determine. If the bitter cup is best, let us drink it and thank God for the providence that holds it to our lips. A more precious, sublime, consolatory truth is not found in the Bible than the absolute knowledge of God pertaining to the saints. If we are called according to the Divine purpose, all things will as certainly work together for good, as God takes care of his own interests. If we can in very truth say with the great apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," we may rest assured that all our losses, crosses, and disappointments are among the "all things" that combine for the education of our souls for the society of God and his holy family. His dealings may seem arbitrary and contradictory, but his knowledge of us, and of our relation to the past, present, and future, and to all that is contained therein, leads him to deal with us in different ways, and to give us individually different discipline at different times. He veils his presence at one moment to test our love, and manifests himself the next to restore our peace and heighten our joy. Thus it was with the weeping, heart-broken Mary at the empty sepulchre. To her he also said, "*touch me not*," giving as a reason for his injunction that he had not yet ascended to His and our God and Father. And yet before that event had transpired, He called upon the skeptical Thomas to "reach hither thy finger, and behold my hands; and reach hither thy hand *and thrust it into my side*." John 20: 17, 27. The wisdom and goodness of his procedure we may not question, although in our enslavement to sight and sense we exclaim with the afflicted Patriarch, "all these things are against me."—Had we more faith, and were we less bent on our own interests, we would be able to rejoice in tribulation with Paul, and sing the sublime pean of the Prophet amid the most desolating trials. Hab. 3: 17, 18.

It is remarkable that when our hearts are firmly fixed on any pursuit or object, and our purposes are frustrated, we feel depressed and lonely, however much of good may remain to us. When the dearest of the household dies, our grief for the departed is greater than our joy for all the living. When the heart must unclasp its fibres from some loved one, we feel as though nothing could be found to fill the aching void. When we concentrate our thoughts and affections on the attainment of any real or fancied good, and foul weather, or bodily infirmity, or any untoward circumstance comes in our way, it too often proves like the dead fly in the apothecary's ointment—it spoils every thing. Here is an opportunity for self-knowledge such as could not be had in the enjoyment of uninterrupted prosperity. God afflicteth not willingly. Disappointment, and mortification, are not essential to the Divine being, nor to any holy being. We are not chastened because we are holy, but to make us holy. Correction and perfect holiness are incompatible. Sin and adverse providences are correlatives. It is well that we are capable of disappointment, and that providence makes a combination of circumstances to disappoint us. No matter how crushing our trials, if we are destitute of all sense of loss or disappointment, it is all the same to us as if nothing but good, in form and fact, had occurred, and so all possibility of a higher and truer life occurring from adversity, would be lost. Not only loss, and that of "all things," but a profound, all-absorbing sense of loss, is the essential condition of finding and being found. The fact of sin being given, salvation were impossible but for the existence of the great institution of disappointment. It is a matter of daily occurrence in some form, but because it breaks not out of the common into the extraordinary, the lessons which it inculcates are often unheeded. If even the saints will take the trouble to ascertain how often they complement the sense of loss and emptiness with temporal good, they will be surprised not only but grieved to find how often Jesus is only second best if any thing at all.

The heart must be wrenched from every thing beneath the sun, so that the Infinite may possess it, and this consciousness of utter isolation must often return, and will, so that we may *walk* in Christ Jesus the Lord as we have *received* Him. Col. 2: 6. Sorry indeed we should be that sin necessitates such a constitution of things, but sin existing, we are not sorry that so many things transpire to lacerate the feslings, and alienate the affections from perishable good; but if we rightly apprehend the Divine purpose in the possibility of evil, and its impressment for the consummation of the highest good, we would often deeply mourn that we are not more steadily and immovably anchored in the Infinite, so as to extract the highest possible benefit out of all the vicissitudes of our probationary state. The mutations of time are meant to moor us but more firmly to the immutabilities of Eternity. A sense of loneliness sends us in quest of good, supposed or real, transient or perminent, as nothing else will; defeat and disappointment are potent agencies to beget that sense of want without which Christ and His Gospel are to us no more than a myth. A sated appetite is alike affected by a full table or any empty one. A sense of want makes all the difference between one that is half-starved and another that is surfeited. The hungry seek for bread, the weary for rest, the blind for the light, the self-condemned for peace. Perhaps Peter never more earnestly cried after Christ than when he essayed to walk on the waves, and felt himself sinking. The Savior's presence in the storm, although aleep in the ship's hold, was more precious than in a calm. A shaking loose from self and all that ministers to self, is the grand condition of Christ's entrance and Kingship as the Son of David. He reigns in exact proportion to isolation from all that is secondary, and a sense of this isolation is begotten in ways without number, to these we do well to take heed.

"Whosoever drinketh of this water shall thirst again," is the superscription on all earthly good. The vanity of the creature in but a single relation, cannot be complemented by the fullness of the creation concentrated into the enjoyment of a single individual. In Christ Jesus—a single person—"dwelleth all the fullness of the God-head bodily," and in this one fact, this one Person Heaven and earth can have a full, constant, eternal supply of all that meets the real wants of an immortal nature. But all creature-good, animate or inanimate, in Heaven or in earth or both, is insufficient for the wants and necessities of a single soul. Christ has just as many relations and aspects as humanity in its wrecked condition has wants and shades of experience. Look at Jesus as we will, and open the Bible where we will, this blessed truth meets our gaze: "whosoever drinketh of the water that I shall give him, shall never thirst."

C. H. BALSBAUGH.

Union Deposit, Pa.

A Clean Heart.

Man is utterly unable to create within him a clean heart. David though conscious of the deep depravity of his heart feels that it is nevertheless not in his own power to amend it. He therefore looks away from himself to him from whom all help cometh beseeching God (whose prerogative it is to create) to form his heart anew, "create in me a clean heart, O God." The omnipotent Jehovah who by an exertion of his power made the heart—made it bearing the Divne impress. He alone can by the same means recreate it changing it from a formation of impurity to a fit temple for the indwelling of the Holy Ghost. He spake the world into being by His almighty fiat as the God of nature and it is by the word of His power as the God of grace that we are created anew in Christ Jesus. All who have sought to bring about within them a new creation unto the holiness, independent of Divine aid, have experienced their utter inability in this respect, and many have been led to pray for grace to assist them in the time of their misery and helplessness. Convinced that Omnipotence alone can render that heart, hard as adament, susceptible of having the Divine image reinstamped upon it. Jeremiah prays, "Turn (convert) thou me, O Lord, and I shall be turned (converted.") And thus should man's knowledge of his impotency in regard to the renewal of his heart, instead of driving him to despondancy lead him to the rock which is higher then he.—It should put vigor into his prayers to the Lord to purge him by the blood and spirit of Christ and pardoning all his sins to create in him a clean heart by his own almighty power. Neither need man distrust God's willingness to accomplish this great work within him, but he may come boldly to a throne of grace, claiming the Divine promise: "A new heart will I give you, and a new spirit will I put within you, and I will take away the stoney heart out of your flesh and give a heart of flesh." Ezek. 36: 26. *Could* man elevate himself above his state of condemnation and attain to purity of heart by any means of his own he would have something wherefore to boast. Being however wholy indebted to sovereign grace for a change of heart, man's glorying in his own strength is made void Wherefore thus saith the Lord: "Let not the wise man glory in his wisdom," etc.

FRANKLIN FORNEY.

Stoney Creek, Pa.

"There is no greater mistake," says an eminent divine, "than to suppose that Christians can impress the world by agreeing with it. No! it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and separate life; this only can give us a true Christain power." These are golden words. We commend them to those who profess to be Christ's "peculiar people."

We can increasingly beseech on it, also arthedl man auch ausceudig.

Children obey your parents.

What is Man.

O, what is man, or who can tell,
The depth of a deceitful heart,
In which Christ's Spirit never can dwell,
But must always from it depart.

And is there then no way to gain
An entrance with God above,
To have man's heart made new again,
And filled with Christ's redeeming love.

O yes, there is a way by which
A wicked heart may be made clean,
And it, though poor, be made quite rich,
In love to God and fellow man.

Repentance, then, must first begin,
Before the heart can be made pure,
And all the seeds of vicious sin
Be rooted out and that's the cure.

J. S. GITT.

Bangor, Maine.

Compiled for the Companion.

The Sufferings of Christ do not prevent the sufferings of sinners.

The doctrine of positive pain and torment hereafter, is not only found abundently in the words of our Lord, but, also, in the writings of his Apostles.

St. Paul, in most, if not in all of his epistles, hath spoken or written of this matter; he hath declared, the "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness:" and that "they who commit such things (as he had before described) are worthy of death:" which must be understood of the second death, as the first is the common portion of good and bad alike. And therefore says, "but we are sure that the judgment of God is according to truth, against them who commit such things. And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God; or despisest thou the riches of his goodness and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds:" (See Rom. 1: 18, 32, 2, 2, 6.) The Apostle evidently asserts, not only a day of judgment, but of future retribution; "indignation and wrath, of the Jew first and also of the Gentile." Verese 8, 9. In Chapter 9: 22, the Apostle speaks of God's enduring with much suffering, "the vessel, of wrath fitted to destruction," which must be their inevitable, though awful doom, before mercy can take place: so dreadfully have they hardened themselves against God.

The Apostle, in his second epistle to the Thessalonians, says, for their consolation, and for terror of their persecutors, "Seeing it is a righteous thing with God, to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengence on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 6, 9.—This is a very terrible passage; and the term everlasting distruction is here used the fifth time in the New Testament, as connected with the punishment of the wicked, and it is the only time that St. Paul uses it in that manner. Persecutors, of all people, appear to be most deserving of sore and terrible punishments, and actual torments, as they have inflicted grevious pains upon others; so that the very laws of retaliation seem to make it necessary, that those who in this life inflict tortures and horrible sufferings upon others who are innocent, and especially on those who love Christ, while they themselves live in ease and pleasure all their days, must have their proportion of pain and misery in a future life: for the same measure that they have given to others, must be measured to them again; yea, good measure, pressed down, shaken together, and running over. For as much as they have glorified themselvs, and lived deliciously, so much torment and sorrow shall they receive. An harvest shall they reap according to that which they have sowed, and it shall be an heap in the day of grief and of desperate sorrow. This conclusion is so evident, both from scripture and reason, that one would think it could not be denied. In this same epistle we read of that wicked one "whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Chap. 2: 9, 10, 11, 12,. The difference between them who believe and obey, and are saved, and those who believe not, and obey not the gospel of God, and are damned, punished lost, destroyed, tomented, etc., runs through the whole book of God, in such a manner, that one might wonder that ever it should enter into the hearts of any to imagine that all should fare alike hereafter. I should have thought it absolutely impossible for any person, professing to believe the scriptures, to adopt so absurd a notion, if I had not known many instances of the kind. I might trace the writings of St. Paul upon this subject, and should find abundant matter to discourse upon: but passing by all the rest, I shall notice a few passages in the epistle to the Hebrews, when they were in great danger of apostatizing from the true christian faith and practice, by reason of their attachment to the Jewish ceremonies, and out of the fear of the losses and sufferings which as christians, they were then exposed to, both from their own nation and the heathen in general. To prevent the effects of the first cause, he sets out the superior excellency of Christ, not only above Moses, but above all angels: and to arm them against the second, he sets before them losses and pains, infinitely greater and more terrible than all that they could possibly endure in this life: and, by sometimes insisting upon one, and sometimes upon the other, he managed the argument in the grandest and most successful manner possible. And this is the key to the whole epistle.

After setting forth the glory, greatness, power, and authority of Christ, that he might persuade them to continue firm in their allegiance to him, he then uses the following terrible warning, which plainly implies that a punishment far more dreadful than death, awaits those that despise and make light of the Gospel of Christ: "Therefore we ought to give the more earnest heed to those things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which, at the first, began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Hebrew 2: 1, 2, 3, 4. In this passage, the impossibility of dispisers and neglecters of the great salvation escaping the just judgment of God, is intimated in the strongest manner, by the question, "How shall we escape?" &c. And the punishments to which such are exposed, are as much severer than those inflicted upon the transgressors of the law of Moses, as the Gospel dispensation exceeds the ceremonial, or Christ himself is superior to angels, and to Moses.—For though the Gospel, as published

(To be Continued.)

The End of Time.

We are passing, on slowly but surely to our graves. Each day brings us nearer to that unseen world, that strange country, into which so many enter, to dwell in happiness or misery forever.

We meet with no returning travelers, who can relate to us their experience; they pass on never to return. We follow our friends with straining eyes, as one by one they pass the sea of life and drawing near to the shadowy land of eternity vanish from our sight. Then the warning speaks deeply to our unwilling hearts.

Perchance we have seen a loved one taken from our family circle.—We have listened to the dear voice, and marked how each day it grew more faltering, till it was hushed in the silence of death—then we have drawn the hair from the paincold brow, and seen the delicate form deposited in the tomb. It is in moments like those that we fully realize our actual condition—that we ourselves are slowly yet surely traveling toward our graves.

How many there are who seldom give any consideration to this serious subject. They are too busy, too anxious after worldly wealth and power, putting forth all their talent and energy for one great object in view—the possession of gold, passing with a careless glance and unfeeling heart, the poor in their desolation and misery; guarding with miserly care their dollars and dimes; unconsciously sowing that others may reap, for the time set apart in the future for rest and enjoyment perhaps never comes. Ere that time their souls may be called away, an account demanded for the misued talents entrusted to their care.

Oh! human nature! what strange phase you present to an observing eye. The gay, the sorrowful, the talented, the obscure, the impenitent the believer, the rich and the poor, yet all passing along to the unknown world.

What are riches, talent, wealth, power or fame, placed in the balance with eternity? Mere bubbles that do not, or rather ought not, satisfy the cravings of the heart. Days, weaks, months and years follow each other in succession; but we should consider how we shall appear when the heavens shall be rolled together as a scroll and the angle of God shall declare "Time was, but is no longer."

Simplicity.

The more we see of the world, the more we are satisfied that simplicity is as inseparably the companion of true genius as it is of true greatness. We never yet knew a truly great man—a man who ever topped his fellow-men—who did not possess a certain playful, almost infantine simplicity. True greatness never struts on stilts, or plays the king upon the stage. Conscious of its elevation and knowing in what that elevation consists, it is happy to act its part like common men in the common amusements and business of mankind. It is not afraid of being undervalued for its humility. A man who is thus fearless of letting himself down to the level of his fellow-men, in the ordinary amusements and relaxations of life, whatever elevation he may have reached, must possess innate consciousness of genius which is itself sufficient evidence of its own existence. Those who are afraid of being undervalued or despised for mixing with their fellow creatures are of the ordinary, every-day race of men, whom chance has made great, and who, like the inmates of unfinished palaces, shut their windows lest people may come nigh enough to detect the abject poverty within.

The Night Prayer:—A father came home from his business at early evening, and took his little girl upon his knee. After a few dove-like caresses, she crept to his bosom and fell asleep. He carried her himself to her chamber, and said, "Nellie would not like to go to bed without saying her prayers!" Half opening her large blue eyes, she dreamily articulated:

"Now I lay me down to sleep,
Pray the Lord———"

then adding in a sweet murmur,—"He knows the rest," she sank on her pillow, in his watchful care who "giveth his beloved sleep."

Dr. Dwight and the Farmer.—As Dr. Dwight was once passing through a region of very poor land, he said to a farmer:

"Sir I perceive your land here is not very productive."

"No sir," said the honest farmer, "our land is just like self right coulness."

"Ah! how is that?"

"Why, the more a man has of it the poorer he is."

For the Companion.

Remarks on 1 Corinthians, 9: 3—14.

Brother Miller ; The above is a long text to be explained in a few words.

It seems from the manner of Paul's reasoning with the Corinthians that they had seriously called in question *his right* to do certain things enumerated in this chapter. They thought because Paul denied himself of many things which others availed themselves of, that he had no lawful claim to them. But he gives them clearly to understand that though he chooses to deny himself of these things, he had as lawful a right to them as any one.—He therefore begins his explanation of rights by saying, "This is my answer to those who examine me." They called in question his right to marry. Though he chose a single life and recommended it to others, yet this did not deprive him of the sacred right of marrage and to have power, "to lead about a sister as a wife, as did the other Apostles." Because he of his own accord chose to live a single life this did not deprive him, or any one, of the right to get married.

He gives us to understand plainly that, though he refused to take compensation for his labors that this was no criterion for others to be governed by, and that it did not deprive them of the right of being remunerated for their services. For, says he ; who ever goes a warfare at his own charges. That is if he had said, it is nothing but right to help bear the expenses of those who are set apart for any important business ; for those who plant vineyards, should eat the fruit thereof and those who have flocks are to eat the meat and milk thereof.

"Speak I these things as a man?" As if he had said, are these my words only ? Does not the law say the same thing, when it says "thou shalt not muzzle the ox while treading out the grain." That is to say, after the beast has performed the import and duty of threshing the grain, dont be so close and stingy as not to allow the poor creature enough of it to live on.—God don't care particularly for oxen, but it is for our sakes says Paul,this was written, for those who plough ought to do so in hope of getting something. And those who thresh ought to be encouraged to believe that they will partake of their threshing. "If we have sowed unto you the things that are spiritual, is it a great thing that we should reap your carnal things?" That is, if we have preached faithfully unto you, is it indeed such a great matter that we should get a little money, meat or bread from you. Is it such a great thing as you would like to make it appear? You attach more importance to your earthly,or carnal things than you do to your spiritual things. "If others partake of this power over you, do we not still more ?" That is to say, I want you to understand that others have taken your "carnal things"and I not only have the same right, or power to demand the same things of you but more, if it is necessary: but bear in mind, though I have power to demand these things of you and they are perfectly lawful for me to ask yet I don't choose to use any of these things, for I have set for myself a certain course of self denial, in addition to that which the church requires. I glory in this course I have chosen, and it were better for me to die than for any one to interfere with my arrangments and thus make my glorying void, or of no effect, hence used none of your carnal things, to which you attach so much importance, neither do I want them for I choose to labor with my own hands, and am willing to suffer hunger, &c., yea all things, any and every thing, so "I do not cause any hinderance to the cause of Christ.' Moreover I have been a great sinner and persecutor of Jesus and have done much very much harm, but now I am reformed and am willing to suffer all things, yea even the things which the church allows, by way of enjoyment and pleasure. I am willing to forego and give up and suffer rather than enjoy, in order that I may peradventure attone, or counterbalance some of the evil I have done—Hence "all things are lawful for me but they are not expedient."

Paul reasons beautifully and gives us plainly to understand, why he is willing to make such great sacrifices, and though he did these things himself he did not make it binding upon others to do so. For example, though *he* choose to remain single, that did not deprive him or any one else from the right of taking a wife, and though he had preached a free gospel and had not taken any of their silver and gold (carnal things) that did not deprive him, or any one else, of the right to take it. For says he: Don't you know that "they who minister about the holy things eat of the temple, and they who waited at the altar partook with the altar." "So in like manner did the Lord appoint to those who preach the gospel to live by the gospel." He says again, Romans 15 : 27—"For they thought it good, and their debtors are they, for if thy Gentile shared in their spiritual things, they ought also to minister to them in carnal things."

As for my part, "I want none of these things done to me," can do without it, but look at the cause of Christ and see how the wheels of the Gospel are stayed ;—look at us as a church and see if we are half as useful to the world as we ought to be, all on account of the Church not sustaining their ministry. We profess to take the scripture for our guide in all things ; why not then comply with this plain command of Christ! None of us deny that it is our imperative duty to wash one anothers feet at Lovefeast, because the Lord has appointed it to be done ; so Paul says, this same Lord has appointed positively that the church is to sustain her ministry, and it is useless for any one to try to get around it.

But says one, "it is not the order of the Brethren to sustain their ministers." Paul says, It is an order of the Lord for it to be done. Who are we to obey, God or man? Suppose it was the order of the Brethren not to immerse, would that make it any the less binding? Not at all, for the duty and command would

be the same notwithstanding we had ignored it. "Follow no man any farther than he follows Christ."

ASA WARD.

Sykesville, Md.

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For the Companion.

A few Thoughts upon the Precepts and Commandments of the Lord.

Religiously, they are essential to salvation, and must be obeyed by men and women, in order that they may have their desired effect upon the soul, which the Lord intended they should have when instituting them. Jesus is the infallible Son of God. He is our law giver —which law says David, is a perfect law, converting the soul. Now if the law of Christ will convert the soul, it will also save the soul: if strictly obeyed from the heart, in true faith to the law. I believe for myself, that the ordinances and commandments of the Lord, are all of equal force, and must be obeyed by his people. To depart in the least from either of them is done at the risk and the loss of the soul.

In the last night that the Savior was betrayed into the hands of sinners, he instituted ordinances to be obeyed by us, namely, the Supper, Feet Washing, and the Communion. In order not to be too lengthy with my article, I will strike right at the root of the subject at once.

The Lord arose from Supper, and laid his garments by, &c. I understand from the reading of the Scriptures, that the Supper was prepared, and placed on the table, being ready to eat. Now I understand there is an end to a prepared supper, as well as to an eaten supper. I understend when he speaks of Supper being ended, that it is the end of the placing the Supper upon the Table. If the Supper would have been eaten he could not have arisen from Supper, only from the remainder or fragments of a Supper, being already eaten. This makes the matter clear to all persons. "He riseth from Supper, and laid aside his garments, and took a towel, and girded himself, and then poureth water into a basin, and washed and wiped his disciples feet, with the towel wherewith he was girded. Now says he, know ye what I have done to you. This was a plain question for the disciples to understand, and they must have answered it in their minds; you have washed and wiped our feet. Ye call me Master, and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. This is what he was conveying to their minds, when he asked them the question, "Know ye what I have done to you?" For I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them."

What I want to bring to bear, brethren, is this, when we, at our Lovefeasts, come together to celebrate the ordinances, in memory of a dying Savior, we all have the privilege of participating in the Supper, and the bread and wine, and also of saluting one another with the kiss of charity, but Feet-washing we have not all the chance to observe at the same time, and at the same Lovefeast. This teaches us that our present order of Feetwashing is incorrect, and ought to be changed, so that the one that washes should wipe the feet of the one that he washes, and then give it to another, and let him proceed in the same way, 'till all have washed and wiped. This I would understand to fill the example of Christ, where he said that ye should do as I have done to you. Brethren, you believe with me, that Feet-washing is just as essential to salvation as any commandment in the Gospel. So then, it is just as necessary to wash feet, as it is to partake of the bread and wine, or any other ordinance. Feet-washing in its literal reading is easy to be understood: it reconciles itself with the Gospel, interfering with no other text of scripture. According to our present order of Feet-washing the ordinance is abused. It does not bear that relation with the other ordinances that the Lord intended that it should bear, being not held as sacred by us, as the others. This being the fact we must suffer loss. This is seen by a number of the brethren and sisters in the Valley. These members say that they are conscientious, and cannot continue in the present order of Feet-washing, and those that seem to be somewhat opposed to it, say that to make the change in washing feet, is as near the word as the way we have it. Others say that it would be nearer the word than the way we are practising it. They al so say that they are willing for a change, if the Annual Meeting would make the change. You see the condition we are placed in in the Valley of Virginia, in regard to Feet-washing. I do hope that the brethren before whom this article comes will take this subject into a prayerful investigation, to see whether the change in washing feet would be according to the Word or not. If you find it to be in strict accordance to the Word and letter, then I should say, use your influence, that the change may be brought about at the Annual Meeting, in order that union may be preserved.

JACOB SPITZER.

Cherry Grove, Va.

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For the Companion.

The Hidden Treasure.—Matth. 13: 44.

Having read the explanations of brethren Ward and Brumbaugh on the Parable recorded by Matth. 13: 44, myself understanding this Parable somewhat differently to what these brethren do, I hope no one will be offended with me when I take the liberty to give my understanding.

The field spoken of in this parable I understand to be the world (mankind at large), the Treasure the kingdom of God, or in other words, the people of God from the beginning of this world down to the present. That God in all ages of this world had a people or kingdom upon earth, I have no doubt; although in tracing the history of this world back to the hand of its Maker, we pass through periods so dark that we almost

if not quite, lose sight of the righteous, the treasure is so hidden in the midst of this ungodly world. Yet we believe that God in those very dark ages had a people on earth. One thing I do know, and every Bible reader knows it, that our Savior at making his appearance on earth found a few just persons, for he came to his own, and as many as were indeed his own received him. I therefore understand the man in the parable to be our Savior, he having found the treasure in the field, the world. Having found it he now proceeds to hide it. That the kingdom of Grace as revealed from Heaven and established on earth, in the field, by Christ is a hidden mystery to the unbelieving world, is a doctrine that the scriptures, in my opinion plainly teach, and will always remain hidden to them. Do not understand me to say that the grace of God will remain hidden to the penitent sinner, for he that seeketh shall find, but such as care not whether they glorify God and have their pleasure in dishonoring him, and are unconcerned about the immortal happiness of their souls, to them this treasure is indeed hidden.

The man having now hid the treasure he proceeds to buying the field: the fact that he bought the field shows that this field had an owner. We will now inquire who that owner was. I answer it was death. When man was created pure and innocent, God his Maker gave him a law; at the same time showing him that in the day that he transgressed said law he would surely die. But alas for man! he transgressed and died. A very highly enlightened apostle in writing on this tells us that "by the transgression of one sin entered into the world, and death by sin and so death passed upon all." If therefore death passed upon all, it follows that all the world of mankind were under the power and dominion of death, who then held legal dominion over all the world, (the field). Our Lord now buys this field. This he does by giving himself unto death a ransom for the sin of the world; otherwise death would forever have reigned over the world of mankind. He being mightier than death by submitting himself unto death gained a most signal victory over death, by his resurrection from the dead.—Having now led captivity captive, he gives gifts to men, namely, the same weapons by which he himself overcame, at the same time sending them out into the field to fight the enemy, promising to be with them; at the same time declaring: "Unto me is give all power." His servants are now commanded to fight until he as a mighty king returns, when he shall take to himself power and reign.

Rossville, Ind. DANIEL MOHLER.

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The Lord our Banner.

"In the name of our God we will set up our banner." Ps. 20: 5.

"The Lord is our God." We owe all our religion and our hopes to his Love." This is the first idea connected with the subject "The Lord is our Banner." Then the Lord is on our side, and we are on the Lord's side; his cause we response, and devote to it all we are by his grace, and enjoy from his pardon. The figure employed, 'a banner,' is borrowed from a military signal. It is frequently met with in scripture, and seems to be used indiscriminately with the words standard and ensign. The four grand divisions of the army of Israel had each a banner of different colors, for to distinguish the one from the other; but the chief use was to distinguish them from the enemy. This flag was called the Standard, it was regarded as the national banner, and was set up by the commander in some prominent place, not to be lowered while the battle lasted, and above all not to be allowed to be taken, at whatever risk defended. If the Standard bearer fell, and the Standard itself was taken, confusion and route might follow. From all accounts which have been received, whether sacred or profane, we learn the following truths respecting the banner in war: It indicated the party and specified the cause—it was the rallying point of the squadrons during the engagement—it was sometimes the telegraphic language of war, and it was carried in the triumphant procession as the signal of victory.

The banner indicated the party and specified the cause. The banner of the followers of Christ does the same. In this world there are two spiritual powers engaged in hostilities; sin against holiness or satan against God. This war is carried on within man or in the human heart—the object of the devil is to keep God out of it, and the object of God is to regain its affections, and to insure its eternal happiness. There are also intellectual combats, in which one set of opinionists essay to overthrow the lucubrations of another set; hence the war of opinions that obtains among the so called christains, these parties make a great noise, and cause a great confusion. Exciting, however, as are these clashings of carnal interests, to none of them is a Chaistain, as such, wedded; and, indeed, in none of them does he take a very profound interest. But he will uphold such an ensign or banner as will show to the world whose cause it is that he has espoused; and so it ought to be with us. It is our duty to lift up our distinctive banner before the whole world and neither be afraid nor ashamed to do so. Now, as Christ is our banner, and to set him

up is just the same thing with a bold avowal that we are on Christ's side—that is, we are followers of the dispised Nazarine. We will not on any account make our espousal of Christ an obscurity, or allow ourselves to become so afraid of the world, or so absorbed in its quarrels and projects as to have our zeal cooled, or our adoption of the cross cast into the shade. Some there are, calling themselves Christains who allow the charms of philosophy, the hazards of politics, or the pursuits of business; so completely to occupy them, or it lies at their feet. No one can tell whether they are for or against Christ. Christianity seems to have no power over them; and any compliance which they affect is of a very questionable shape, too nearly resembling the conduct of the seven sons of Sceva who took up on them to name the name of Christ over those who were possessed with devils, and to whom the evil spirit answered and said Jesus I know, and Paul I know, but who are ye? because the claims of time are great and in a degree to be admitted, and because there is pleasure almost amounting to intoxicating in investigating truth, and in unraveling the mysterious process of nature many justify their tempory lowerings of their distinctive badge of christianity, and do not see that they thereby bring upon their religion the sneer of the freethinker. There are many dangerous conditions in which the souls of men can be placed, but there is none in which its welfare is so appallingly imperilled as in this nominal connection with Christ, while the devotedness is entirely to the idol of their own heart. Let it be granted that this idol by the eye of beauty and like the cockatrice, kills by its look; that it has the voice of soul inspiring music, still like the syren, that music leads to the path of death; O the power which the love of the world wields over some who profess the name of Jesus, it is tremendous! In some it assumes the type of a monmonia, of a kind of moral insanity, wherewith they appear to be as much monopolized as if they had been created for no other end. It is money with one, fame with another, or to be great and popular in the world, with a third, pleasure with a fourth. But it is all one what it is, if upon that one thing the soul expends its strength, and wastes its fire, to the utter exclusion of God. What a miserable brake down is this after such flaring professions of consecrating their all to the service and glory of God. Banners they may have, but upon the only one elevated, in the centre of their operation is inscribed the name of that carnal deity to whom they live, and by whom they are to be destroyed. Of no true soldiers of the cross can these things be affirmed, Christ is the name inscribed on their banner in letters of life, so that whatever mistake men may commit in judging of them otherwise, they never can mistake their banner which shows whose cause they have espoused. But what is this cause? It is presupposed that our heart is first of all surendered to our Lord and Master, and that, subsequent to this the religion of Jesus is adopted and advocated. The cause is the progress and universal spread of christianity. The grand design of the gospel is to bring all men back to God; and this consummation is to be secured by the agency of men who are Christ's chosen vessels. If they speak for Christ, it is because they have already believed in Christ; if they give to Christ it is because they have first of all given their own selves to him; if they carry the war of truth into the regions of error, it is because they are themselves enlightened and purified by obeying the truth; but if by Christ we have been crucified to the world, and the world has been crucified to us then we only act in character when we run to the high mountain and fix upon its summit this solemn ensign of our faith. We indeed cannot act in character at all, unless we become an aggressor on the domain of satan, and fight to reinstate our Savior in the love and allegiance of mankind. The cause at stake in the valley of Rephidim was God's covenant engagement with his people. Death to Amalek, therefore was the cry; or the inscription on the standard of Israel. In like manner, the cause of Christ is the triumph of his cross over the whole earth and, therefore, death to all systems that oppose his, is the war cry of his friends, while the hope of success gives determination and force to their every progect and appliance. Less than the conversion of a world we dare not contemplate as the object to be aimed at. It is not a mere fraction but the whole of the globe that has revolted, and it is not a moiety but every soul of mankind, that lie under condemnation—it is not the men of one country, but those of every era and gene-

(*To be Continued.*)

For the Companion.

Our Christian Duties.

Dear brethren and sisters; I feel like dropping a few words with regard to our profession and the duties we owe to God and one another. The Savior says: "Ye are the light of the world. A city that is set on a hill cannot be hid." So is the true follower of Christ; he is like a city that is set upon a hill, he cannot be hid. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Neither does the christian try to hide his profession, but adorns it by his walk and and chaste conversation. And this is not all. There must also be an outward appearance whereby the world can detect us. Even as a candle gives light in a dark place, so should the true christian give light to the world. And if we live up to the profession we certainly will be shining lights in the world, so that we cannot be hid. Let you light so shine before men, that they may see your good works and glorify your Father which is in heaven.—In my humble opinion in order to be a true light in the world we must be a distinct people from the world and that must be from head to foot. As the apostle says, be ye transformed by the renewing of your minds, &c. Rom. 12. The christian must be meek and lowly minded, not soon angry, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, &c., friendly, and a lover of hospitality, openhanded and willing to relieve the poor. Do unto all men as you would wish to be done by. The true christian will not turn off the poor beggar in the evening and send him off to some neighbor and tell him there he can stay all night. This is too often done in our day.

Brethren we are watched very closely by the people of the world, as well as by the enemy himself.—The old enemy can't find much fault at our *profession*, but in living up to it he finds too much to show to the non-professor. He is well aware of the duties we owe to God and one another, therefore he watches all our walk and conversation, and every misstep we take he shows to the outsider. He soon discovers when the christian light begins to shine dim. He is not so apt to tempt the christian while his light shines bright, but just as soon as he sees one with a very dim light half under the bushel he attacks him. And what does he say? why he begins to reason with him, telling him that it was not so particular in living up to all the commands; this and that is not essential to salvation, and you need not to deny yourself from the pleasures of this world. This world was created for man's pleasure and happiness, and why deny yourself of the many pleasures of the world and their society. The society you are in is not a popular one. And your ministers are too particular and too strict in binding you up to be a separate people and transformed from all other people of the world. You could enjoy yourself much better in uniting with all others of the present day. If the heart is only right it matters not so much about the outward form. And thus we might fill pages with his reasonings, but this may suffice.

Brethren, we can easily detect the voice of the enemy from that of the Savior. The Savior's voice is always directing us to the narrow road and the strait gate. The enemy always shows us the broad road and the earthly pleasures, &c.—Now we will notice the difference. The Savior say, "ye are the salt of the earth, and the light of the world. Let your light so shine before men," &c. This requires a strict obedience to the whole will of Heaven, and I am satisfied if the will is right obeyed with all its requirements our light will be on the candlestick, and just as soon as we falter in any of the divine institutions our light begins to shine dim. We should always make a proper distinction between the body of this world and the body of Christ. What does the apostle mean when he says: "For this cause many are weakly and sick among you, and many sleep, and why? Because the proper distinction is not made. 1 Cor. 11. Therefore we must be a separate people.

Many trees are known by the bark, and many fruits by the hull. "By their fruit ye shall know them," &c. And I firmly believe just as trees are known by their bark, so ought the true follower of Christ be known everywhere by his works and the fruits. Our actions and our works speak louder than words.—The fruits are always the best testimony. And it is to be lamented that so many do not strictly live up to their profession. I have often thought that if the whole brotherhood would stick together like a flock of sheep, and all of one mind, as we are told by the apostle, "let the same mind be in you which was also in Christ Jesus," if we were all of that mind, and all act and do alike, and all speak the same thing, and all uniformed alike as valiant soldiers of the Cross, O what a light it would be to the world, and a very strong wall around the Church, so that the old enemy could not enter with all his force of artillery. But this is not the case; the apostle could say in his day, that there are some walking disorderly among you, working not at all, &c.

Dear Brethren; I fear we don't warn enough against this growing evil of pride. What does the Lord say by the prophet if we warn not the sinner, and the righteous also if they shall fall away without being warned; the blood shall be required at the watchman's hands. Pride is still growing in the church, and it is often cast up to us by the people of the world. And why is it still growing? Because we suffer it too much; and another great reason is because some of our preachers are too proud themselves. We have some that cannot be detected from the world. Their light altogether under the bushel. If it were out on the candlestick the people would not need to ask: "Is that man a brother?" Well says one, is there no remedy for this growing evil? Certainly, always was and always will be in the Church of God. In Gods word is a remedy for all evils that

may arise in the church. And it must be properly applied. Admonished again and again, and if they still persist and will not hear the Church, the Savior tells us how to deal with such.

There is also a spirit in the church to our day that contends that ministers ought to be exempt from temporal work and be supported by the church, and contend that ministers working through the week are not capable of preaching God's word on Sunday. Old Paul could do it, and was not above working, he says I have coveted no man's silver, or gold, or apparal; you yourselves know that these hands have ministered unto my necessities and to them that were with me. Acts 20: 23, 24. I do not say that it is wrong for brethren to receive something when needy, and members feel it their duty to distribute with the needy and supply there wants.—They that preach the gospel should live of the gospel, and the workman is worthy of his meat. Such wants have always been supplied in the brotherhood, and I hope always will. God has promised to be with his followers. We don't understand the Savior here that we should have our reward here. And if we claim pay for our labors I fear we have our reward here, and need not look for another in the future. Read 2nd Thes. 3, 1st Cor. 9: 18; Matthew 10: 9, 10. Brethren I still feel with good old Paul that it is more blessed to give than to receive.—Let us all stick close to God's holy word and its simplicity and keep down in the valley of humility. Bear with my plain and simple remarks.

S. GARBER.

Ohio.

Trusting in God.

Experimental piety is the source of the purest comforts and the most unshaken confidence; and cheerfulness greatly adorns and recommends it. What can they want who have Jehovah for their shepherd. will that Savior withhold from his friends, who shed his blood for them when enemies, that he might reconcile them to himself? Will not he who ransomed our souls provide for our bodies. Alas our discontent; disconsolation springs from unbelief and from a negligent or inconsistent conduct, which darkens our prospects and weakens our evidence. Let us then give diligence to make our calling and election sure. Lut us simply trust our shepherd's care, and listen to his voice. Let us cultivate the gentle and amiable dispositions, which these emblems suggest; let us keep close to his ordinances as the pasture of our souls, and draw the waters of life with joy from the well of salvation, seeking no other consolations; and let us earnestly plead with him to lead us in the paths of righteousness; for his names sake to keep us from wandering, and to restore our souls from every deviation, by whatever means he may see good; for peace and holiness can be found in no other way than walking with God and trusting in him. We may think of death as our appointed passage to eternal life without fearing any evil. The outward protection and inward support of our gracious Friend will prevent all harm, and he will receive our souls to the mansions which he has prepared for them. While he pleases that we should continue here we can make any situation pleasant by the unction of the spirit and the joys of his salvation in defiance of all our enemies; and the lively christian will thankfully acknowledge the Lord's exuberant kindness, and declare his satisfaction in his care and love. Let us then thank him for the past and present and trust him for the future. Let us keep close to his service now, and simply repose our confidence in him that his goodness will supply our every want; his mercy pardon all our sins and relieve all our sorrows; that these shall follow us all the days of our life, and that we shall dwell in the house of the Lord forever in his presence, where is fullness of joy, and at his right hand, where are pleasures for evermore.

J. R. HOLSINGER.

Mt. Morris, Ill.

LOCAL MATTERS.

Tyrone City, Pa., July 7, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Holsinger: As I have time to-day, I will try to write a few lines for the *Companion*; my mind seems to recur to the declaration of our Lord and Master, where he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven," or, (in the new version,) "Verily I say to you, if ye do not turn and become as the little children" etc.—Here, (in the new version) we have the word turn in lieu of convert.—Some object to this charge. Yet, it is certainly an obvious fact, that to turn from the error of our way is conversion in the most full sense of the term. Yet we find there is another requirement to be observed, before the converted can enter into the kingdom of Heaven. Here doubtless, many very many stop short, it is so very hard, for them to humble themselves as little children: the simple requirements of the gospel look to them (in their worldly wisdom) so foolish, that they cannot condescend to such childish things: thus, it is that so many go into popular isues of the day to grope their way in darkness and unbelief, while (in many cases) their better judgment, tells them they are not obeying the gospel. I would solemnly entreat, those who are thus doing, to consider candidly, and investigate earnestly, with all possible care, to see for themselves, what it is to become as little children, throwing away all our own wisdom, and take God at his word, we would all be of one fold. What would be the conclusion of a child on reading the New Testament without having the mind biased by the opinions of others? What would it understand form the answer given to those asking what they should do to be saved? Would any sane person

suppose the child likely to go and do something else first if meaning to obey? Yet alas! we find many in our day, that are great would be defenders of this first ordinance, and yet would have the applicant for baptism, to give evidence of remission of sins, before complying with the terms of remission, as plainly laid down in the Gospel. In conclusion, (lest I be tedious) I will just say, may God speed the close of false teaching.

J. N. CROSSWAIT.

Mt comb, Ill.

Report of a Discussion on Trine Immersion.

Continued.

W regret the great number of typographical errors in our report of last week, which should be attributed to the hurried manner in which we were compelled to put our paper to press.

BROTHER QUINTER'S FIFTH SPEECH.

He referred to a remark of Mr. Mitchel's to the effect that his (Quinter's) criticism could not be said to be directed to him (Mitchel) or his views or doctrine, but upon the language of the Savior; and thought it was not in place. He had no objection to the wording of the commission, but only contended that it should be understood as the same language would be accepted when applied to other matters. He again repeated and enlarged upon the analysis of the commission, and gave his understanding of what is implied by being baptised into the name of the Father, and of the Son, and of the Holy Spirit. Single immersionists take upon themselves the nature of one only of these names.

Baptism was defined immerse, then if we dip a stone we have immersed it, but have we performed Christian Baptism? It certainly requires something more: we want a penitent subject and an authorized administrator. In regard to the quotation from Eph. 4: 5, he did not think that it was any more difficult to understand three immersions as being one Baptism, than for many churches to be one church, seven spirits one spirit, &c.

NEGATIVE.

He wanted no dissimulation.—When he had a man baptized once he would stop. He repeated his opponent struck not at any language of his, but at the Saviors own words. The will of God was given in plain words. He utterly repudiated the authority of any man to define that word. When we want pure water we would not go down the stream where it will have become defiled, but go to the spring. He referred to his aged father by his side, but even he must be abandoned when God's word is at issue.

The family name was again introduced, and Gen. 5: 2, and 48: 6, quoted: "Male and female created he them; and blessed them and called their *name* Adam." "And thy issue which thou begettest after them shall be thine, and shall be called after the *name* of their brethren," &c. He agreed with his opponant that three *things* may be one, but challenged his friend to produce an instance where three actions were called one action. He examined and cross-examined some of brother Quinter's witnesses and thought they contradicted themselves and therefore their evidence must be rejected. He said baptism was not a symbol of the Father, Son, and Holy Spirit. He was surprised that his opponent denied that "and" connected words. First he said it disjoined, then he corrected that by saying that it did connect, now again denies. Even if trine immersion were necessary, his opponents could not be said to perform it fully as they immerse a part of the body only three times.

QUINTER'S SIXTH SPEECH.

In regard to baptizing a part of the body only, he did not think it was any advantage to his friend to mention that matter as the same objection could be advanced against his mode, as he would baptise only that part of the body out of the water at the time he repeated the expression, "I baptize you." He did not say that "and" did not connect words and names, but that it did not connect words and names *only*; it also connected *clauses*.

His next argument was drawn from the meaning of the word baptize when it did not refer to Christian Baptism. The Savior's immersion of suffering. In this there were three actions, for he went three times.

He did not think that "cross-examinations" were intended so much to arrive at the truth as to make it more difficult to be understood.—Yet he did not think his opponent had made the witness contradict himself. The witness cross-examined was Mosheim, who testified in favor of trine immersion, but in another connection called it *an* immersion, which signified *one* immersion. He of course meant *a* trine immersion. He again introduced a number of authorities favoring trine immersion, all of whom were quoted by Mr. Campbell in his debate with Mr. Rice.

NEGATIVE.

He denied the right to spiritualize scripture, unless positively demanded. The figures of the sufferings of the Savior, represented one continued scene of suffering, therefore did not favor three actions.—As to history he could produce history in favor of sprinkling. But he would take for the time the affirmative and declare that trine immersion was not practised by the apostles. They certainly understood what they should do. The first history of their performing baptism was found in Acts 2. In all their doings we have no account of them using the formula of the commission. The number of immersions must be derived from the context. The apostles baptised in the name of the "Lord Jesus." The context then was in favor of a single immersion.

He cited Acts 8: 12, 16, 36, and 38; Acts 9: 18; 10: 48; 16: 15. He accepted his friend's explanation of the office of the conjunction 'and' but thought there were no clauses in the commission to be connected by the word. He must supply the clauses, and he denied his authority to do so. Referred to Rev. 22: 18.

QUINTER'S SEVENTH SPEECH.

The names had some connection with our baptism. Their emphatic repetition in the commission were unmistakable evidence of their intimate relation to the sacred rite.—He did not know what his friend would yet do with history. He asked whether the historians quoted bore equal testimony in favor of sprinkling and trine immersion. He could certainly not make that admission. The commission is the only formula for Christian Baptism. The apostles understood what they should do for they had the same formula that we have and no other. We have the Bible and we have besides sacred history. History tells us that when a single immersion was substituted for trine immersion, the formula was also changed, and he expected that his friend would yet deny the necessity of the formula of the commission. If the apostle (Heb. 6) had reference to the different washings practised among the Jews, how is it that he did not also refer to the diverse sacrifices, and would he not be more likely to refer to sacrifices as they were more significant than their washings. He did not make the clauses. He found them in the commission. We have certainly more than words. We have the clause "of the."

NEGATIVE.

He did not wish to say that all the authors would favor sprinkling, but some did, and hence none of them could be relied upon. Some of the gentleman's witnesses were not very favorable. Tertullian, for instance testified that in his day trine immersion was used, but acknowledges that it was "somewhat more than the word would require." That was just what he thought yet. We must go to the practice of the apostolic church to find the formula for baptism. If the commission was the only formula then Paul would not have known how to baptise. He had not the commission. His opponent did not yet reply to his challenge to produce an example where three actions were accepted as one action. He affirmed that all the figures of speech which refer to baptism preclude the idea of trine immersion. 1st, the passage of the children of Israel thro' the Red Sea. 2nd. Noah in the Ark. 3rd. The New Testament figures: Buried with him in baptism. There is only one burial.—4th, a resurrection. How often do the dead rise? How many resurrections are there? 5th. A Planting; 6th a Birth. How often are we born? 7th. A Moulding. (Rom. 6). All these figures will not admit of a three fold action in baptism. For any person who can believe that three things are one thing he had no argument.

BROTHER Q'S. EIGHTH SPEECH.

His opponent did Tertullian injustice. He did not say that trine immersion is somewhat more than is demanded in the word. It was not in that connection. He referred to the questions to which they made them answer before baptism, which were somewhat more than is demanded in the Gospel. This was very plain. He thought his opponent would have liked to have said that after the day of Pentecost the commission formula was not used. How could Paul fail to have the commission. Ananias baptised him by authority of the Commission. He had no other. As to the figures of speech, he did not think that they were intended in every particular to set forth the form. He quoted Dr. Franklin, in discussion with a Paedo-Baptist. He asked only for a resemblance in a single instance, and this we had in trine immersion as well as in single: an entire covering ever.

NEGATIVE.

[illegible] he received it from revelation as he [illegible] Gal. 1: 11. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

In the name implied by the authority of Jesus, as [illegible] and that the [illegible] of the commission was not necessary to Christian Baptism. They were baptised in the name and [illegible] sins. They were baptised just once. The other figures were noticed and his arguments summed up, as this was his last speech.

QUINTER'S LAST SPEECH.

His last speech was divided into two sessions of fifteen minutes each so as to allow him the closing of the discussion. He don't his opponent should not be so strenuous upon the figures, as his baptism did certainly not compare with them in every part. Viz. In the figure of the Israelites passing through the sea they went forward, his friend performed a backward action, so that he could claim but one point of similarity, of which we had the same benefit. He then briefly recapitulated his arguments, showing that he had the advantage of the *language* of the commission: definition by the learned: the evidence of church history from the days of the apostles, and a beautiful agreement with the design of the ordinance.

We endorse the following:

"The press is only free to its editors, and to those whom they believe to have good ground for addressing the public, and something to say which the public has an interest in hearing. We would recommend those who labor under this mistake to consider the following fact—that newspapers are made for the large class to read, and not for the small class who want to write. The idea that when a man subscribes for a newspaper he lays the proprietor under some obligation, or that he has right to publish his communications therein with the single proviso that they shall be inoffensive, is a popular fancy and a most ridiculous mistake which ought to be corrected. Not only has he no such right, but the editor who permits him to put uninteresting matter in his columns, infringes upon the rights of thousands of people to gratify the one individual."

To our Correspondents.

JACOB UTLEY, Osceola, Mo. We received a letter from you with $1.50, on the 11th of June, which will pay for the balance of your two copies to Jan. 1st, 1859. Let us know what numbers are missing and we will supply them. Give us the number and not the date. The first page of the volume, as you [illegible] No. 1, and the figure is found on the right hand side of the paper, in the same line with the date of the next No. A mail to us in No. 24, which we [illegible]. The dates of the papers are no guide, as we always ship two of our regular issues in the year one at the time of the Annual Meeting, and the other at Christmas, but the numbers are always in regular order. Will our patrons make a note of this.

DAVID HENRICKS, Bremen, Ohio; There is no Sunday School Paper printed at our office. We have been thinking of the project, and should be pleased to hear from our friends upon the matter.

C. H. BELSHAUGH; We know of no edition of German and English Testament with References. We will make inquiry, and if they are published we can find them.

E. UMBAUGH; For a Greek New Testament Inquire of the American Bible Union, 350 Broome St. New York.

MARRIED

On the 24th of May, at the house of the bride's father, by Eld. John Shively, Dr. Isaac Blickenstaff, of Clinton Co., Ind., to sister Mary Wagoner, of Tippecanoe Co., Ind.

STUDENT BLICKENSTAFF.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Middle Creek branch, Somerset Co., Pa., April 5th, sister MAGDALENA FIT, wife of brother Adam Fit; aged 57 years, 3 months, and 7 days. She was a member of the church for about 20 years, leaves a husband and 2 children and many friends to mourn their loss. Funeral services by brethren J. Schrock, J. A. Miller, and the writer, from Rev. 14: 13.

JOSIAH BERKLEY.

In the Middle Creek branch, Somerset Co., Pa., June 13th, MARY HAY, daughter of Andrew and Mary Hay, aged 7years, 2months, and 11days. Disease, putrified sore throat.—Funeral occasion improved by brother Tobias Myers, from 1 Thess. 4: 13.

VALENTINE BLOUGH.

In the Pipe Creek Church, Miami Co., Ind., Feb 5th, sister ELIZABETH PUTERBAUGH wife of brother Samuel Puterbaugh, aged 45 years, 7 months, and 4 days. She was much respected by all who knew her. Funeral services by the writer, from St. John 11: 26.

January 28th, of lung disease in the Antioch Church, Huntington, Co., Ind. LEVI ELMER LEEDY, infant Son of our dear Brother, Abraham and Symphonia Leedy, aged 11 months, and 2 days. Funeral services by the writer, from Romans 6: 23.

SAMUEL MURRAY.

Visitor please copy.

In Morrow, Warren Co, Ohio, on the afternoon of the first of June, 1868, GEORGE J. ROOP, only son of Jonas E. and Margaret A Roop, departed this life by drowning while bathing in company with two other boys of his age. Aged 13 years, 2 months, and 16 days. Funeral services from Luke 12: 40.

J. E. ROOP.

At McAlaveys Fort, Huntingdon Co., Pa., June the 26th, WELLINGTON QUINN; in the 22nd year of his age. He was a natural brother of the writer. Disease speedy Consumption; was confined to his bed only fifteen days. Funeral services by brother James A. Sell, in the Methodist meeting-house at Enisville, from the 9th chapter and 10th verse of the Ecclesiastes.

My dear brother manifested a strong desire to be immersed a few days before he closed his life, but lamentable to say, he had grown too weak. Before he died he requested his friends to be immersed, and I would extend this warning to my young friends everywhere to respond to the Savior's voice while you have time and opportunity, for "procrastination is the thief of time," and "Life is the time to serve the Lord."

WM. H. QUINN.

List of moneys received, for subscription to the *Companion*, since our last.

John W. Gripe, Oneida, Ind.	.50
Jos. Burall, Union Bridge, Md.	1.50
Jacob Mohler, for Susannah Miller, Philipsburg, Pa.	.75
Geo. Winand, York S. Springs, Pa.	.75
D. H. Miller, Oakville, Pa.	.75
J. Myers, Antioch, California,	1.20
S. A. Garber, Leon, Iowa,	1.00
Danl Wogaman, Chambersburg, Pa.	1.00
Mrs. C. G. Stough, ————	1.00

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Forgive and Forget.

Oh! forgive and forget, for this life is too fleeting,
To waste it in brooding o're wrongs we have met.
It is better—far better—to smother our anger,
To teach the proud heart to forgive and forget.

In the path we must tread, leading down to the valley,
Are crosses and trials to lift and to bear,
And the chalice of life from which we are drinking,
Oft bears to our lips drops of sorrow and care.

But life is so short, be it sunshine or shadow,
That we cannot afford to brood over a wrong,
Let us lift up our burdens and bear them on bravely,
We'll lay them down shortly, it cannot be long.

Then forgive and forget—if the friends you love fondly
Prove themselves to be false, and unworthy of trust,
Deal with them kindly for they are but mortals,
Seeing like us—for we too are but dust.

Deal with them tenderly, pity their weakness,
We know every heart hath both evil and good;
And having one Father in heaven, then, like brothers,
Let us live to forget and forgive as we should.

Brotherly Union.

Behold how good and how pleasant it is for brethren to dwell together in unity. Psalm 133: 1.

Continued.

To promote unity let us banish envy out of our hearts. It was envy that divided the family of Jacob. Joseph's brethren could not bear the prospect of his future greatness. The envy of Saul prevented his union with David, and was a source of great mischief, both to him and all Israel. Let us guard against this vile disposition, and learn to rejoice in the prosperity of our brethren. Have they great talents! Do they abound in wealth! Are they eminently pious! Have they many friends and admirers! Still let us love and esteem them as our brethren.

A willingness to forgive injuries promotes brotherly union; but malice and revenge keep up perpetual strife and contention. If any man injure us let us pray for him; let us seek opportunity of doing him good; and let us seek an early reconciliation. We may argue thus; perhaps he did not injure us wilfully; if he did, perhaps he was under strong temptation. If we forgive him he may do so no more; he may become a good man; and after all a valuable friend.

Let us bear with the weaknesses and infirmities of our brethren; who is without weaknesses and frailties? They are common to the best of men. Those who love God with all their hearts are not free from them. If, therefore we have weaknesses which we wish our brethren to bear with, is it not right that we should bear with their weaknesses? Do we not wish for the best construction to be put upon our frailties? Do we not wish that, if possible they may be concealed? Do we not wish for help and support in our weakness? Then let our conduct towards others be regulated by what we wish for ourselves. Thereby we shall secure their love, and unity will abound more and more.

Seriously consider the necessity of union in the church of God. We all have the same enemies; we are all engaged in the same cause; and we are all going to the same place. When we are divided our enemies prevail; the cause of God suffers, and we render ourselves unfit for the heavenly Canaan. How can we hope to be united there, who are so unhappily divided here? This consideration should have great weight and influence in the present state of things.

Again, to be united in affection, design, and conduct, let us get more religion. Religion binds us together in the cords of love. Love to God and man are strong principles. They dispose the mind to be peaceable; they enable us to bear injuries; and they lead us to do good to all. Almost every breach of peace in the church, arises from a want of religion.—This is generally the case with one of the contending parties; and sometimes with both. It is religion, or love, for that is the same thing, which unites the church in heaven. O, may it sweetly unite the Church on earth! Now we shall consider the happy effects of Brotherly Union.

Unity in nations, families, and churches, is a good thing. It is good to the persons united. In the church it promotes the growth and prosperity of the Divine life; and fills every member with peace and joy. It is like the dew of Heaven, which maketh barren places fruitful. Unity is good in its efforts upon others. The first christians were a proverb of love. This recommended christianity both to Jews and heathens; and multitudes became obedient to the faith. The same effect will follow the same cause in our day; but if we are divided and distracted amongst ourselves, the world will hate and despise us. In these cases how many have asked with a sneer, "Is this your religion? What has it done for you? You are as angry, as peevish, as spiteful as other men." May God roll away this reproach, and may sweet peace take up her abode in the church of Jesus!

Brotherly union is pleasant. It is like the costly precious ointment, poured upon the head of Aaron, at his consecration to the office of High Priest; which, diffusing its sweet fragrance to all around, "ran down upon his beard," and "went down to the skirts of his garments." It is pleasant in the sight of God, who delights in our unity; and it is pleasant in the sight of all good men. No sight is more lovely; no sight is more to be desired; no sight excites such pleasing feelings in the hearts of the pious. On the other hand

how painful is the sight of contention. "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife." Prov. 17 : 1.

To conclude: Let us try to obtain and retain this great blessing. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16: 17. We should sacrifice every thing, but a good conscience, for the sake of peace. It will help our devotions; support us in trouble; and add strength and vigor to our souls.

May the God of peace and love abide with us to the end; and at last may our union on earth be perfected in heaven! Amen.

J. S. BURKHART.

ElDorado, Pa.

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Editorial Observations.

With our next issue we expect to send out the Minutes of last Annual Meeting. We acknowledge they are a long time coming for so small a job, but we only received the copy last week. We regret that we are compelled under a sense of duty to find several objections to the Minutes. In the first place the 12th Query, as it appears in our report of the proceedings of the meeting, in regard to appointing a committee to compile and publish books for the use of Sunday Schools, does not appear upon the minutes at all, just as though it had been put under the table, or laid upon the table which was not the case.

Secondly: The business presented to the meeting by the District of Kansas does not appear on the minutes. Now we are very doutful whether such indifferent, if not contemptuous treatment of the matters presented by the united council of a whole district of State, is the proper manner of preserveng peace and union among the brothrehood. We are disposed to view the former omision as an oversight of the clerk, and the latter may be attributed to hasty proceedings. We do think the Annual Meeting should have given some advice to the Brethren in Kansas, upon a subject which has caused the churches there so much trouble. There we lay from about 4 oclock until 10, doing nothing as a body, and yet nearly all present, when we might have given much wholesome advice. There is no use saying that we could have done nothing with the subject, because that could be said about any other subject, We think there is too much of a disposition to avoid the discussion of the *live* questions of the day. "There is to much of delicacy among us to approach each other when we are aware that differences of opinion exist." F. P. Lœhr.] We have always been sorry to see our An Meeting adjourn when important business was still on hand. Last year's meeting adjourned with an amount of unfinished business sufficient to occupy nearly the entire first day of this year, and the meeting this year adjourned at a time when information of immense importance, to some congregations was desired of the council.

We are safe in saying, however, that in neither of the above cases was it the decision of the meeting to lay the question on or under the table, as would appear from their absence from the Minutes.

Those who have read the July No. of the "Gospel Visitor" will have discovered a contradiction, so understood by us at least, of our report of the proceedings upon the request for a committee for preparing Sunday School books.— Brother Quinter says in the *Visitor* above his own signature: "Although it did not meet the encouragement many of *us* would have been pleased to see it meet, still the spirit with which the subject was received by the meeting was favorable, and upon the whole encouraging to the cause of sabbath schools." Now we think from the clause: "many of us" would be inferred that brother Quinter was in favor of granting the request made in that article, while we say in our report: He opposed the motion," and so he did and was the principle opponent, if not the only one who rose and spoke against it. Now we are right glad to have brother Quinter to come over to *us* but if his sympathies were with us at the time the question was before the council, he certainly spoke upon the wrong side of the question, and we thought all the time that but for his opposition we might have had the desired committee. We hope he will be able to explain the matter to the satisfaction of all concerned.

Since the busy season of harvest has come in, our correspondence has been very slim, and it is with much difficulty that we can get up a department of news from the churches. We hope the "better part" will not be neglected entirely.

We hope to be kept posted upon the doings of the Brotherhood, and especially that which might be edifying to others.

Remarks upon Matthew 5: 23.

It may be possible that many of my dear brethren with myself have not given the subject above cited as much serious consideration as we should have done, therefore I thought a few ideas upon it would not be amiss.

"Therefore," implies its connection with the preceding verse, therefore, wherefore? In connection with the 22nd verse it reads thus: "When thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconconciled to thy brother, and then come and offer thy gift. The import of this language of the Savior was directed to the Pharisees of that day, (and will apply to the Pharisees of the present day) who were intent only on the external act in worship. They looked not at all to the internal acts of the mind.—If a man conformed to the external rites of religion, however much envy malice, and secret hatred he might have, they thought he was doing pretty well. But the Savior taught a different doctrine. It was of more consequence to have the mind and heart right, than to perform the outward act. If the mind or heart is right in the sight of God, there will be no difficulty to get the external right, no matter whether it be ordinances, general conduct, dress, or what you may please to call it.—Where trouble and difficulties arise, there always is some one that is not internally right. The external is only the evidence of the internal exercise of the mind, or heart, (as you please). The man that takes exceptions to the external arrangements of the gospel, proves at once to a demonstration that the heart or mind is not right in the sight of God.

"If a man brings his gift to the altar." The altar was situated in front of the temple, and was the place on which sacrifices were made. To bring a gift to the altar was expressive of worshipping God, for this was the way in which God was worshipped in the former dispensation. If therefore, says he, a man has gone so far as to bring his gift to the very altar, and there remembers that his brother hath anything against him. The word remembers implies that he had knowledge of it before, and had forgotten it, or was indifferent about it, or neglected it. But should it come in remembrance in the very act of offering, leave there thy gift before the altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift. Not cease to offer, by no means, but do your duty first and then offer. When a difference exists, and we have knowledge of it, and do not do our part in order to effect a reconciliation, I fear our offerings will not be acceptable. About the one half of our duties, in order to christianity, lay between us and our fellow man; the rest between us and our God. And we must not wait till the offended brother comes to us, we must go and seek him out, and do our duty to effect a reconciliation, which is nothing more or less than the spirit of Christ. Oh brethren and sisters, when we consider what Jesus has done for us, can we not manifest a little more of that spirit that prompted our Savior to leave the shining corts of heaven. And come down into this world, to seek and to save that which was lost. And not only so, but God the Father, by his convicting grace, follows up every sinner, in order to effect a reconciliation. And if we have not this spirit there is something rong. The rong may not always manifest itself, yet is seen by him to whom we bring our offerings. "To obey is better than sacrifice." He that come to worship God, filled (or even tainted) with malice hatred, and envy, at war with his brethren, I fear is no better than the pharisees in the day of the Savior, of whom it is said, ye worship in vain, God is not deceived, and will not be mocked.

Thy brother, in its broad sense, first mankind in general; in its more restricted sense, a fellow worshipper, of the same faith. If he be offended, or thinks he has been injured by you, in any way, do your duty to settle the difficulty; make proper acknowledgements, or give satisfaction for the injury; if you have wronged him, make restitution; if you owe him a debt, which ought to be paid, pay it. If you have injured his character, confess it, and seek pardon. If we have done any thing that might lead him to think we had done him an injury, we ought to make some explanation; do all that duty demands us to do, so as to effect a reconciliation.

From the subject we learn, 1st, in order to worship God acceptably, we must do justice to all men. 2nd, our worship will not be acceptable unless we do our duty, live at peace with all men. 3rd. It is our duty to seek reconciliation with others, when we have injured them. 4th. This should be done (if possible) before we attempt to worship God. 5th. The neglect of attending to our duty, is the reason often why God does not accept of our offerings, and we go empty away from our devotions. We do not that which we ought to do to others: we cherish improper feelings, or refuse to make proper acknowledgement. And oh, dear brethren, I fear God will not accept of such attempts to worship him. And why all this exactness? Because we must appear before a God who looks deep down into our hearts, and looks as much, or more, to our feeling or motives, as he does to our outward acts.—And from the fact that the time is coming when all must be made right, every account squared up, our conduct through life weighed in a balance, and if wanting, ah! the officer, the prison, that payment of the utmost farthing. Not saved altogether by works, but do what we can, and pray for grace to do what is required of us, thereby meeting the approbation of him who has power to save after all, "not of works, lest any man should boast." Eph. 2: 9. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Eph. 2: 8. In a word brethren, work as if you intended to save yourselves by works, and then count it all a gift, "by grace are ye saved."

SAML. LONGANECKER.

Montanlan, Pa.

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

No. XV.

Isaiah 9 : 20.

There are some things that never grow old, and the love you feel to Jesus and His disciples is especially one of the evergreens of eternity.—1 Cor. 15: 19. Paul, in treating of the resurrection of the body to eternal life, and of the blessedness in reserve for glorified humanity, breaks out in this impassioned strain: "if in this life only we have hope in Christ, we are of all men most miserable." He more than intimates that, although many a sweet, refreshing foretaste of Heaven is given here, the believer's solace and support are drawn from what he *shall* be, and not from his present condition or circumstances. In writing to another church, the same Apostle, after describing the second advent of Christ in the most sublime manner, tells the saints that, instead of being terrified at the prospect of that august event, they are to "*comfort one another with these words.*" 1 Thess. 5: 18. Germs of Eternity have been dropped into your heart from the hand of God, and these are brooded over by the Holy Spirit, fructified with celestial dews, nursed by angels, and are ever climbing upward on the trellis of faith; and the blessed hope that they will soon grow into the very bosom of God whence they sprung, is what sustains you in your multiplied and aggravated sufferings. It is your interest in the milk-and-honey country beyond Jordan that smooths the asperities of your wilderness journey. "This is the way; walk ye in it," is a joyful sound, although it may lead through the deepest, darkest vallies, or over the most flinty, bloodstained path, because we have the assurance that every step brings us nearer the Source and Centre of purity and bliss, our Father's house, our Father's face, our Father's heart.

Perhaps most of the crumbs I have gathered for you are *time-crumbs*, adapted to your present state, and intended to animate your spirit and quicken your steps while passing as a cross-bearer to "the inheritance of the saints in light;" but the Bible is replete with "strong consolation" drawn form the other side of the vail. To one of these heart-utterances of Jehovah-Jesus I now direct your attention. "THE DAYS OF THY MOURNING SHALL BE ENDED." Isaiah 9: 20. Were these words to reach you audibly in the furnace of affliction, softened and saturated with the sweetest breathings of Divine sympathy and love how would your heart leap and thrill with raptures! If you lay your ear of faith on this verse you will hear the throbbings of the heart of Jesus, and you will catch these words fresh, glowing, and inspiring from His lips. He is "the same yesterday, and to-day, and forever," and He repeats the same love-strong to all His saints in all ages. In a blessed sense Christ never grows older, His heart is a fountain of ever-fresh and ever-sweet love, and His words are spirit and life, so that what was spoken in the days of Isaiah for the encouragement of the chosen people, is equally applicable to-day. This hour come to you the love and solicitude of God in words calculated to inspire the victor's song in the furnace of affliction:" The days of thy mourning shall be ended.

Were it not for this blessed truth, you might well lament and weep. Wereyou to live forever in the debility and suffering of your present state, the very thought would add untold intensity to your misery. It would be a great relief to the afflicted to know that their "mourning shall be ended," even if "the sufferings of the present time" were not to be succeeded by an overpayment of eternal glory. But so wonderful, so soul-surfeiting, so incomprehensible is the blessedness that is to follow the toils and trials and tears of earth, that Paul declares that the sufferings the saints endured here "are not worthy to be compared wiih the glory which shall be revealed in us." Rom. 8: 18 Not only inconceivable glory set blazing before our enraptured vision, glory revealed *to* us, but glory reveald *in* us. The end of your mourning will be an entrance ministred unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ, 2: Pet. 1: 11. Now you sow in tears, but soon you will reap in joy. Day by day you go forth weeping, bearing precious seed, but the hour is hastening when you shall come again with rejoicing, bringing your sheaves with you. Then will "your mouth be filled with laughter, and your tongue with singing," and you will join the ransomed throng in the thrilling anthem, "*the Lord has done great things for us whereof we are glad.*" Ps. 126: 2, 3, 5, 6. Here you have much to make you mourn, but more to make you rejoice in all your tribu-

lations. Your pilgrimage is "through the valley of Baca," but it contains the well of salvation, and is filled with pools of comfort, refreshment, and anticipative bliss from the rains of Heaven's bounty. Ps. 84: 6. You have seen your gourds wither, and felt the heat of affliction beat upon your unsheltered head, until your heart broke out in the lamentation of the weeping prophet, "behold, and see if there be any sorrow like unto my sorrow." Lam. 1.: 12. But the day is dawning in which you will realize the blessed fulfillment of the words, "the days of thy mourning shall be ended." The sackcloth will soon be laid aside, and the robe of spotless white envelop thy glorified person. The event is already streaked with the coming glory. The last tear will soon drop into God's bottle, and your soul bathe in the crystle River of Life. You know what sickness and suffering mean, but you know still better what is signified by such passages as these: "truly our fellowship is with the Father, and with His Son Jesus Christ," "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings," "alone, and yet not alone, because the Father is with me," "My people shall know my name." 1 John 1: 3. Phil. 3: 10. John 16: 32. Is. 52: 6. These are precious words indeed, but they would be emptied of all comfort if severed from the passage around which all our remarks cluster—"the days of thy mourning shall be ended." The head of affliction will be your meat and tears your drink as long as you are in the body, but your pillow of suffering will soon be exchanged for the bosom of Jesus, your sick-chamber for the Heavenly mansions, your cup of vinegar and gall for the new wine of the Kingdom, and every trace of sin and its consequences for a far more exceeding and eternal weight of glory." "The days of thy morning shall be ended." When once you stand in the presence of the Bridegroom, and behold His glory, witness the joy of His family, feel the pulsations of His love as the glorified alone can, you will be able to say with an emphasis which earth cannot appreciate, "it is good for me that I have been afflicted." Ps. 119: 71.

C. H. BALSBAUGH.

Union Deposit, Pa.

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A false balance is abomination to the Lord.

The Lord our Banner.

"In the name of our God we will set up our banner." Ps. 20: 5.

Continued.

tion, that are to be brought to repent and believe.—Wherever man is found, there Christ's cross is to be lifted up; in this view of the case, we may wonder that any avowed believer should feel at liberty to retire from the field of missionary action and enterprise, or refuse to go influentially forward into the thickest of the engagement. If there be such an one, let him decipher the inscription on his banner. Is it not, "he loved me and gave himself for me?" Is it not "glory to God in the highest, on earth peace and good will towards men?" We are not our own, "but bought with a price;" must we not follow the Lamb whithersoever he goeth? are not these as the appropriate devices on every standard in Israel? how comes it then, thou professed lover of Jesus, that thou art doing nothing in furtherance of the design of atoning blood? how canst thou reconcile thy inactive life with the obligation thou hast imposed upon thyself, by carrying about with thee this banner of the Lord of hosts? how canst thou reconcile doing nothing whatever for Christ with seeking everything precious to thy soul from Christ? Thou proclaimest before high heaven that Christ is thy banner; that is, that no less a being than thy Creator is fighting on thy side, and bleeding and dying for thee on the mysterious field of "the reconciliation;" and where art thou? not on his side—grudging him even a mite out of his own silver and gold—even a prayer when at his own throne of grace—even a word, one good word of acknowledgement whilst escaping underneath the broad banner of his omnipotence from the damnation of hell. Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph. Say not that it caricatures thy case; it is a genuine likeness—the enunciation of truth, the Lord himself declares it: "He that is not with me is against me." "I know thy works, that thou art neither cold nor hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. If therefore, there is to be a continuance with thee of this do-nothing system, we would at once counsel thee to lower thy banner and efface it devices. Say no longer that thou art Christ's and that he is thine, that thou art for him and that he is for thee, or else let thy conduct be consistent with thy declarations; and while thou livest, refuse not to do all, give all, and suffer all, to extend his gospel and make his name honored beneath every clime.

The Banner was the rallying point of the squadrons during an engagement.

If it happened that any division got into confusion, and if by the smoke and din of the battle, the standard was concealed, there was danger of defeat: but while the standard bearer kept his ground, and as soon as the clouds rolled away, then the streaming flag was

seen, the soldiers rallied around it, and formed into order, and anew assailed the foe. If the banner had been taken and had no ensign of any kind to indicate the centre, confusion and rout must have followed.—And so it is with the banner of the church. By the gospel is this world to be redeemed out of the hands of satan. The cross of Christ is the central point of the Gospel, and the eyes and hearts of all men must be drawn hither, otherwise they remain in the slavery of sin. If the cross be hid, rebellion continues rampant, left to itself, and men left to themselves, unrestrained by the cross of Christ, sinners would speedily consummate the curse upon them; for rebellion against God is, in itself, war of the worst description, but in its results upon men themselves, it is terribly destructive; whilst its aim is to dethrone God, its immediate effect is to make men devils, and to turn them against one another in implacable hate. If the cross be not the only banner underneath which the human family are to be brought into reconciliation with God, then what experiment has ever been tried to arrest the fatal tendency of the ruse to apostacy? for four thousand years God left the heathen to make the attempt, and what was the result? at the time of Christ's birth, the Gentile nations were in darkness. Men were idolaters, and their souls were immolated on the altars of Moloch; men were slaves, and their lives and liberties were at the disposal of tyrants; men were children alike in religion and science, and were the dupes of every idle chimera. Surely four thousand years afforded a sufficiently long period for trial; had it been shorter the infidel might have pronounced it inadequate to the discovering of truth; the history of the heathen world up to the birth of Christ, is very interesting and a good lesson for us for none of the nations kept long together; none of the mighty dynasties were perpetual; no system of morals, no principles of any kind had a long lease of life. The tendency of all men and of all things, whatever the regime under which they were placed, was disunion, dispersion, and death. Why? there was no banner. These nations had no rallying point around which they could meet and be incorporated. One peculiar people alone kept together, and were neither dissolved nor absorbed. Century after century passed away, and generation lived and died, and ten thousand interests rose and fell, but still those people "dwelt alone," retained all their religious and political distinctions, and were as entire when Christ was born as when Moses died. Why? there was a banner, God's law they obeyed; and hence though dispersed for a time, they always rallied again from their captivities. Thus while the wisdom of Socrates and of Plato, the military heroism of Cæsar, the arts of the men of Nineveh, and the laws of the Ptolemies, all failed to perpetuate the integrity and the powers of empires—the ark and the altar of a down-trodden people were sublimely maintained, amid the wreck of kingdoms and the crush of intolerant philosophies. It was the centralizing power of their banner that did it. It was the truth of God that did it all. It is the same now as it was then. There is stability of no church only where the influence of the Gospel is felt. The gospel must be the Savior of all mankind. While continental nations lie bleeding in chains, forged by priestcraft, and are menaced every hour by some terrific revolutionary explosion, behold the solidity and tranquility of God's church; it is the cross that rallies, consolidates, and unites us. In our common interest in the gospel, salvation binds us all together, into one compact macedonian phalanx, armed at all points to defend, as one man, the palladium of our civil and religious freedom.

Our safety, then, is in giving honor and prominence to the standard of the cross. If we lower it through cowardice or compromise, then God has no farther use for us, and will let us go down to destruction; but if we keep it up then we are safe; for while heaven's own banner floats over our head, we are the allies of the Lord of hosts, and he will give us victory, and crown us with a never failing crown.

The banner of the gospel is the rallying point of the church of God, in her warfare with the powers of darkness. And here it is that our banner is seen to the highest advantage, for here it is directly used, first for the purity of the church, and secondly for her extension. As to her purity she depends for its preservation on the divine oracles, which are her only standards. It is only by a higher elevation of our banner that our errors are to be amended. Truth alone can neutralize the views of heresy. When heterodoxes have crept in, the unfurling of the Gospel banner will drive them out of the church. O, but the truth, the truth of Jesus has a mighty influence in the way of rectifying human systems, and sanctifying human hearts! Let that truth have a free course, and the abettors of iniquity everywhere shall flee away. This is the grand catholicon for all errors and all woes.—The edicts of kings, the anathemas of popes, and the penalties of magistrates, can do little in the domain of mind, less in morals, and nothing whatever in the region of conscience. The most they can effect is to make some men hypocrites, others infidels, and many dissolute. The unconfounded and untrammelled gospel of Christ has an innate power to do all its own work. Hence when permitted to take its own way with men, it enlightens their minds, pacifies their spirits, and purifies their hearts. God will have all the glory of converting men, and he will share it with none. He repudiates the proffered arm of puny mortals. All he asks for his gospel is just that men receive it for themselves, and give it to others. All God asks of us is that we let it work its own way, that we give it time and that we leave its efficiency to his blessing. Above all, he commands that we do not brush it to refreshen its complexion; nor dress it in purple and fine linen, to add to its comfort; nor hang a sword by its side to give it a military air, or to help it in quarrel; nor in short in any other way to encumber it

with the weapons that are carnal. Let us leave truth, then, to go forth in its native majesty, and with appeals from its clear running brooks, it will sling them at the foreheads of infidelity, and lay it lifeless in the dust.—Only let the banner have an elevated position—and in a short time its divine work shall be accomplished: "All the ends of the earth shall see the salvation of our God."

While a pure gospel is the only standard unfurled on the field, the divisions of the army are not distracted from the centre of the cross. Our eye ever rests upon it, and we contend strenuously in that direction. It is only when sectarian or imperial banners are added that the true one is concealed, and disasters occur. The soldiers are then puzzled by varieties—they get off the centre—their eye is not on the cross, and hence they often fall into confusion, and fight against one another—rallying around some painted device, and then around some tattered rag of man's own invention. O, that the time would come when all men would cherish unbounded confidence in the omnipotence of Bible truth, and that no other banner save the cross were ever hoisted within the pale of the church! if the simple preaching of the Gospel be enough to preserve the church's purity, it must be equal to secure her increase. Doubts are expressed as to the capacity of gospel truth to convert the world. There are so many antagonistic systems, and so many centuries have passed away while apparently so little good has been done, that many hesitate to give their assent to the proposition, that religion is its own best propagator. It appears to be a more delicate and difficult thing to keep truth pure in such a world as ours, than to support and extend it. It has taken more to retain the integrity of truth, and to keep it free of the glosses of error, than to uphold its temple and feed her fires. If, then, the solitary banner of the cross be the only effective custodian of what is pure, let us believe in its ability also to possess the church of all the land that remains to be cultivated. Has not our Lord promised that the kingdom of Christ shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" A. J. CORRELL.

To be Continued.

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Answer to G. W. Burkhart's Query.

The brother states his question thus—"He that is least in the kingdom of Heaven is greater than he.—Matth 11: 11. Who has Christ reference to as being least in the kingdom of Heaven?" He then answers it for himself thus: "It is plain to me that he (Christ) meant himself," and adds, "but some think otherwise. For satisfaction will some brother explain."

I must respectfully dissent from the opinion of the brother, for Christ is not a *subject* of his own kingdom, or "in" it, but the head or king of it, not "less" but infinitely greater than any of his children, hence he could not have meant himself.

John the Baptist, one of the persons in this comparison, was *not* a subject of the kingdom of Heaven, that is not a disciple or follower of Christ, but the connecting link between the Jewish and christian dispensations, and this is the fact which the Savior intended to teach in the passage in question. This, I think, is made manifest by a collation and examination of the context, on this subject, as given by Matthew and Luke, as follows: "There is not a greater prophet than John the Baptist, but he that is least in the kingdom of heaven is greater than he." (Luke 7: 28.) From the days of John the Baptist (when his mission ended) until now the kingdom of Heaven suffereth violence, and the violent take it by force." "For all the prophets and the law prophesied until John (John included) Matth. 11: 12, 13.

John the Baptist showed conclusively in one short sentence of his teaching, namely, "Repent ye for the kingdom of Heaven is at hand," that he was not wholly a prophet nor wholly a preacher of the Gospel, but partly both, and hence, as said, the connecting link between the old and new dispensations. In the phrase "repent ye" he preached the primary doctrine of the Gospel; and in that, "the kingdom of heaven is at hand," he uttered the "greatest," the final and the consummating prophecy of the Jewish faith. "At hand," means in the immediate future, showing that the kingdom of heaven as established by Christ had not yet been "set up," while John's mission was in progress. He was a great prophet, but very likely did not understand anything about many of the doctrines of Christianity; for he taught only faith and repentance, and therefore as the blessed Redeemer said, "He (any one) that is least in the kingdom of Heaven is greater than he." Greater in a knowledge of its doctrines and mysteries. Greater in an experience of the effects of its laws upon the heart.

"He" very often means "any one," for instance "He (any one) that believeth and is baptized," &c.

SILAS THOMAS.

Philada., Pa.

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Nothing to Hold on by

An infidel on his death-bed felt himself adrift in the terrible surges of doubt and uncertainty. Some of his friends urged him to hold on to the end.

"I have no objection to holding on," was the poor man's answer: "but will you tell me what I am to hold on by?"

There is the fatal want. Infidelity furnishes neither anchor nor rope to the sinking soul. It gives nothing to hold on by.

Some employments may be better than others: but there is no employment so bad as the having none at all. The mind will contract a rust and an unfitness for everything and a man must either fill up his time with good or at least innocent business, or it will run to the worst sort of waste—to sin and vice.

Compiled for the Companion.

The Sufferings of Christ do not prevent the sufferings of Sinners.

Continued.

by our blessed Savior and his Apostles, is, by far, the mildest of all the dispensations hitherto made known unto men, yet it is armed with the most dreadful terrors in proportion; for it is but reasonable that they who disobey the glorious Redeemer should suffer the severest pains, as well as the greatest loss.

In chapter 3, and 4, the Apostle sets before us the great loss and damage which the congregation of Israel sustained through unbelief and disobedience; by which all Christians are exhorted to fear, and take heed lest they fall after the same example of unbelief, and lose that rest, of which the land of Canaan was but a figure, and fall under that dreadful punishment, of which the awful destruction that was inflicted upon those rebels was typical.

What a most affecting history that of the Israelites in the wilderness is! And what a dreadful example and awful lesson it holds forth to us, which the Apostle improves for our warning. See 1 Cor. 10: 1, 12, and the above cited chapters, Heb. 3 and 4. Also Heb. 6: 8. "For it is impossible, (or extremely difficult) for those who are once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, (or, and they falling away) to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." These words contain a warning sufficient to make the stoutest heart to tremble.—Wilful malicious, and open transgressions, and apostacy, and are greatly to be dreaded, as they render our salvation precarious in the highest degree, and our damnation almost inevitably certain. But the purpose I have in citing the terrible words before us, is, to prove a future state of positive rejection, cursing, and pain, equal to burning in the most tormenting fire, as the dreadful portion and doom of such as crucify to themselves the Son of God afresh, and put him to an open shame. And this will be more confirmed by the parallel passages, which, if possible, are more terrible and striking than this. Chap. 10: 26, 31. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries.—He that despised Moses law, died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace. For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord; and again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

The intention of sacrifices, under the law, was to deliver from death such as sinned through ignorance; but those who did ought presumptuously, were to be put to death, without sacrifice or mercy. God himself, made the distinction between sins of ignorance and wilful transgressions, which is continued through all the Bible, although many, contrary to the nature of things, seek with all their might to destroy it.

The great sacrifice of Christ appears to be fully able to save from the second death, such as were condemned by the law of Moses to die without mercy; yet such as sin wilfully, maliciously, openly, and presumptuously against the Savior, and his blood and Spirit, and especially after receiving the knowledge of the truth, appear to be as certainly doomed to the second death, as idolators, blasphemers, Sabbath breakers, murderers and adulterers, were by the law of Moses condemned to die without reprieve.

Does not St. Paul say that he obtained mercy because he persecuted the church ignorantly in unbelief? And does not this imply, that if he had done it wilfully against light and knowledge, with the malice that he had, that he would not have obtained it? I think the meaning is evident. Then it appears evident, from this text, that there is a class of sinners, (God preserve us from being numbered among them!) who, by

reason of their wilfull transgressions and open contempt of the sacrifice of Christ, and doing despite to the Spirit and Grace, must be cast into the second death, the lake of fire, as certainly as the despiser of Moses' law died without mercy. This text is full to my purpose, and proves that there is a certain fearful looking- for of judgment and fiery indignation, which shall not only be feared and looking for, as some say, but shall actually be felt, for it shall devour the adversaries. There is a punishment much sorer than death without mercy, of which he shall not only be thought worthy who hath trodden under foot the Son of God, &c., but shall receive; for unto God vengence belongeth, and he will recompense as well as threaten. No sorer punishment than death without mercy can be inflicted in this life; and therefore there is a state of positive pain and torment beyond death, and after the judgment, dreadful beyond conception; for it will be a fearful thing indeed, to fall as adversaries and enemies into the hands of the living God, to be dealt with as such, in a way of judgment. No wonder St. Paul said, "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5: 11. But if, as some say, that these are only the terrors of imagination, and shall never be realized, what must we think of the Apostle? We must judge him as little better than a solemn trifler f making such a do about nothing. But let all beware of treating the sacred writings with such levity and contempt, as to imagine that these threatenings are only introduced to terrify the vulgar, &c., and are never intended to be executed. Let us seriously remember that according to God's fear so is his wrath. Psalm. 90: 11. And let us endeavor to live in the former, that we may avoid the latter.

The Apostle sets before the Hebrews the fearful example of Esau, prefaced with an exhortation, "Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears." Chap. 12: 15, 16, 17.

Esau sold his birthright for a morsel of food, and when he would have inherited the blessing, he was rejected, &c. He stands on record as an awful warning to all not to sell their souls, nor forfeit their hopes of the kingdom of God, for sensual and momentary gratifications. For all they who for the sake of indulging their lusts, appetites and passions, risk the loss of the heavenly inheritance, and expose themselves to be cast into hell fire, will find themselves more to blame than Esau was, and their loss and punishment far greater than his.

One text more to this point, out of this epistle, wherein so many terrible but needful warnings and threatenings are found, deserves our attention, and serious consideration.

"See that ye refuse not him that speaketh, for if they escaped not who refused him that spake upon earth, much more shall not we escape, if we turn away from him that speaketh from Heaven." Verse 25. There are some, who suppose that these threatenings were never intended to be executed, but only given forth with a design to deter men from evil ways, as parents often threaten their children with such things as they never intend to fulfil. But this idea is dishonorable to God as a lawgiver. To suppose that he has threatened what he will not perform, is the way to weaken all moral obligations. And besides, this would be contrary to all those Scriptures where God says, "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? "I the Lord have spoken it, and will do it." "Thus shall mine anger be accomplished, and I will use my fury to rest upon them, and I will be comforted, and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them." God has often confirmed his threatenings as well as his promises with his most solemn oath, "*As I live saith Jehovah.*" It cannot therefore be presumed that he will go from his word, and neglect to execute his judgments upon the rebellious. "For I lift up my hand to Heaven, and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengence to mine enemies, and will reward them that hate me." Deut. 32: 40, 41.

The divine threatenings seem to be as plain as the promises, and are confirmed in such a man-

ner that their force can not be evaded. God hath not spoken in vain; he will make all his words good. And the constant warnings he hath given us of future misery, plainly imply that there is such a state, and that there is danger of our coming into it; or why are the warnings given? Those who found the doctrine of the final salvation of all men, upon the belief that God will never fulfil his threatenings, build it upon a false ground; and if they can find no better foundation for it in Scripture, they would do well to give it up.

To be continued.

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"The harvest is great, and the laborers few."

The above words are applicable to our day and generation, and many things forebode no brighter future. In view of this fact why not more and more wrong youthful devotion, and reading, that they like Thimothy may know the scriptures from their youth. "How shall we encourage it?" says a brother. I answer by procuring the necessary books that they may have a correct understanding of what they read. God revealed his will to us in human language' a id we have it correctly translated into our own tongue, and the better understanding we have of our language, the better knowledge we will have of his word. If we know not the meaning of words his revealed will would do us but little good; hence then dictionaries are indispensable, as they are the expounders of language. We also need histories to give some knowledge of former customs. Their will explain many of the seemingly mysterious expressions found in the scriptures, that often embarrass and perplex the young minds. It will have been noticed by the careful Bible student —and close observer, that there are many things spoken proverbialy, and illustrations drawn from customs that have now faded out of use; and were it not for scripture and history they would long since have sunk behind the dark cloud of oblivion: but as we have many of them, let us avail ourselves of the privilege of understanding them. We also need Bible dictionaries, and reliable commentaries may not be out of place; the greater variety of books of this class the better, as it will afford a wider pasture for the mind.—This will encourage the young to read. I speak that I do know, and testify to what I have experienced. The Sunday-school will be found to be an important auxilery in this work of preparing laborers for the harvest. Remember the wheels of time are revolving round; the weeding and fencing of the vineyard of the Lord will pass from one to the other. Those to whom the work is now assigned will soon be gone—their work done; then their places must be filled by others, and if the minds of those to whom this duty falls are stored with a rich understanding of God's word they will be better prepared to battle with the hosts of hell—against the powers of the prince of darkness, and gloriously triumph over all the opposition that wicked men and devils can invent against God's word. It requires christian eloquence to break the strongholds of satan. I am aware that some will object to books, and especially to commentaries, saying that we are only feeding on the notions of others. May not the same be said of preaching, or one explaining scripture to another in conversation? The right way is to "receive instruction and be wise," come from what source it will; "prove all things, hold fast that which is good."—Hear the celebrated Watts on this point: "It is confessed there are a thousand things which our eyes have not seen, and which have never come within the reach of our observation, because of the distance of times and places. These must be known by consulting other persons; and that is done either in their writing, or in their discourses. But after all, let this be a fixed point with us, that it is our own reflection and judgment which must determine how far we should receive that which books or men inform us of, and how far they are worthy of our assent and credit.

It is meditation that conveys the notions and sentiments of others to ourselves, so as to make them properly our own. It is our own judgment upon them, as well as our memory of them, that makes them become our own property. It does, as it were, concoct our intellectual food, and turns it into a part of ourselves; just as a man may call his limbs and his flesh his own, whether he borrowed the material from the ox or the sheep, from the lark or the lobster; whether he derived it from corn or milk, the fruits of the trees or the herbs and roots of the earth. It has all now become one substance with himself, and he wields and manages those muscles and limbs for his own proper purpose, which once were the substance of other animals or vegetables; that very substance which last week was grazing in the field, or swimming in the sea, waiving in the milk-pail, or growing in the garden, has now become part of the man.

From the proceedings of some it would seem that they would do more to have the names of their children inscribed on the scroll of fame than in the Lamb's book of life, for on their tables may be found the "Nurse and Spy," (which, if I am allowed to judge, is a falsehood)—The history of the great "American Rebellion"—the lives of great men that have distinguished themselves as man-slayers; and scarcely a book to direct the mind to the Bible; though this is not applicable to all, some have all that could be desired, others nothing but the Bible, which they say alone is able to make one wise unto salvation. Such would do well to remember that to many of the young the Bible is a dull book; they see no beauty or loveliness in it, and it will not make them wise unto salvation if they do not read

it. Will not the parent then, who spends 10 or 15 dollars for books, and get their children interested in God's volume of truth, be amply rewarded for it? Methinks the joy and satisfaction they will have in this life will more than repay.—Many an idle hour would be spent in company, talking nonsense, or engaging in profanity, or perhaps reading the corrupt literature of the day, which is well calculated to poison the mind and corrupt the morals. I love God's word, therefore I wish to impress it upon the minds of parents to bring up their children to love and delight in it. I sensibly see and feel that the harvest is great and laborers few. I am the only laborer in this part of the vineyard, and what is one poor weak soldier to a strong and well fortified enemy? Still I *will* not yield; the Lord may yet send forth more laborers, that the glorious banner of love and peace, bearing the ensign of the cross, may be unfurled on the strongholds of satan, and wave over all the holy mountains of our God.

Experience and observation prompted me to bring these thoughts and reflections before the public for the first time. I now submit it to the unprejudiced reader; if you approve of it "hasten it to the ends of the earth;" if you disprove it, instruct your erring brother, but do not darken counsel "by words without knowledge."

JAMES A. SELL.

McAlavey's Fort, Pa.

The nature and Excellency of Charity.

First Corinthians 13: 7, 2. Charity is the same with benevolence or love; and is the term uniformly employed in the New Testament, to denote all the good affections which we ought to bear toward one another. It consists not in speculative ideas of general benevolence, floating in the beach and leaving the heart, as speculations too often do, untouched and cold. Neither is it confined to that indolent good virtue which makes us satisfied with being free from inveterate malice or ill will to our fellow creatures, and not prompt us to offer services to any. True Charity is an active principle. It is not properly a single virtue, but a disposition residing in the heart, as a fountain wherein all the virtues of benignity, candor, forbearance, generosity, compassion, and liberality, flow as so many native streams, from general good will to all. It extends its influence, particularly to those with whom we stand in nearest connections, and who are directly within the sphere of our good offices, from the country or community to which we belong. It descends to the smaller association of neighborhoods, relations, and friends; spreads itself over the whole circle of social and domestic life.—I mean not that it imparts a promiscuous undistinguished affection, which gives every man an equal title to our love. Charity, should we endeavor to carry it so far, would be rendered an impractable virtue, and would resolve itself into mere words without affecting the heart. True Charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm in our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends.

Towards our enemies it inspires forgiveness, humanity, and solicitude for their welfare. It breathes gentleness of temper, and candor and liberality of sentiment. It forms manners; it prompts corresponding sympathies with those who rejoice, and those who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences; the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate; equality and patience in the judge, moderation in the sovereign, an loyalty in the subject. In parents it is love and attention; in children, it is reverence and submission. In a word it is the soul of social life; it is the sun that enlivens and eases the abodes of men. It is like the "dew of Heaven;" says Psalmist, and the dew that descendeth on the mount of Zion, where the Lord commanded the blessing, even life evermore.

"Though I speak with the tongue of men and of angles, and have not charity, I am become as sounding brass and tinkling cymbal, and though I have the gift of prophecy and understanding all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

IRA L. VAUGHEN.

Blountville, Tenn.

PLAIN PREACHING.—Cowardice in a minister is baser than in a soldier, by how much our warfare is more honorable. A faithful reproof will get more love and honor at the last, than a sinful and fawning dissimulation. Though Paul reproved the dissimulation of Peter, yet Peter praiseth the wisdom of Paul. A man can have no worse enemy in the world than a flattering and fawning minister, that dares not deal plainly with his conscience. We are in much more danger to wrong the souls of men by our *oil* than by our salt,—by our praises, than by our reproofs.—

The following is one of Flavel's home thrusts: "Two things a master commits to his servrnt's care,'" saith one' "the child and the child's clothes." It will be a poor excuse for the servant to say at his masters return, "Sir, here are all the child's clothes, neat, clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day. "Lord, here is my body, I am very gragtful for it. I neglected nothing that belongs to its content and welcare; but for my soul, that is lost and cast away for ever, I took little fare and thought about it."

When a man dies, people generarlly inquire what property has he left behind him. The angles will ask, What good deed has he sent before him?

"If a ruler hearkin to lies, all his servants are wicked."

For the Companion.

John's Baptism and Christ's

Brother Hummer: We always try to study brevity, and doing so, must study the point, therefore if we make occasional "oversights" it will not be surprising. I stand correc ted. It was Aquila and not Paul who set Apollos right. Thank you for correction. "Human to err, but divine to forgive." But it amounts to about the same as if Paul had corrected him, for Aquila and wife were newly from under the instructions of Paul and of course taught Apollos the same as Paul would have done. It don't matter who made the correction; so it was properly done, for he had become bold in declaring his error—the baptism of John.

You have also made several "oversights." You say: "We don't learn from scripture what the subject was which was expounded more perfectly unta Apollos. Acts 18: 25. "This man (Apollos) was instructed," &c, and "*knowing only the immersion of John.*" This proves first the Apollos was a follower of John, and second, that the subject was immersion which was explained to him. "He knowing *only* the immersion of John" of course could preach nothing else; could not declare that he did not know. This is your oversight, No. 1.

"We will notice those 12 disciples who you suppose "were not John's followers. That they were John's followers is evident from the fact of their saying so themselves. Acts 19: 3. And Paul said to them, unto what were ye immersed, and they (the 12 men) said *unto John's immersion.*" So then we see that these *certain* disciples and these 12 disciples are the same persons and were followers of John; you have made a serious error and charge against Paul by saying "that Paul did not instruct them in reference to Christ's Baptism." Acts 19: 4, 5. "And as soon as they (these twelve men or certain disciples) heard this, they were immersed in the name of the Lord Jesus." Heard what?—You say they were not instructed only in reference to John's Baptism. Why did they leave John's mode by adopting that of the Lord's? They heard something. What was it?—"that they should believe in the Lord Jesus?" Is it possible a man like Paul to have anything to do with immersion where they were not instructed what to believe?—Never; Paul understood his business too well to make such an "oversight," as this. No able Paul, he failed not to declare the whole council of God." You had as well say that we take people in the church without instructing them, for Paul received them in the church through the Lord's immersion, and you say he did not instruct them. Grave charge! They had faith; after they heard:" "To believe on Jesus."—"Faith comes by hearing" and they of course heard something to found their faith upon.

Would Paul have laid hands on them and would the Holly Spirit have blessed his labors so fully, if he had not instructed them, how and what to believe? Jesus told his disciples to first instruct the people before immersing them, and here you say positively that Paul did not instruct them about the Lord's Baptism, and they were taken in by the great Apostle too. Here you make him guilty of great sin by not first instructing according to the command. This is your terrible oversight." "Do you see where your doctrine would lead to?"—When we discharge our duty, then and not till then, is God going to bless us.

The best proof we have that Paul did instruct them and discharge his duty, is that God sent his Holy Spirit upon them and "they spake with tongues and prophesied." It is evident there to every thinking mind that you have also made a most terrible oversight.

If John's immersion and Christ's are identical and the same (as you say) why was it necessary for those men to be immersed in the name of Jesus? Why did the Holy Spirit accompany the one and not the other; if both are alike, please answer these questions. Where do we find that they (twelve men) made any further inquiry about John's Baptism; (as you say) I do not admit John's Baptism to remit sins neither do I admit "Luke and Mark told falsehoods" for neither of them say John's Baptism was *for* the remission of sin. Read again brother H. and you will see Mathew says John immerssed the people in Jordon "confessing their sins." One thing to confess our sins and quite another thing, to have them remitted.—Because the Roman Catholics confess their sins to a priest is not saying they are forgiven Luke and Mark say *unto* the remission of sin. There is a vast difference between the word, *unto and for*; *unto* has the sense of preparing for something and the word *for* has the sense of receiving benefit now.—Paul says "John indeed immersed with the immerssion of *repentance*," not with the immersion for the forgiveness of sins, but repentance only; thus we see that Christ's immerssion is entirely different from John's and what you think affords some evidence that both are alike is more than self evident proof that they are different. And we still understand the immersion of repentance spoken of by Paul. Acts 19: 4. and practiced by Apollos, Acts 18: 25, to mean the same thing; that is Apollos was practicing the immersion of John which was a confession of sin only, & not the remitting of it.

Yours for the truth.

ASA WARD.

The Drunkard's Will.—I leave to society a ruined character, a wretched example, and a memory that will soon rot. I leave to my parents dureing the rest of their lives as much sorrow as humanity in a feeble and declinging state can sustain. I leave to my brothers and sisters as much mortification and injuries as I could bring on them. I leave to my wife a broken heart, a life of wretchedness and shame, to weep over my premature death.

I give and bequeath to each of my children poverty, ignorance, and low character, and the remembrance that their father was a monster.

"Socratic."

Under the above heading the *National Baptist* of July 9th, presents its leading editorial, by introducing a young man who became perplexed in respect to "God's sovereignty in the eternal election of his people," and his beautiful extrication from the dilemma by a colloquy with "an aged Christian lady noted for her acquaintance with theological truth," &c. The following is the convincing, dialogue.

"Well," my young brother," she tenderly said, "you have my sympathy. I was more than fifty years ago troubled in a similar way. I understand your difficulty, and would gladly help you. I voted for your reception into the church. I had great confidence in your experience as genuine, and have been looking for evidence that Christ intends you to be a minister of the gospel. But you are just now, as a novice, in 'the snare of the devil.' Let us look thoughtfully into the case. You think, do you not, that you are a new creature in Christ ?"

"Oh yes," was the prompt reply; "I think so. My conversion seemed to me to be real, and my evidences have been clear until clouded by these perplexities about a doctrine which I thought I believed. But I am sure I hate sin and love my Savior."

"Well, if you are a Christian, who or what made you such ?"

"God alone is the author of my conversion I have no wavering on that point. I owe my salvation wholly to his free grace."

"I am glad to hear you say this, for apart from such a conviction and confession I should be concerned for you as possibly deluded. You say that God renewed your heart and led you to believe in his Son as your Savior ?"

"Yes, I say that to the glory of his great name."

"Well, did he *intend* to make you a Christian before he commenced the work ?"

"Of course he did. As a perfect Being he never did a thing without intending to do it."

"Well, if God converted your soul, and intended to do it, when, as a perfect Being, did he *begin* to intend to do it ?"

Her point was gained. The full light flashed into the mind of her inquirer. His reasoning on one line had confused him.—Her reasoning on another line had cleared away his difficulties, and his faith was re-established. That catechism was nearly fifty years ago. The young man became a preacher of Christ's gospel, and he was often heard to say that from the hour of that simple process of enlightenment, he was never more disturbed by any cavil or query respecting God's personal, eternal election of the subjects of his grace. How could he be ? God *saves* all who are saved. He *intended* to save them.—He *always* intended to save them. No other theory is reconcilable with his unchangeableness.

We think too that our conversion is real, and that we hate sin and love the Savior, and that God is the author of our conversion; but we fail to see the force of the old lady's reasoning. We have applied her system to other purposes and it establishes difficulties which it cannot remove. Let us hear Socrates with himself.

"You believe you are a real man, an actual living creature ?"

"O yes, I believe that."

"Well, if you are a man, who or what made you such ?"

"God alone is my Maker. I have no doubts upon that point.—"God formed man of the dust of the ground !"

"Well, did God *intend* to make you before he commenced the work ?"

"Of course he did. As a perfect Being he never did a thing without intending to do it."

"Well, if God made you, and intended to do it, when, as a perfect Being, did he *begin* to intend to do it ?"

Now if Socrates establishes the doctrine of "personal, eternal election," then he also proves a personal, eternal creation, which would perhaps be the lesser error of the two. "God made everything that was made. He intended to make them. He *always* intended to make them. Therefore they always were made. Such a thing is inreconcilable with revelation.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Graybill Myers' Report.

I have just returned from a visit to Western Pennsylvania, where I attended the following Lovefeasts:

In the Ten Mile branch, Washington Co., June 13th and 14th.—The church was well represented, and the meeting held in good order. Demas Letherman was chosen to the ministry.

20th and 21st, at Fairview, Fayette Co., good order and good attendance. Jos. I. Cover was ordained to the full commission. Two applicants for baptism.

26th and 27th, at Elklick, Somerset Co. A large concourse of spectators and well conducted. Church also well represented.

27th and 28th, at Berlin branch. Jacob Blough ordained to the full commission. Church well represented and meeting held in good order.

June 30th, and July 1st, at Quimahoning, Somerset Co. Good attendance and good order, and two additions by baptism.

Paul may plant and Apollos water, but God must give the increase. Found the church in good order and brotherly kindness manifested by the members generally. May the God of our salvation bless all. We are all well at present.

GRABILL MYERS.

Report.

Of money received for Bibles since my last report.

From an "Orphan Boy"	$0.25
Emily J. Blough Davidsville Pa.	1.00
Various persons through. H. R. Horsinger	10 00
"A Brother"	5.00
Brother from Iowa by the hand of Brother Zug	3.25
Brethren from Appanoose Co. Iowa by N. Y. Bible Society	7.20
	$26 70

Four dollars and fifty cents of the above applied to the purchase of Testaments for the freedmen in care of Brother Hoyser Madison Georgia, and the rest for Brother Bashore Tenn. as directed.

S. Z. SHARP.

Brother Henry; Our Lovefeast in Waterloo congregation Iowa, has just closed. We enjoyed a happy season together during our Lovefeast. I was informed that a brother said; Two hundred and sixty members communed. A large number for the West. There was one added by baptism, making three baptised since my last report. We do feel hopeful that many more will soon join in the service of the Lord.

One week ago I was at Brooklyn Poweshick Co., Iowa. Had a pleasant visit among the brethren at

Prooklyn. There were two added to the church there by baptism.—Taere have been one or two more added to that congregation recently. May the Lord continue his work is my prayer. Amen.

Fraternally.

J. WISE.

Waterloo, June 30, 1868.

Brother Holsinger:—As you wish to know how the good work of the Lord is progressing in this part of God's vineyard, I will just say, its progress is onward and upward; not quite as fast as we desire it, but perhaps it is as rapid as God decrees it, and the will of the Lord be done. We are still planting and watering, but God giveth the increase. "We are not weary in well doing," yet we have nothing to boast of; for we are unprofitable servants. but we feel by the blessing of God that our labors are not in vain.

A. J. CORRELL.

Announcements.

We intend holding a Lovefeast in the Montgo mery branch of the church, Indiana Co., Pa., the Lord willing, on the 29th of August, to which a general invitation is extended.

By order of the church.

H. SPICHER.

The next District meeting of Iowa is to be held in the meeting house, four and a half miles North East of Marshalltown in Marshall Co., Iowa, on the 24th and 25th of September next; and a Communion on the 26th and 27th, at the same place. Evening meetings from the 23rd to the 28th at the same place.

JOHN MURREY.

Report of Discussion Continued.

Proposition: The washing of feet is an ordinance, commanded by Christ to be observed publicly, in his Church until He comes.

AFFIRMATIVE BY J. QUINTER.

Brother Quinter, after expressing his appriciation of the importance of the subject, proceeded to read 13th chapter of the gospel, by St. John's as the authority for performing the ordinance. He then divided the subject in the following heads:

1st. As an ordinance.
2nd. Its perpetuity.
3rd. Its public observance.

He then gave the following definitions of the word "ordinance." Webster says: 1st "rule of action;' 2nd. "Observance, commandment" &c. With these definitions he quoted the language of the Savior: "If I your Lord and Master have washed your feet *ye ought also to wash one another's feet.*" He said that the object was to affect our moral nature, and that the spiritual import is obvious from the fact that the disciples did not at first understand it. One of its effects was to humiliate the proud spirit of the pharisee, against which the Savior warned them, in the following language: Beware of the leaven of the Pharisees, lest it leaven *you also.*—2nd. He said its spiritul significatation is evident from the Savior's reference to Judas. "Ye are clean *but not all.*" 3rd. From reference to Heb. 9: 10. 4th. From analogy. He concluded by saying that Feetwashing was ordained by God as a christian rite, and that when observed in faith it affects the soul.

NEGATIVE, BY IRA C. MITCHELL.

He said "I have no desire to have anything to do with any religion that needs reformation." "I want nothing to do with a system of religion which needs to be proved by the Bible." "The only thing I have abandoned is the ungodly service of this ungodly world." He then stated that the most affecting scene recorded in evangelical history, was when the Savior stooped to the humble office of a servant. He said there is nothing wrong in washing one another's feet; but what is so wrong, is to exclude all others who cannot see that it is a duty.—He referred to the commission where it is said: "teaching them to observe all things, &c.," and asks whether Peter taught the converted Pentecostians to observe this ordinance. "Teaching them to observe all things whatsoever I have commanded you," means whatsoever I have commanded you to teach.

It is proper to state here that the first part of this speech has reference to brother Quinter's last on the former subject.

QUINTER'S SECOND SPEECH.

He continued his argument from analogy and quoted Ex. 30: 10—21. In this case feet-washing, if neglected, would be neglected at the risk of their lives. If infinite wisdom has ever introduced feetwashing in any age we should at least not suffer ourselves to be prejudiced against it. He had clearly proven that it was an actual command to the Disciples of Jesus. He wanted this point settled. The words: "These things" must have refernce to the things last mentioned. Among these was the washing of feet. And let it be remembered that the Savior did not say ye must be humble enough to wash one anothers feet, but ye also ought to *wash* one anothers feet.

His second argument from analogy was drawn from *its tendency.*—"If ye know these things *happy* are ye if ye do them." Its observance then was to make them happy. Happy means blessed and is so translated in the Sermon on the Mount. Surely an ordinance that has this tendency should be perpetuated.

NEGATIVE.

There was a difference between an ordinance and good works.—Refered to Zacharias and Elizabeth. Ordinances keep us united to God; as soon as we cut ourselves loose from the ordinaces of God we cut ourselves off from spiritual intercourse with God. He denied brother Quinter's statement that feetwashing was ever an ordinance of the Tabernacle. It was simply one of the washings which belonged to their cleansing for the services, and was performed *outside* the courts.—It might have prefigured baptism which is performed just outside the church, at the door thereof, and so this washing was performed just at the door of the temple. Calling things ordinances does not make them such. It would take more

firstlies, secondlies, thirdlies, &c., than the gentleman had yet produced to prove feetwashing an ordinance.

BROTHER QUINTER'S THIRD SPEECH.

He explained his reasons for the system he practiced in arranging his arguments. He did it for mutual benefit. He spoke of the spiritual meaning of words. Gave the definition of the word church, according to Parkhurst, Brown, and Campbell. Quoted in connection John 15 : 19. Mark 1 : 14. Luke 16 : 16. Matth. 3 : 2. He then again called up the course of reasoning he had dwelt upon before adjaurnment, the tendency of the ordinance.

His third argument was drawn from the Commission: "teaching them to observe all things whatsoever I have commanded you." As the Lord had commanded them to wash one anothers feet it become their implicit duty to teach it others. 4th. Its propriety was evident from the object in view in the institution. The same spirit manifested by the disciples. See Luke 22 : 24. We still needed something to keep down our proud and haughty spirit.

NEGATIVE.

He said the proportion was not yet proven. "All the human inferences added up" would not make an ordinance. He then took the position that there was no Church of Christ previous to the day of Pentecost. By this he intended to advance the idea that Feet-washing could not be a church ordinance as there was no church at that time. There could be no church until there was the proper material to constitute that body. The church belonged to Christ, he "purchased it with a price," it could not be said to be his until purchased. He referred to the atonement of Christ, and the effects of his blood. He quoted during his speech: Eph. 5 : 22. — Acts 20 : 28. Heb. 11 : 39 ; 8 : 8; 9 : 22 ; 10 : 4 ; John 15 : 3 ; Mark 15 : 43, and Acts 1 : 6.

QUINTER'S FOURTH SPEECH.

He agreed with his friend upon the merits of the Blood of Christ, but he did not agree with him that sins could not be pardoned until that blood had been spilled upon the cross, for in Revelation 13 ; 8 we are told that the Lamb was slain from the foundation of the world." Salvation was obtained by the blood of Christ from the period when the Lion of the tribe of Juda opened the Sealed Book.

His fifth argument was derived from the reference to the practice of Feet-washing in 1 Tim. 5 : 10. It must have been practised by the Apostles Church. Paul kept back nothing that was profitable. If it was necessary for the widow to have washed the saints feet, then feet-washing must have been an ordinance among the saints at that time, and it must have been taught her in order to become a duty.

NEGATIVE.

Authority does not make an ordinance. It must have been practised in the church of the Apostles. Good works do not make an ordinance ; if they did then bringing up children, and lodging strangers would be ordinances as well as feet-washing. He summed up the arguments and reiterated his assertion that as there was no church there could be no church ordinance.

To our Correspondents.

SAVIOR. One of our correspondants objects to our orthography of the name Savior. Our rule when two ways of spelling a word are right is to choose the shortest. This is a rule of the office, although Savior does not exactly come under that rule, for we are not prepared to admit that Saviour is correct, any more then labour would be correct. Our correspondent says the literary world bestows upon the Redeemer this distinction.— We think she is mistaken in this. The religious world to some extent may do so, but you know they are very inconsistant. They say, "Lord, Lord, but do not the things which he commands them." The preference is not based upon any good principle. The partiality used to be set forth in the German language. In some old works all the names of Jehovah were set up in capital letters; later works have the first two letters capitals, and our modern German has only the first letter same as any other noun. It is certainly no honor to Jesus to spell his name contrary to the acknowledged rule of orthography. Such things belong to the little prejudices and preferences to which we are all more or less subject. Some of our correspondents carry these so far as to capitalize all the pronouns that refer to God. We think this is superfluous. Let us reverence God by doing what he has commanded us, and we will do well.

HENRY SPICHER, Hillsdale, Pa. We are not sending the *Companion* to H. H. Ruffner, at Hillsdale. Your subscription is paid for this year. The minutes of District Meeting have again been sent you.

Abraham Crumpecker, Blacksburg, Va. Your paper has been regularly sent. However if you will let us know what Nos. are missing we will supply.

Brother Samuel A. Moore has already redeemed his pledge of sending us five new subscibers. Brother C. P. L. Roberts of Conemaugh has sent his quota. Others have given pledges and the work is progressing finely. We are in good hopes that we shall be favored with a large increase in our circulation. Specimen numbers will be sent liberally without charges. Where brethren are able and willing a trifle will be accepted toward paying postage.

We presume our readers have already observed and given us due credit for the late improvement to the mechanical appearance of our paper, by the addition of new and beautiful type, and by removing the border. We intend to dispose of all superfluities, and unnecessary labor and expense, and give our patrons a full equivolent for their money. The departments have been somewhat mixed up for the last several weeks, but these too will be corrected.

A correspondent informs the Gospel *Visitor* that the barn of brother Jacob Berkey whereat the late Annual Meeting was held, was destroyed by lighting on the 16th ultimo. There was an insurance of $1100.

There has been more than the usual amount of destruction of property by lightning this summer.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Montgomery Co., Va., near the Alleghenny Springs, June 19th, our old and much beloved brother MICHAEL SOWDER; aged 88 years, 2 months, and 9 days. He was born in Frederick Co., Md.; emigrated to Virginia in the 8th year of his age, and married to his first wife at 21 years of age. She lived only 12 months. He was married to his second at 25. She lived with him 50 years. He has been a member of the church of the Brethren for the last 17 years of his life, and would have been much longer, but unfortunately he was a slave holder until he gave them their freedom that he might attach himself to the body of the Lord. It can be said of him since he joined the church that his light as a christian was always brilliant. We have been acquainted with him for the last two years of his life, and though his body was upon crutches he was always ready to go a quarter of a mile to the house of God to hear the words of life repeated, until within the last few months of his life. He leaves to remember his departure a large number of friends and relations. Funeral services by brother Calvin Wickham and the writer from Rev. 14: 13.

ABRM. CRUMPACKER.

On the 8th of June, killed by lightning, JAMES FISHER, son of brother Samuel Fisher, aged 18 years, 1 month, and 2 days. They were in the field planting corn, when there came up a shower of rain, and they all went under a tree, eight of them. While there, old brother Jacob Fisher, grand-father to the one that was killed, said he would go home, as it was near night and perhaps it would rain more. He went a few steps when there was a stroke of lightning, and looking around he saw seven of them lying on the ground. When he went to them he found that James was dead. The rest all came to again, but some of them did not recover for several days. The next day James was burried, when a large concourse of people were together, and I never saw so much solemnity as appeared to be there. The occasion was improved by Eld. David Fisher and myself, from 1st Peter 1: 24, 25, and Matthew 24: 44.

May 18th, our dear sister SIDNEY HANAWALT, consort of brother Isaac Hanawalt after a long and painful affliction which she bore with christian fortitude. Funeral occasion improved by the brethren to a large concourse of people.

J. S. SNOWBERGER.

In the Upper Deer Creek branch, Cass Co., Ind., June the 26th, SARAH SNYDER, daughter of brother William and sister Catharine Snider; aged 9 years, 1 month, and 7 days. Disease Typhoid Fever. Funeral service by brother Henry Gish and others, from Job 14: 1: "Man that is born of a woman is of few days and full of trouble."

In the Clover Creek congregation, Blair Co., Pa. on the 3rd of July, SARAH, daughter of brother Jacob L. and sister Elizabeth WINELAND; aged 1 year, 9 months, and 27 days. Disease supposed to have been Brain Fever. Funeral services by the brethren, from Mark 10: 13—16. She was sick only about 12 hours.

Little Sallie was the center of attraction in the family, and though it is painful to think that she is no more with us, we are consoled with the assurance that she occupies a place in the circle above, where there is no more suffering. May we be so happy as to meet her in that bright world, for though she will not come to us, we may go to her. SALLIE K. CAMERER.

List of moneys received, for subscription to the *Companion*, since our last.

S. S. Ullery, Liberty Mills, Ind.	$1.00
Benjimin Garreth, Mechanicsburg, Pa.	1.00
David Wells, Pottstown Pa.	1.50

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Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Selected for the Companion.

There's a beautiful land on High.

There's a beautiful land on high,
To its glories I fain would fly,
When by sorrows pressed down,
I long for my crown,
In that beautiful land on high.

In that beautiful land I'll be,
From earth and its cares set free.
My Jesus is there, he's gone to prepare
A place in that land for me.

There's a beautiful land on high,
I shall enter it by and by;
There, with friends, hand in hand,
I shall walk on the strand,
In that beautiful land on high.

There's a beautiful land on high,
Then why should I fear to die,
When death is the way,
To the realms of day,
In that beautiful land on high?

There's a beautiful land on high,
And my kindred its bliss enjoy;
Methinks I now see,
How they're waiting for me,
In that beautiful land on high.

There's a beautiful land on high,
And though here I oft weep and sigh,
My Jesus hath said,
That no tears shall be shed
In that beautiful land on high.

LIDDIE CAMERER.

Saxton, Pa.

Compiled for the Companion.

The Sufferings of Christ do not prevent the Sufferings of Sinners.

(Continued.)

2nd. There are others who, though they allow some truth in the threatenings, yet suppose they will be fulfilled in a sense quite different from what the words seem to import, and that they are far more dreadful in appearance, than in reality.—That terrible as the declarations seem to be, the execution of them will be light and trifling, and comparatively as nothing. But let none be deceived; for, according to God's fear, so is his wrath, or displeasure against sin; and who is there among men that knoweth the power of his anger? See Psalm. 90: 11. The Psalmist says, "Thou, even thou art to be feared; and who may stand in thy sight, when once thou art angry?" Psalm 76: 7.

There are several circumstances that persuade me, that the divine and awful threatenings which I have been considering, will be fully executed, according to the plain and obvious, or literal sense of the words.

1st. All the prophesies of destruction, punishment, dispersion, etc., that have been delivered against nations, kingdoms, countries, families, etc., have been thus far accomplished in the plainest manner, to the full extent of the threatenings.—Such was the flood; the destruction of the seven nations of Canaan: the total destruction of Amalek, who was once the first of the nations, but his latter end was to perish forever; and God sware by himself, that he would blot out the name of Amalek from under heaven; and so it is.—Such has been the fate of the nations, that carried Israel and Judah captive, of whom God said, that he would make a full end: and we see it is the case at this day, for their names are no more known among the nations of the earth.

2nd. I conclud, from the very severe judgments that have been inflicted upon the righteous in this life, that there must be great pains and miseries reserved for the wicked in a future state; and this conclusion is exactly according to St. Peter's observations and reasoning. 1 Peter 4: 17, 18. "For the time is come, that judgment must begin at the house of God, and if it first begins at us, what shall the end be of them who obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." The reasoning of the apostles cannot be denied, nor the consequences of it refuted: and therefore there must be a sore and dreadful punishment reserved for the workers of iniquity, fully equal to the most fearful threatenings, in the scriptures; which is all that I contend for.

3rd. The scriptures so frequently assert that, what God hath threatened he will perform, that I cannot see how we can vindicate their truth, unless we believe that the threatenings will be fulfilled, and that in their plain and natural sense.

4th. The idea of the threatenings being more terrible in appearance than in reality, greater in word than in deed, is highly dishonorable to God, and tends to infidelity. It represents the Sovereign of the world as unable to carry on his designs without deceiving his creatures, or, at least, putting them in great fear, where no fear is, and terrifying them with the greatest apprehensions of danger, where in truth, there is none.

5th. As I see there is a provision in nature for the execution of the threatenings in their plainest sense, as the scriptures have in the letter, beyond all dispute, threatened the wicked with the greatest positive torment hereafter, as all threatenings, have, thus far, been literally accomplished: and as I go upon the ground of a fair and literal interpretation of scripture, I see no reason to depart from it in this instance.

III. There are some, who, though they profess to believe the threatenings in all their force, yet contend, that all mankind being united with Christ, suffered in him, and with him in the course of a few hours, all the pains and penalties due to all their sins and transgressions: and that, therefore, the whole human race are free, and shall never suffer for any of their crimes hereafter, as they have already born the full punishment of their iniquities: and upon this ground they combat all that can be urged from the scriptures, and set all fear for the execution of the threatenings wholly to nought.

Though his absurd opinion has

never had a very extensive spread and probably never will have, yet, wherever it has been received, it is one of the most difficult notions to root out of the mind, that ever was embraced by man. But though I can hardly hope to convince those who have imbibed this idea, yet it may be worth while to say a few words upon the subject, and I have time only to say a little. The doctrine of rewards and punishment, is one of the plainest truths in the Bible: and as the view I have just mentioned, is wholly subversive of that, I cannot but heartily reject it; for if the Bible be true, men will receive according to the deeds done in the body. If our blessed Savior knew that his sufferings would prevent mankind from feeling future misery, why did he threaten them with it, and advise them to take such pains to avoid it? If it was impossible for them to be cast into hell, why did he terrify them with the fears of it, as is evident he did?—The very words of Christ as he was going to be put to death, show very plainly that his sufferings were not intended to prevent great miseries from coming upon Jerusalem and its inhabitants. "And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them said, daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in the which they shall say, blessed are the barren, and the wombs that never bear, and the paps which never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, cover us. For if they do these things in a green tree, what shall be done in the dry?" St. Luke 23: 27—31. This passage alone is sufficient of itself to overthrow the idea, that the sufferings of Christ were intended to prevent the sufferings of men; for his argument proves directly the contrary. He shows not only that Jerusalem and its inhabitants should suffer, but that they should endure far greater miseries than he was going to bear; or else there is no force in his comparison, the sense of which is plainly this, "If I, who am a green tree, and never have sinned or offended in any instance, yet suffer so bitterly; what unknown and inconceivable sufferings await Jerusalem, that dry tree, the rebellious city and her disobedient children? even as when you see a strong fire consume green wood full of sap, you naturally conclude, that it would prey upon the dry with much greater rage and fierceness.

The death of Christ was intended to answer many great and important purposes; but I think it is carrying the matter too far, to say that he suffered, that we should not suffer. For I confess, I cannot find this declared in the scriptures, but directly the reverse. There we read of our suffering with Christ in order to to be glorified with him; and that the sufferings of this present time, are not worthy to be compared with the glory to be revealed in us, and that if we suffer, we shall also reign with him. Rom. 8: 17, 18. 2 Tim. 11, 12. And besides, it is contrary to fact, to suppose that Christ's sufferings prevent our sufferings; for he suffered for us, leaving us an example that we should follow his steps, 1 Peter 2: 21—which would be useless if we were never to suffer at all. And the fact is, that we, notwithstanding all that Christ hath suffered, feel and suffer pain, sickness, sorrow, temptations, trials of various kinds, persecutions, corrections for our sins, family troubles (those greatest temporal adversities) bitter griefs, and even death itself. Now since these numerous and constant facts, show that the Savior's sufferings do not prevent ours, we may reasonably judge that they were never intended for that purpose.

All that have sinned must suffer here or hereafter, none can escape; blessed are they that mourn and suffer now, for they shall be comforted, and rejoice hereafter; but woe to them than are full, and that laugh now, for their reason of misery is coming, and they shall mourn and weep. See St. Luke 6: 20—26.

Many cannot see how it is possible, that those for whom Christ died on the cross, should ever perish and be cast into hell, and suffer those great torments which I have mentioned; but by the same rule, I might say that it was unreasonable that those for whom the Savior suffered temptation and persecution, pain and death, should yet endure the same things themselves. If they can show the use and justice of the friends of Christ, for whom he suffered, bearing severe pains and sorrows for years in their own persons, I make no doubt of being able to give sufficient reasons why those for whom he died, who continue his enemies all the time of their lives in the flesh, should suffer torment for ages. In fact, as the sufferings of Christ do not prevent the sufferings of sinners, so neither do their sufferings make void the intentions of his. Each have their uses, and do not in the least militate one against theother. The designs of God in the sufferings of Christ were many, great and glorious, and all have been or shall be accomplished.—We have just enumerated some of them in the *Companion*, Vol. 3. No. 42, page 359., and they are obvious in the scriptures.

But we will in a following, and concluding article, on these points, give some hints on "the design of God in punishing sinners."

S. L. FUNDERBURGH.

A sister whose name we cannot give, handed us the following:

The amiable and gifted Jane Taylor, the last time she took up her pen—it was on the day before her death—wrote as follows: "O, my dear friends, if you knew what are my thoughts now, you would see as I do that *the whole business of life is to prepare for death.*"

How much time is spent in preparing to live! How little in preparing to die! One who had lived more than fifty years, said as the hand of death was upon him, "I have all my days been getting ready to live, and now I must die."

Should men spend as much time in preparing to die, as they spend

preparing to live, the physical agonies of death would not so frequetly be heightened by the agonies of despai r.

The whole business of life is to prepare for death. Thousands of death-beds—death-beds of rejoicing and death beds of despare have borne witness to this truth. The reader will bear witness to it perhaps at an early day.

In view of this truth, this very day should be spent in preparing to this, one chief attention should this day be given to things which shall prepare us for the closing day of life. In this same way should all our coming days be spent.

Such a course will not render life a dreary waste. Far from it. That man best enjoys life who is best prepared to leave it.

It is a mournful thought, that in all probibility, many will neglect this great salvation which is equally free for all.

Rust Gilding, and Polish.

Some people are rusty. Their harsh, ungainly manners eat out whatever is good in their own character, and saw the very flesh of those that come near them.

Some people are gilt. A very brilliant exterior they present; but the first brush of hard using rubs off the gilding, and reveals the base metal beneath.

A third class are polished. The polish, indeed, is on the surface; but it is a polish on the surface of solid worth, and in the multifarious crosses of human life, the more it is rubbed the brighter it glows.

Disappointed Old Age.

Rossini, the great French musician, received, a short time since, a magnificent ovation on the occasion of the *five hundredth performance* of his great work, *William Tell*.—The greatest artists of Paris assembled at midnight in front of his residence, and performed and sung his renowned compositions, and presented him with a golden laurel crown, inscribed with the dates of the first and last performance of William Tell, nearly forty years apart. This is not the first demonstration of the kind this wonderful composer has received. No doubt he is looked upon by the multitudes as the happiest of men. What does he say to a friend who congratulates him on his continued triumphs?—"I would give all this glory that the world envies me, all my operas, all that I have done, for some sweet days of *youth and love*."

So would the richest men in our land, the most successful statesmen, orators, poets, artists who have not laid up treasure in heaven, all say, if they could be met in an honest hour. Early in life the Savior met them, and whispered by his Spirit—"Come to me, and I will give thee a *crown* of glory when thy work of life is ended—eternal *youth* and everlasting *love*." But on they pressed saying—"By and by, when I have my fill of wealth, fame, and glory, I will listen to thee."

He who made them knew that they were formed for love; knew that the soft touch of a child's hand would outcharm the golden laurel crown. He knew that exhaustion and satiety would seize them, and they would cry out for an hour of true happiness and love.

Young man about to sell all for worldy fame, young women ready to sacrifice eternal joy for an hour of fashion and pleasure, pause and listen to the words of a gifted, venerable man, who has gained all you seek. That "convenient season" to which you look, will not come.—The still voice you refused to hear will no longer plead. Your desolate heart will cry out from under your purple robe for an hour of youth and love, but cry in vain.—Your laurel-crowned head will droop for want of a bosom of affection on which to lean. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—*Exchange*.

Paying the Debt of Nature.—No; it is not paying a debt, it is rather like bringing a note to a bank to obtain solid gold for it. In this case you bring this cumbrous body, which is worth nothing, and which you would not wish to retain long; you lay it down and receive for it, from the eternal treasury, liberty, victory, knowledge, rapture.—*Foster*.

That was a beautiful idea expressed by a lady on her death-bed, in reply to a remark of her brother who was taking leave of her to return to his distant residence, that he should probably never meet her in the land of the living. "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying.

Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They will gounge their brother's eyes out rather than leave a single mote in them. At the same time, they are singularly blind respecting their own failings.

Rely upon Yourself.—Never ask a favor. It is better to suffer than to supplicate; and asking a favor even from your dearest friend, or your nearest relative, is only a milder form of supplication. Get what you want by your own unaided exertions, or go without it. There is more dignity in penury, no matter how abject, coupled with independence, than indolent comfort gained through the grant of a favor.

The more closely we follow Jesus the less will our sympathy be limited to ourselves, and the more cordially shall we exhibit as well as cherish the desire,—"Grace be with all them that love our Lord Jesus Christ in sincerity."

The most knowing are the most desirous of knowledge; the most virtuous are the most desirous of improvement in virtue. On the contrary, the ignorant imagine themselves wise enough; the vicious are, in their own opinion, good enough.

Remember to have no quarrel with any one but thyself.

The Lord our Banner.

(*Concluded.*)

The Banner was sometimes the Telegraphic language of war.

When Israel fought against Amalek, Moses was upon the top of the hill earnestly engaged in prayer, and the victory gained is, by most, understood to be the answer to his prayers; this is a fair enough view of the lifting up of Moses' hands, but it is not the only idea conveyed by it. From his exalted position he had a sight of the entire field of battle, and could narrowly survey the various movements of the contending parties. He thus had information which Joshua could not in active engagement acquire. Hence we may suggest that the rod which he held in his uplifted hands, was, on that day, the royal standard of Israel; and that he pointed with it to this and to the other part of the enemies forces which appeared to be most vulnerable. Thus the rising and falling of his rod was the telegraph of dispatches, by means of which the battle was brought to a successful issue. What an interesting lesson the above teaches us! while we have espoused the cross and rally around it our best energies, we are also instructed and encouraged by it in all our conflicts with spiritual adversaries. The gospel is at once the cause itself, and the very source of the strength and skill which are put forth in its defence. To it we ever look. As we look we receive intimation of the particular enemy that is advancing, of the time and mode of attacking us, of the best manœuvres for surprising us. If it be against our own personal piety that fleshly lusts are warring, we are thereby taught how and when to crucify them; and if it be against the interest of the entire army of the church that hostilities are concentrated, by the same rod of God are we directed to the sure method of defeating them. On all occasions indeed, and at every crisis of the spiritual life, is God's banner to us an infallible guide. It never misleads us, it never leaves us in a difficulty. We may have to continue our warfare from night to morn, as well as from morn till night, but by constantly studying the movements of this ensign, we reach in the end the expected crown. Marvel not that we have such confidence in the cross; the cross has never betrayed us. Even when at times the enemy appears to be gaining ground, we have only to look once more at the banner, and our courage is braced up, and our efforts begin to tell powerfully against the foe. The hazard of war is proverbial. Often during the same engagement does the fortune of the day seem to favor the one, and then the other party; but victory uniformly declares for the true christian at last. When Amalek prevailed against Israel, another look at the rod of Moses turned the tide in their favor. The sight of that rod would re-invigorate the fainting; for they had heard of the wonderful things done by it in the land of Ham. Such like is the look of us believers at the Cross of Christ. A divine energy is transmitted from it which no power in earth or in hell can resist; and this solves the mystery of the marvellous achievments of the weakest saints. Left to ourselves we are sure to fall: guided and upheld by the dispatches and couriers of the Gospel, we stand and conquer. What as irresistible arguments forever "looking unto Jesus" as we "fight the good fight of faith!" It was the first look at him that inspired our souls with energy, and excited us to action; and it is the continual looking at the same centre that secures our progress in holiness. In itself, alone, the cross of Christ is a complete armory to us. Its truth is our girdle, its righteousness our breastplate, its peace our shoes, its faith is our shield, its salvation our helmet, and its word our sword. Yea, "the Lord our banner," is also our sun by day, which scatters before us every cloud; and our moon by night, which casts its silver rays across the dark and death-like vale where we fight. Glorious banner! for, when hungry, it points us to the bread of life; when thirsty, it leads us to the well of salvation; when wounded, it pours oil into our wounds; when despairing, it re-animates us with hope; when fatigued and feeble, it gives us rest and shelter under its broad flag, and sends us forth like a giant refreshed with new wine; when dying, it supplies us with the element of spiritual heroism; and when dead, it touches us and we live. O, never did weary and war-worn soldier fight under a banner like this! for when we are weak, then we are strong; when faint, then we pursue; when troubled on every side, then we are not distressed; when perplexed then we are not in despair; when persecuted then we are never forsaken; when cast down, then we are not destroyed, "always bearing about in our bodies the dying of the Lord Jesus, that the life of Christ might be made manifest in our bodies." So much to be depended upon, indeed, and so certain are the timely issues of needed counsel and answered prayers from the cross, that the feeblest christian may go up at any time against a whole generation of Amaleks; yes we may face the principalities of hell—we may challenge death and the grave, for every look we give to that standard must nerve us up to every extremity, fortify us against all weapons, and draw upwards to the very bosom of him who is the Great High Priest of our profession. When we are there we can put our ear to the throbbings of that heart which shed its blood for our lives, so that, with seeing and what with hearing, in this grand centre of our faith, we are prepared for every exigency. Not more quickly does the telegraph convey intelligence in its lightning wire, than does the warning from the cross reassure us, and hasten us onward and upward to the blessed experiences of our faith; yea, to the glorious realization of paradise regained. Valuable as are the electric wire, they are not implicitly to be trusted; they may be broken; the ocean's tide may break in upon and arrest the progress of the fluid, and he who trusted in a crisis to their infallibility is suddenly disappointed. But no such calamity can befall the telegraphic banner of Christ,

its influence permeates all atmospheres, darts beneath all seas, flies over alpine chains, crosses eternal snows, and circulates, with equal freedom, among elements: so that whatever vicissitudes come, whatever opposition starts up, by instant resort to, and by wise consultation of, the rod, we are possessed of all the information we need; and at our right hands, in one moment is the entire panoply of God. Casting away, then, all carnal confidence, and removing all trust in human desires or human merit, let us hold fast the profession of our faith without wavering, "looking unto Jesus the author and finisher of our faith." The Banner was used in the triumphant procession to symbolize victory. In by far the most important sense of the word, "the victory" may be said to be gained by the sinner when he believes and is converted and his sins forgiven: from that hour the object of Satan is defeated. We are now of the ransomed of the Lord, and only awaits our coronation day to receive the laurel of the conqueror. That day, however, is often far distant from the period of our conversion. We are left for a while on the field of battle, where not a few of our old antagonists, whose wounds have not yet proved fatal, continue to threaten and vex us. The first conflict, however, is never repeated; that is, we are not again subjected to the act of regeneration. We are only once converted, after which our spiritual fights can scarce be called by the name of battles; they are skirmishes with the dispersed and discomfitted enemy. To drop a metaphor: the great matter is at first, when the soul is made to yield to God, and glory in the cross; after this our progressive sanctification occasions all the contest that goes on between the powers of nature and of grace; all the work now is just the following up, by the Spirit of God, of the great and decisive victory in the day of effectual calling. The question, therefore, is should we celebrate this victory before we enter heaven? and the reply must be in the affirmative. In ancient, and even in modern warfare, the signal of victory is the elevation of the banner in the captured fortress, or on the battle-field. The enthusiastic warriors wait not till all the conditions of surrender are fulfilled; and the triumphal procession, amid which the gay ensigns are waving, it is not postponed until every preliminary is arranged. Victory brooks no delay. Therefore up rise the shouts of the warrior in that very moment in which the enemy is scattered and fallen. What a great lesson does this teach us, brethren and sisters who fight the good fight of faith. Our path should be, from the moment of our reconciliation to God, strewed with flowers; on our brows should be placed the verdant laurel; the banner of the cross should be carried in our hands high above our heads, and wherever we lodge, should wave over us as the signal to all that we have won the battle—that we are the Lord's.

In the name of our God we have set up our Banner.

In this way we give glory to God in the highest, and thus also we proclaim the praises of the Captain of our salvation, as "strong and mighty in battle." Surely none of us will conceal our laurels, or hide our banners that tells to whom we are indebted for all we are and hope for. By conscientiously manifesting our saint ship we not only give glory to whom glory is due, but intimidates our enemies and keeps them away.—Many of us are sadly tormented by our adversaries, often tempted to sin. If we will only examine ourselves we will discover that we expose ourselves to all this by not lifting our banner high enough, or by not lifting it at all. When the enemy sees no banner but our own, he thinks the victory may yet be his, and while one gleam of hope remains, he relaxes no effort to gain his point. Now, to be relieved not entirely, but a comfortable extent, from such hostilities, we must only heist our flag high enough and to keep it up as long as we live in this world. In other words we must always keep glorying in the cross of Christ. By that cross we at first triumphed over the adversary of our souls, and by that cross alone we shall go on to conquer through life, till we reach the citadel of heaven. The cross does it all, therefore of the cross we should never be ashamed. The world may laugh at such an emblem; but we must extol it as all our "salvation and all our desires." We mean not by this to counsel any to the superstitious use of what the romanist calls his crucifix; for that would be to make and worship an image; we mean, that engraven on the tablets of our hearts, that inscribed on every action of our lives, and that placed high in all our religious confessions be, that neither man nor devil can for one moment doubt either our actual allegiance or the source to which we ascribe its existence. We must disregard all the sneers and all the evils of the world, and all the cravings of the deceitful heart. It is only by the grace of God that we are what we are—that is only for Christ's sake that we are pardoned sinners and heirs of hope—it is us who, in thorough contempt of our own paltry works, make mention of Christ's righteousness, and of that only—it is us, who, denying ourselves of all ungodliness and worldly lusts, live soberly, righteously, and Godly in this present world; it is us who, in stern and unflinching regard to the law of Christ, yield ever to his constraining love, and publishe on the house-top what we have heard in the ear; yea, who like wisdom crieth without, and uttereth his voice in the streets, in the chief places of conc urse, in the opening of the gates, in the way we move gallantly and rapidly forward in the divine life, our enemies being driven before the banner of Christ, the one we carry; and before the life which we now consistently and consistently live. And when at length the enemy leaves us and we are

A. J. CORKELL.

For the Companion.

The Savior's Mission.

The mission of our blessed Savior is briefley comprehended in this: "He came to seek and to save that which was lost;" and herein he became "the Savior of the world." If we would minutely know and duly appreciate the great Plan of salvation, which was planned in the Council Chambers of Heaven and executed in the mission of "God manifest in the flesh," we would be all the more zealous and faithful in the cause which the Great Missionary intrusted to his disciples. But so much of the plan of salvation we *do know* as is necessary to enable us to "flee from the wrath to come." This comprises much; but every honest, obedient believer can find it in "the books that *are* written." The judgments which are shortly to be executed upon this wicked world are terrible indeed. And when the awful, dreadful day of the All-mighty shall be ushered in upon the unprepared and self-consoling inhabiters of the earth, "who shall be able to stand?" But the mission of the Savior was, and still is, to rescue the victims of fallen humanity from these impending judgments.—Surely those who are so unfortunate as to meet that telling day, destitute of a "treasure in the heavens," will be among the multitudes, which the Revelator, in his apocalyptic vision, beheld, and which hid themselves in the dens and in the rocks of the mountains: and said to the rocks and mountains: Fall on us and hide us from the face of him that sitteth on the Throne and from the wrath of the Lamb; for the Great Day of his wrath is come; and who shall be able to stand?" Rev. 4.—But ye who have entered into the Ark which was prepared in the mission of the Savior, and who have vowed allegiance to the laws and commandments of him of whom the prophet said: "The Governments shall be upon his shoulders," ye, I say, have a crown of rejoicing, in which ye may well rejoice, "because your names are written in heaven."

Those who have verily entered the Gospel Ark of safety, who keep themselves pure, separate and "unspotted from the world, and who seek "the honor which cometh from above," watch unto prayer, and prove faithful unto the end, shall be saved--saved from the threatening, awful calamity whichwillshortly befall the disobedient children of Adam's race. Saved! the word implies preceding danger and destruction.—Saved, saved! what joy and gratitude cluster around the thought!--Joy to be saved from inevitable calamity, and gratitude to him who left his celestial home took upon himself, flesh and blood, lived a persecuted life, suffered upon him an unjust sentence, according to requirement, endeavored to carry his own cross to the place of execution, but his fainting humanity exhausted and fell beneath the massive burden, and at the place of crucifixion he submitted to the heart-sickning process of driving the rude, iron nails, through his innocent hands and feet. There suspended between heaven and earth he bought me and you dear reader, with the price of his own innocent and precious blood.—May we all avail ourselves of the benefits and purposes of his mission that we may finally enjoy the glorious inheritance of them who are saved.

DANIEL B. MENTZER.

Tyrone, Pa.

Where's that Insurance Man?

A few weeks ago, on one of our railroads, the agent of a life insurance company, passing into the smoking car, desired to sell a policy to a man who was qpietly enjoying his cigar. But the man feeling rather comfortable, seeing no danger ahead, and perhaps thinking it would be a useless expense, ans weredrather gruffly, "Get out with your policy." Soon after, by a broken rail, a part of the train was let down upon the ties, and as the trunks bounced from one to another, creating the utmost consternation among the passengers the man above referred to sprang to his feet, and seizing upon a hook above his head, shouted, above all the noise and confusion: "Where's that insurance man?"

This scene was thought to be very ludicrious by the otheer passengers of the car—and so it was—provoking merriment even in the midst of their danger. But it is not more ludicrous than the actions of multitudes, who are traveling with more than railroad speed to the bar of God. Enjoying the ease and pleasures of the present hour, and forgeting the possibilities of the near future, policy of life eternal is neglected, and "man of God" who offers it is sent gruffly away. But when the broken rail is reached—when disease or accident sets them face to face with death, they start up terrified, and amid the dread confusion of such an hour, cry out, "Where is taht insurance man?"

It is a solemn thing to see dying souls aroused to a scene of their peril only by the sounds of destruction already begun; but solenm as it is, it fasls not to provoke the mirth or design, even with the Infinite himself, for it is written: "Because I have called and ye have refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: *I also will laugh* at your callamity; I will mock when fear cometh." your

Reader, would you secure yourself against this laugh? Would you not be mocked of God? Whaste not these golden moments. Take out the life insurance that is offered you of Jesus Christ. "He that liveth and believeth in me shall never die."—*Exchange.*

What excellent graces do adorn some souls. How are the rooms richly hanged with divine and costly hangings, lhat God may dwell in them! This makes it like the carvworks of the temple, overlaid with pure gold; here is glory upon glory, a new creation upon the old; in the innermost parts of some souls is a spiritual altar erected, with this inscription: HOLINESS TO THE LORD.

God's mercies are not before the hour, nor after the hour, but at the hour.

ON THE TRACK.—The other day I heard a mother ask her little son to do something. "In a minute," he said. She spoke again. But it was one, two, three, four, five minutes before he minded her. It makes me think of the switch-tender's boy. What if he had waited a minute before minding his father? A switch-tender in Prussia was just going to move the rail, in order to put a coming train of cars on a side track, when he caught sight of his little son playing on the track. The engine was in sight and he had not a moment to spare. He might jump and save his child; but he could not do that and turn the switch in time; if it were not done, the on-coming train would meet another train, and a terrible crash and smash take place. The safety of hundreds of lives depend upon his fidelity. What could he do? What did he do? "Lie down! lie down!" he called, with a loud, quick voice to the child; and seizing the switch, the train passed safely on its proper track. Did the heavy train run over the little boy? Was he killed? Was he crushed to pieces? No, for he did just as his father told him, and did it instantly. He fell flat between the rails, and the cars went high over his head; and when the anxious father sprang to the spot, there he was alive and well—not a hair was touched. It was his quick obedience, you see that saved his life. He did not stop a minute. Even a moment's hesitation would have been too late.

Satans Sieve.

"And the Lord said, Simon, Simon behold Satad hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Satan not only goes about like a roaring lion, seeking whom he may devour, but he also has a *sieve*; and we hardly think he did all his sifting in Simon's day. One would think sometimes that he had a very large sieve, and marshaled all his hosts to assist him in shoking it.

Christian readers, are any of us conscious of being in Satan's sieve? And do we fear at times that we shall be sifted until nothing solid remains? Rather let us take courage and be of good cheer, knowing that the wheat will be seen to better advantage when the chaff is removed; and not one particle of the precious grain shall be lost, for Jesus, the blessed Savior, is praying for us.

Satan, though roaring as a lion, can go no farther than the length of his chain; and he can sift God's chosen ones, however much he may desire it, no longer or harder than our heavenly Father permits him: and we have the promise that we "shall not be tempted above what we are able to bear, but that with the temptation he will make a way of escape.

This sifting process may many times be exceedingly trying and painful to our natures, but let us have patience, and we may sing—

"Though painful at present,
'Twill cease before long,
And then, O how pleasant,
The conqueror's song."

Prayer is ever profitable; at night it is our covering; in the morning it is our anchor. Prayers should be the key of the day and the lock of the night.

Sincerity is speaking as we think.

LOCAL MATTERS.

Tyrone City, Pa., July 21,1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Holsinger; It is with sorrow of heart that I inform you of a most painful circumstance that occured here on the 7th instant.—(July). Sister SUSANNAH HOFFMAN was instantly killed by lightning.—The circumstannes where about as follows: She was starting for home from the house of her brother, who lives on their farm, at a time when there was very heavy thundering but not much indication for rain at that place. She had walked within perhaps three or four rods from the house, with her little babe in her arms, and another of the children with her, when she was struck down and instantly killed. The babe in her arms was burned somewhat, but is not fatally injured. The little girl was knocked down but recovered in a moment, and sat by her mother crying when the neighbors came to the scene. Oh how uncertain our lives; in a moment's time we are called to eternity, prepared or unprepared. She was a pious sister and the Church and neighborhood, with her grief stricken husband, feel deeply her loss. Her funeral presented a sorrowful scene. (See obituaries)

PETER STOUFFER.

North Georgetown, Ohio.

Brother Holsinger; On the 27th of June my wife and I, in company with seven other members, went to Bangor, a Quaker village, 79 miles North-west. The Friends have a large meeting-house at that place. We attended their Sabbath school at half-past 9 o'clock, and meeting at 11. The Bible class had for their lesson the second advent of Christ. It was agreed to take the subject of the Communion for their next lesson. In their meeting they were silent for about 20 minutes; then a woman prayed, which was followed by a silence of 10 or 15 minutes.—The a man prayed, and another silence of 10 minutes. Then a man preached about 30 or 40 minutes, which was followed by another silence of 10 minutes, when they shook hands and the meeting was dismissed.

At half-past two our services commenced. I spoke to a large congregation from Matt. 28: 19, 20. At 5 o'clock we went a mile to the water where I baptized a woman, a member of the Quaker church.—Many of the old Friends were present, and great solemnity prevailed upon the occasion. Before baptism I told the people I had come there like Peter came to the house of Cornelius, and as he asked: "can any one forbid water," so I would say upon this occasion, if there are any present that have a legal objection why Joanna Allen should not be baptized let them now publicly declare it, or forever after hold their peace. Her father is an exhorter among the Friends, but her parents seemed to be satisfied.

Last April I paid a visit to Shelby County, where I attended five meetings. There was much apparent anxiety to hear the word.—One baptized. Thence I went to Nebraska. It is about 215 miles from us to Nebraska. While on this trip I saw the Grasshoppers, apparently as thick as they could well be, but at that time quite young. Some people were much alarmed, but no one could then tell what the result would be. The grasshoppers are said to be within 40 miles of us and continue for 300 miles west.—A man who lives about 90 miles west was in this neighborhood to look out a home. He says the grasshoppers destroyed his entire crop. It is feared that when they can fly they will soon be here also. crops look very promising at this time.

We have received 12 members into our branch of the Church this year, 7 by baptism and 5 by letter.

JOHN MURRAY.

Marshalltown, Iowa.

Editorial Observations.

Perhaps our readers will soon become tired of our changes, and will bring an accusation against us for being to "fickle minded." But when they hear how we are sometimes driven into measures we know they will withdraw their objections. We only ask them to "keep up" with us and not to "lead off." It will require some care on the part of our readers to re-fold the present sheet properly, and when refolded we would recommend that a few stitches be passed through the margin and the leaves cut open.

The Minutes may be cut off from the sheet, as they are entirely independent of the rest; or they may by a little mechanical application, be preserved and bound with the *Companion*.

We introduce to our readers this week our young brother D. B. MENTZER, of Franklin Co., Pa., as our assistant, who, we have reason to believe, when once fully initiated into the business, will render us very valuable assistance. His correspondents will address him at this office.

Persons having private business intended for the editor alone will indicate it by writing "Private business" on the envelope. Other letters will be addressed as usual, or simply *Companion*.

The conclusion of our report of the discussion upon Feet-washing was crowded out this week. It will appear in our next.

Tha Debate on Trine Immersion.

We are fully aware of the proneness of the human mind to the prejudice of early impressions, and more especially upon the subject of religion, and we do not profess to be exempt from those beyond what every converted man should be. And while we did not go to the debate alluded to with the hope that our faith should be changed, we did expect to be able to give an impartial investigation to the arguments produced, and believe we have done so.

We believe the negative of the question to have been as ably represented, and as respectfully conducted, as could reasonably have been expected, and more so than has been our pleasure to witness heretofore. Mr. Mitchel is in possession of many good qualities, and not the least to be respected is his remarkable power of self-control. We were also disposed in the outset to attribute to him no other motive than that of sincerity, and gave him the benefit of all the charity that the word of God would allow, and might have maintained that confidence during the discussion of the first proposition, had he not most unfortunately denied the elliptical form of the sentence, "Baptising them in the name of the Father, and of the Son, and of the Holy Spirit," which the intelligence of the man forbade us to attribute to his want of information. At this point we were forced to abandon him, and regard him as one who sought to establish his own opinions at the expense of God's word, which we acknowledge to be no inconsiderable detraction.

The tenacity with which he clung to his favorite theory of denouncing the wisdom of men, Dictionaries, History, and everything that was not "thus saith the Lord," also gave evidence of affectation. A man of his intelligence and experience could not be ignorant of the utter uselessness of God's written word to those who could not read it, or understand it when read by others. This was a point so plain that any thinking mind could detect it. And we could not but wonder how a man with such views, and contending for the plain, literal reading, and minute and impartial observance of the scriptures, would contrive to speak two days against the command of feet-washing. Yet he did it; but more of that at its time.

Brother Quinter performed his labors creditably to himself and to the cause he defended. He presented his arguments in a manner that could not be mistaken, plainly and candidly. His style is not that of carrying out his arguments to a needle's point, but, as in his preaching, he leaves something for the minds of his hearers to fill up. Neither is he disposed to "clinch" his points, for which some of his friends would find fault, inasmuch as they think that some of those who are not so ready of comprehension may fail to realize the force of his argument. This, however, is his style, and if he were to become more minute in details he would necessarily be obliged to reduce the number of his arguments.

We have for sale a few copies of volume third bound in good style, which we offer at $2.25, or when sent by mail $2.70. Those having copies to bind may entrust them to us.

Brother Henry; The bussines in Marshall Co. Iowa, entrusted to a committee sent by the Annual Meeting has been attended to.

On the morning of the 9th of July brother M. Reber took brother Elias K. Beechly and myself in his carriage, en route for Marshall Co. We arrived at the residence of brother Jeremiah Hillery, in the evening of the same day, and there enjoyed the hospitality of his kind family during the night.

The next morning (10th) we passed on to the place of Council.—*Met* brother S. Garber, and G. R. Baker, the other members of the committee, appointed by the Annual Meeting. On Saturday evening we closed the business, apparently to the satisfaction of the church. May God bless our dear brethren and sisters with much love and union. Amen.

We held meetings on Saturday evening and at three places on Sunday. Had very pleasant meetings. Arrived at home, monday evening the 13th. Found all well. Thank God, who is ever good to his children.

Your brother.

JOHN WISE.

Brother Holsinger; In publishing the proceedings of the District Meeting for Southern Indiana, page 206 first column, fifth line from top, your types say: the "Same brethren"—where it should read—*Some brethren*. I know not whether my manuscript was wrong or whether your type-setter erred, but let this be as it may you will see that, while the error in the letters used is but small it nevertheless puts quite a different construction on the action of the meeting to what it had intended.

DAVID BOWMAN.

Queries.

We hear some of the old brethren say that they heard their grand fathers say, that in their young days, in performing the ordinance of feet washing, the one that washed also wiped. And I have frequently asked the question, and am still left without an answer: did no one hear his grand-father say *why it was changed*? An answer requested.

J. F. NEHER.

Rossville, Ind.

Where do the Brethren get scripture authority to preach funerals. Did they do it it in the time of Christ?

JOHN H. MILLER.

Milford, Ind.

For information I would ask the brethren to inform us who Lucifer was that is spoken of in Isaiah 14: 12.

ABRAHAM HEINEY.

Book Notices.

"Is immersion the mode of Christian Baptism autherized and proved by the Bible?" May be had of Jacob Moss & Co., Delphi, Carroll Co. Indiana. Single copy, postpaid $1.12. By express, per dozen, $10.; by the 100, $75.00

This work embraces a discussion between Elder James Quinter, and S. P. Snyder of Indiana, a Lutheran clergyman, upon the subject of Baptism. The debate was held in Carroll County, Ind., in August, 1867. We have given it a partial investigation and think it quite interesting. All who have yet thoughts that sprinkling *might* be Christian Baptism should not fail to read this book.—We will speak of the work again when we have finished it. It may be ordered through us at the above prices.

To our Correspondents.

E. Yingst, Lebanon, Ind.; Please instruct your Postmaster to retain your paper until you can inform him of your next Post office. Then he can send them to you. Also then inform us. This arrangement will save us much care and time.

CERTIFICATES OF MEMBERSHIP, with us, are intended for the purpose of dismissing members from one branch of the Church and recommending them to another. It is not considered necessary to hold a certificate when you do not intend to move from the church in which you have been received.—We would recommend, however, that when members go to strange places to attend Love feasts, or sojourn, it would be quite proper to give such a certificate.

"ZESAS" will please observe that we use no fictitious signatures. Every contributor writes over his own full name. We have in a few cases, when specially requested used the initials only, which might be granted in this case, but we always prefer the full name. When men preach or speak they do not stand behind a curtain so that the audience shall not know who they are, and we prefer that our readers shall know who speaks through the *Companion*.

D. B. Hoover, Huntington, Ind. We received your second letter about the 20th of June, but have no account of the one which should have contained the money. The paper is being sent.

Philemon Hoffert, Bremen Ohio. Your paper will come all right hereafter. Let us know what numbers are missing and we will supply. Write also for Solomon Hoffert and H. S. Jacobs. The mistake was in our office.

F. P. LOEHR. We have just been notified by the Postmaster that the paper addressed to John Brubaker Green Bush, Mich. as ordered is not lifted. We suppose all the numbers since Jan. 1st are lying in the postoffice. If you have an opportunity will you look into the matter. The paper is sent free nevertheless it is no charity to any one if it is not used.

Wm. G. Lint. You are credited on our books with $1.50. It was an oversight in acknowledging only $1.00. You have now paid to Vol. 5, No. 20, as you will observe by the figures opposite your name in the address of your paper.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Upper Cumberland branch., Pa., March 20th, brother PETER GARBER, aged 43 years, 8 months, and 25 days. Text 1s. 38: 1, latter clause.

Thus an affectionate mother has been separated from a kind husband, and 6 children bereaved of a loving father. But we trust that those who are left behind will keep "looking unto Jesus," in their bereavement. The mother and two of the children are members of the Mystical Body; and we hope that they will the more earnestly, and faithfully prepare for the realities of "the world to come." Be faithful to him who hath called you to be partakers of the glory which is prepared for all them that love him in obedience and truth. You need not mourn as those who have no hope. Watch unto prayer; live in hope. .E.

In the Antietam Congregation, Franklin Co., Pa., on the 2nd of June, SAMUEL, son of brother Samuel STRITE; aged 10 years, 1 month, and 28 days. Funeral services by Daniel Holsinger and the writer.

In the Falling Spring congregation, on the 11th of June; sister SUSANNA, daughter of David HOLSINGER (dec'd), aged 40 years, 5 months, and 19 days. Funeral occasion improved by Eld. W. Boyer, J. Gipe and the writer.

In the Antietam congregation on the 3rd of July, sister JULIA, daughter of brother Christian SHOCKEY; aged 31 years, 6 months and 24 days. The funeral services were rendered by Elder Jacob Price, J. F. Rohrer and the writer.

Our deceased sister was one who was deprived of the powers of speech and hearing from her youth; but well retained her mental and rational powers. She became a member of the Body of Christ some years ago, understandingly. She enjoyed the communion of the Holy Spirit, and the fellowship of the Church with untired zeal and devotion. A short time before her death, she

gave evidence of a willingness to go and "be with Christ," but not without inviting her brethren and sisters to her bedside, and directing their minds to the importance of the duties, and an association with the people of God; and signifying that if they did not comply with the requisitions of the Gospel they could not come to where she was going. Gone to rest. Hallowed rest!

D. P. GOOD.

In the Turkey Creek congregation, Kosciosko Co., Ind., May 7th, Brother JOSEPH HEATHERMAN, son of Elder John Leatherman, dec'd: aged 37 years, and 17 days.—Disease, Lung Fever. He bore his short affliction with Christian fortitude. He leaves a wife and five children. Funeral services by Elder D. B. Stergis from Rev. 14: 12, 13. JOHN H. MILLER.

Visitor please copy.

In the Conemaugh congregation, Cambria Co., Pa., May 21st sister SARAH STURGIS; aged between 63 and 64 years.

STEPHEN HIDESBRAND.

In Columbiana Co., Ohio, July 7th SUSANNA HOFFMAN; aged 34 years, 3 months, and 29 days. Funeral services by brethren David Byers, John Clement, and Lewis Gloss. (For particulars of her death see correspondence.)

PETER STOUFFER.

On the 8th day of July, in the Middlefork congregation, Clinton Co., Ind., sister MARY METZKER, wife of Andrew Metzker, dec'd: aged 82 years, 17 days. Disease, cancer, of which she suffered more or less for about 12 years, but the last 6 or 8 months her sufferings were very great, which she bore with great patience and resignation, having committed her soul to that faithful Creator and Savior in whom she believed and who was her only hope and comfort until death. She lived with her husband over 43 years; remained a widow over 20 years; raised 9 children, all living except one, and all members of the Church. She had 52 grand children, 45 living, of whom 34 and members of the church, and 59 great-grand children, 52 living of whom 3 are members of the church. Thus a Mother in Israel has left the church and friends on earth to join near and dear ones gone before. Funeral services by brethren Allen Mohler, John Shively, and Jacob Wagner from 2 Cor. 5: 1.

DANIEL NEHER.

In the Tulpehocken congregation, Lebanon Co., Pa., sister ELIZABETH, consort of brother John WITTER; aged 33 years 1 month and 28 days. Three children had gone before her. She leaves an affectionate husband and four children to mourn their loss. Her disease was quick consumption.—She was confined to her sick-bed only about six weeks. During her married life she was an example of piety. She was by nature kind and courteous: but with all these noble qualities she, like many others, delayed engaging in the great and highly important work, unto which the Lord calls all men.—She had many convictions even from youth, but procrastinated to a late hour when, to the joy of her christian friends, in the midst of her sorrows she became reconciled to God thro' Jesus Christ, and became a candidate for Christian Baptism, which was administered by the brethren, and borne with great ease. She came up out of the water, having a pleasant countenance and rejoicing in the Lord. It was her desire to unite with her brethren and sisters in washing one another's feet, celebrating the Lord's Supper and partaking of the Holy Communion, which was granted and performed. She was asked: "Sister Lizzie, how do you feel."—The answer was: "My body is becoming weaker, but my soul is growing stronger."—Seven hours more and she expired. Funeral services rendered by brethren John Zug and C. Bucher. Text: Heb. 4: 9.

JOHN HERTZLER.

List of moneys received, for subscription to the *Companion*, since our last.

Samuel G. Miller	Marrion Pa.	1.00
Mrs. E B Winger	Quincy "	100
Benj. Fridly	Waynesboro "	100
John .N Newcomer	Ringgold Md	100
John Miller	"	75
J. L. Williams	Chambersburg Pa.	1.00
Sarah Bower	Cambridge City Ind.	1.50
T. B. Landis	Petersburg Pa.	1.00
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TYRONE PA.

several other men, one of whom is compelled by law to marry her; and some time after this the first mentioned man marries a single woman, and this woman made applications to be received into the church, and the circumstances as given above not being known by the church she was baptized; and then her husband also made application to be received. We desire the judgment of the Annual Meeting, whether this woman can be received in the church, and whether her husband can be received?

Answer. We refer this question back to the church in which it originated.

VI. Would it not be better, and more in accordance with the sentiments of a majority of the brethren to change our present manner of appointing the Standing Committee of our Annual Meeting, so that each District meeting elect some one of the bishops within the District constitute one of said committee? And would it not also be better to give the committee liberty after it has elected its Moderator, to elect its clerks and other officers from the body of the members present, rather than confine it in its choice to its own members?

Answer. We think in would be better so to do.

VII. In choosing a brother to the ministry, would it not be nearer to the spirit of the gospel to cast lots for one among those having received votes than the way we have been proceeding heretofore?

Answer. We judge it best to make no change at present in electing our church officers.

VII. Is it in accordance with the gospel, to restrict a brother from preaching that which a branch of the body is permitted to preach and practice, and which is represented at the Annual Meeting from year to year, and is acknowledged as being in full fellowship with the church?

Answer. In restricting a brother in his liberty of preaching the gospel we must not be governed by what any branch of the church may preach or practice, but we must be governed by *what* a brother preaches, and by the *manner* in which he preaches. The apostolic precept "Let all things be done unto edification," is a rule to be observed in preaching as in everything else.

IX. When ministers of other denominations join the brethren, can they be received as minister in any other way but in the regular order of the church?

Answer. We deem it not prudent to receive then in any other way.

X. Inasmuch as the question whether the same member that washes feet should not also wipe, came up again at our District meeting, we request the Annual Meeting and the brotherhood throughout, to take this subject into serious consideration.

Answer. We think it well to comply with the foregoing request, and also to appoint a committee to visit those churches in which they practice the ordinance of feet washing differently to the general order to the brotherhood.

XI. Inasmuch as in some of the churches or Districts, the visiting brethren (deacons) are permitted to rise up in meeting to exhort, and even to preach, while in other churches or Districts, they are taught not to rise, but to bear testimony to the truth, and to exhort while sitting, and are not allowed to rise for that purpose. As the Yearly Meeting of 1855, has defined the duties in Art. 4, it is agreed to refer this subject to the Annual Council for reconsideration. Answer. We think it best to make no change from the present order

XII. What is to be done with a person who makes application to come into the church, confessing that he has truly repented, received faith in Christ, and upon that faith has been baptised by a trine immersion for the remission of his sins by another denomination?

Answer. We think it best to make no change in reference to the subject alluded to in the query, from the present order of the brethren.—See minutes 1848, Art. 5.

XIII. Would it not promote the profit and edification of the Annual Visit to the members of the churches, to have a season of devotion consisting of prayer and such other exercises as those who make the visit may feel liberty to perform, in each family, when the circumstances will admit of it?

Answer. We think it would promote the edification of the members of the church to do so, and that when convenient it ought to be done

XIV. As the Annual Meeting has given the liberty to hold Sabbath Schools, it is particularly requested that this Annual Meeting give a full and definite answer to the last question in Art. 1, of minutes 1862, that there may be a uniformity of practice among the Brethren who hold, or who wish to hold Sabbath Schools.

Answer. We advise that where the nature of the case will admit of it, for Brethren to hold Sabbath Schools, and such schools should be opened by singing and prayer, and closed by singing or by prayer, as it may be tho't proper, & they should be superintended by brethren. And we advise the brethren to be very careful in introducing books to introduce none that inculcate doctrines contrary to the Gospel. And we further advise that the brethren avoid taking part in or encouraging the Sabbath School celebrations common in the world.

XV. Can there not be a more Scriptural answer to the query of going on stands to preach, than that passed in our Annual Meeting in 1866, query 23?

Answer. We can give no better answer to it than that already given in the minutes of 1866, Art. 23.

XVI. How is it considered for brethren to open their doors or give consent that fallen teachers should preach in their houses, or to attend their meetings, &c.

Answer. We consider it wrong to open our houses for such to preach in; to attend their meetings, or to do any thing whatever to encourage them to preach.

XVII. Inasmuch as the Annual Meeting has decided that brethren may engage in merchandizing with no other restriction than that they are not to sell intoxicating liquors. Should any other restrictions be added, and if so, what are they?

Answer. We think it best to refer this question back to the District Meeting from which it came.

XVIII. Whereas there is a difficulty in introducing the New Hymn Book among the brethren where the German language is yet used, as there are none that contain both English and German hymns; would it not therefore be advisable to revise the German Hymn Book, and make a small collection of the choicest German hyms, and combine them with the English book, and thus have some books containing both English and German hyms, to meet the wants of our German members, and avoid the necessity of having more than one book in the church?

Answer. We consider it advisable to do so, and appoint the following brethren as a committee to select a

number of German Hymns not exceeding two hundred, to be added to as many of the English books as it is necessary to supply the wants of the German brethren: Paul Wetzel, Henry Kurtz, F. P. Lœhr, and D. M. Holsinger.

XIX. As there are some members who do not heed to the admonition given by the A. M. of 1866, Art. 27. Will this meeting come to some plan that all the churches will carry out said admonition?

Answer. Considered the duty of each church to heed the instructions of Annual Meeting, in any one or all of the different cases therein named.

XX. Will this meeting consider the query of A. M. of 1866, Art. 47, allowing brethren three certain modes of wearing their hair and if approved of, we wish this meeting to give Gospel for the same?

Answer. Considererd that in absence of direct Scripture, it is well for the younger to be subject to the elder.

XXI. Our A. M. has on different occasions decided in favor of adopting some plan for a more extensive spread of the gospel, we therefore request this meeting to adopt the plan of A. M. of 1858 Art. 58, or some other one?

Answer. This meeting adopts the report presented to the Annual Meeting of 1860. The following is the report referred to:

"The committee appointed at the Annual Meeting in eighteen hundred and fifty nine, 28th article, to propose some plan to the present meeting, by which the brotherhood in general, may take some part in the good work of the Lord in preaching the gospel more generally, reports as follows:

Whereas the preaching of the gospel to every creature, is a command of Christ, since he said to his disciples, 'Go ye into all the world, and preach the gospel to every creature,' Mark 16: 15, and therefore a duty enjoined upon all his disciples. Hence it needs no argument in its defense. the only point to be considered, is, *How shall it be done?* How St. Paul says. 'Who goeth a warfare any time at his own charges?' 1 Cor. 9: 7; and as the Lord Jesus gave every man his own work as well as his servants authority.—Mark 13: 34; 'For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work,' it is therefore evident that he did not mean that his ministering servants should be burdened with the duty of preaching his word, and also bearing the expences incurred in traveling from place to place, while all the members of the body remain idle. The committee understands the Lord Jesus to mean, that the church (his body on earth, 1 Cor. 12: 27) shall, unitedly, preach his gospel in all the world, by the ministry, through the Holy Ghost. And, therefore, the church should pray the Lord of the harvest to send forth laborers, for so Jesus commanded his disciples, saying, 'The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.' Matt. 9: 37—38. And it appears from the following account in Acts 13: 2—3, that this was the practice of the apostolic church: 'As they ministered to the Lord, and fasted, the Holy Ghost said, seperate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Minutes of Annual Meeting, A. D. 1868.

On Tuesday morning the 2nd of June, an unusually large number of brethren being present, after the devotional exercises the following brethren were announced as forming the standing Committee: John P. Ebersole, Daniel Miller, Henry D. Davy, James Quinter B. F. Moomaw, Daniel Thomas, Jacob Wine, D. P. Saylor Isaac Pfoutz, David Long, Conrod J. Lint, Daniel M. Holsinger, Joseph Roher, David Bechtelheimer, Jacob Miller, Daniel Bowman, F-P. Lœhr, Christian Long, John Metzker, Lemuel Lehman, John Wise, Jacob Brower, Abraham Replogle, and Henry Brubaker. Brother H. Kurtz and Peter Need, were invited to be present with the standing Committe. The meeting was then regularyl organized by appointing H. D. Davy Moderator, James Quinter 1st Clerk, and D. P. Sayler 2nd Clerk, and Jacob Miller door keeper. It was then ascertained that the following State Districts were represented: Virginia, Districts No. 1, No. 2, and No. 3: Maryland the Eastern and the Western District. Penna., the Eastern, the Middle and the Western District. Ohio, the Northwestern, the Southern and the Eastern. Indiana, the Southern, the Middle and the Northern District. Michigan. Illinois, the Northern and the Southern District. Iowa, Tennessee, and Kansas. The delegates then as they were called presented their papers, and the following queries were found to constitute the business before the Meeting These were prayerfully considered, and answered as the Scriptures, reason and expense seemed to require: (The first five queries acted upon, were referred from the last meeting to the present.)

I. Do the words of the Savior, "except for fornication," as they stand connected with his other language, in the 9th verse of the 19th chapter of Matthew' *annul* the marriage covenant or contract, or do they only suspend it, until fruits worthy of repentance are manifested on the part of the transgressor —to the satisfaction of the Church Considered by this Meetsng that the words in question do annul the marrige contract.

Answer. We postpone this question indefinitely, but advise the churches to proceed cautiously when they have cases of this character to act upon.

II. The second query asked for a reconsideration of query XL. of 1865, being in relation to raising money by taxation.

Answer. Though it may not be contrary to the gospel to raise funds by taxation, yet we think it is not expedient to do so. But we do believe that brethren should in all their contributions to promote benevolent or charitable causes in the church of Christ, contribute as a general gospel rule, according to what God has blessed them with.

III. This query refers to query 8th of 1866, and relates to a brother who wished to be rebaptized.

Answer. Inasmuch as we are informed that the case to which this query refers, was disposed of in the church in which it occurred, we think it best to give it no futher consideration at present.

IV. Is it considered expedient for Brethren to join Debating Schools or Lyceums?

Answer. We think it not expedient for brethren to do so.

V. A man having a wife, and she leaves him, and takes up with

And in view of the above considerations, the committee offers the following advice: That the churches of the brotherhood form themselves into districts, the brethren of those districts to meet as often as they may judge it necessary to transact their business; that each of of said districts has its treasury, and each one of the churches which from said districts, has its treasury, the former to be supplied out of the latter, and the latter to be supplied by weekly contributions as directed by the apostle Paul, 1 Cor. 16: 2. 'Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come,'—a plan for raising pecuniary funds, of divine appointment, and is one which commends itself to our acceptance, both from its authority and excellency.

And in order that the funds collected may be the most judiciously, satisfactorily, and economically applied, we advise that each sub-district or church appoints at least one delegate to attend the general district meetings, and that these meetings so dispose of the funds collected, as they shall judge most conducive to the glory of God and the salvation of souls. And in order to preserve a proper harmony between all the congregations of the brotherhood, we further advise that each general district meeting sends a delegate to the Annual Meeting, and by a delegate a report of its proceedings that all such proceedings may be in harmony with the regulations as made by the brethren assembled in Annual Council, and subject to the inspection and control of that body. And in case any demands of a general character for evangelists are made, sufficiently so to require the action of the Annual Meeting, then in the case, the funds needed to defray the expenses of said evangelists, shall be drawn form the treasuries of the several districts.

And as the conviction of mind seems to be general among the brethren that greater exertion should be made by the brotherhood to have the gospel preached in every place, the committee would remind the ministry that the foregoing plan is by no means designed to supersede the labors of our ministers in their individual capacities. But we recommend to all our preachers to labor as they have been accustomed to do, without money and without price, as far as their circumstances will permit them to do so, showing as they have hitherto done in a remarkable degree, the christian grace of self-denial—a grace which shone brightly in the life of our divine Master, and which occupies a prominent place in his teaching.

We further recommend to all our preachers to submit the above plan to their congregations, hoping that it will meet with their acceptance. All of which is respectfully submitted by the committee.

D. P. Sayler,
John Kline,
John Metzer,
James Quinter.

XXII. Is it in accordance with the order of the brethren, for the Standing committee of the Annual Meeting, to appoint elders to preside over a district without the knowledge or consent of said district.

Answer. We think the Standing Committee has a right under certain circumstances to do so.

XXIII. Is it consistent with the gospel and the order of the brethren, for our ministers to teach at our lovefeasts, that members are

justifiable in absenting themselves foom the communion after they have had their feet washed, and partaken of the Lord's Supper? If this is not right, what should be done with members who will do so without giving any reason?

Answer. It is wrong to do as intimated above, and more wrong still to teach it, and it should be neither taught nor done.

XXIV. Would it not be more in accordance with the example of Christ and his disciples, when the administrator is blessing the bread and wine in the communion, foi all the members to keep their seats?

Answer. Inasmuch as it is not said that Christ did not rise to his feet, and as it has been the order of the brethren to rise when we give thanks, we think it best to make no change.

XXV. Shall District meetings be held openly before the world, or before the church only.

Answer. We think it best to hold our District meetings as private meetings. But not so much so as to exclude any persons friendly to the brethren.

XXVI. Can brethren who do not possess the qualifications for deacons, required by the apostle Paul to Timothy, 1 Tim. 3 ch, hold that office?

Answer. We think they cannot.

The following committes were appointed by the Standing Committe:

1. For Marshall Co Ind., Yellow River Church, Jacob Miller, of Portage; Jacob Berky, and David Bechtelheimer.

2 Tippecanœ Church, Ind. Abraham Airbaugh, David Miller, Jacob Miller, Jacob Flory, Jacob Berky, and F. P. Lœhr.

3. The same Committe will go to Eel River congreation, Ind.

4. The Cedar Creek congregation Dekalb Co. Ind., Daniel Brower, Allen Co. O., Jacob Wagner, Joseph McCarty, and John Brown.

5. For Maccoupin Co. Ill., John Metzger, Christian Long, Henry Davy, Joseph Hendricks, and Samuel Lehman.

6. For Marshall Co. Iowa, John Wise, Samuel Garber, George Baker, and Elias K. Beeghly.

7. For Philiadelphia and Germantown, D. P. Saylor, H. D. Davy, James Quinter, Daniel Thomas, and Moses Miller.

8. Salamony Church Ind., H. D. Davy, Daniel Brower, John P. Ebersole, John Metzger, and Jacob Berkey.

9. A Committee to Somerset Co Pa., Tobias Blough, Abraham Stutzman, and D. M. Holsinger.

10. A Comittee to the Rock Run and Elkhart churches, Ind., H. D. Davy, Daniel Miller, J. P. Ebersole, John Metzger, and Michael Shots.

11. To the Newton church, Miami Co. O., Nathan Heywood, George Holler, Joseph Resor, and Isaac Miller.

12. To Pine Creek church, Ind., Jacob Berky, Christ Wenger, Ab. Witmer, and Jacob Miller.

13. To Waddam's Grove, Ills., Michael Sisler, Martin Meyers, and David E. Price.

There were two requests for the Annual Meeting, one from Virginia for the meeting in 1869, and one from Iowa in 1870. The request from Va. for the meeting in 1869 was granted and the next Annual Meeting, the Lord willing, will be held in Va. The corresponding brethren in the congregation in which it will be held, and other desirable information will be given in due time through our periodicals.

After exortation, singing and praying, the meeting adjourned.

H. D. DAVY, MODERATOR.
J. QUINTER, 1st CLERK.
D. P. SAYLER, 2nd CLERK.

MINUTES

OF THE

ANNUAL MEETING,

OF THE BRETHREN;

HELD AT THE HOUSE OF BROTHER JACOB BERKEY, IN THE

ROCK RUN CONGREGATION, ELKHART CO.,

INDIANA.

On the 2nd, 3rd, and 4th of June, 1868.

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BY H. R. HOLSINGER. "Whoso ever doeth and keepeth my commandments."—Jesus. At $1 50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, JULY 28, 1868. NUMBER 29.

Heterodoxy and Fallacy.

BY J. H. MOORE.

After the banishment of man from the garden of Eden, where he could no longer have the delightful pleasure of holding communication with the Deity, from whom he could derive all necessary knowledge, he was placed in view of many astronomical phenomena, which emanated from the immutable laws of nature, as established and perpetuated by Divine authority, in order that the harmony, which had been ordained before the world was, might be continued in an agreeable and unchangeable manner. As that harmony was to exist according to the predestination of God, and in conformity to his forecordained laws, certain astronomical phenomena were produced by that harmony, in which all of the celestial bodies were engaged, in their respective orbits. Man being favored with a peculiarity of perceptibility, which is found in no other corporeal being, has been able, in every age, to notice, with much attention, these remarkable results of nature, in their greatest and most sublime splendor, and has had many opportunities to enquire into the secret of their origin; but being without any authentic law, at his command, whereby he could correctly determine the real cause of astronomical and atmospheric events, he has formed many groundless and erroneous ideas, which in every period of time, have had a tendency to immerge the world in ignorance and darkness; and under the influence of these heretical ideas, people have been led to regard with fear and dismay the operations of nature, which result from immutable laws, and even the phenomena of earth and heaven have often been arrayed with imaginary terror and dread by many who have failed to appreciate the divine harmony, with an infinite being spoke into reality, for the probationary use of man, that he might be converted into a more pure and perfect ethereal being, than the man, who was created subject to vanity.

In the primitive ages a total eclipse of the moon was regarded with the utmost consternation, believing that some great and dismal disaster was about to befall the universe; the people resorted to the ringing of bells, the beating of brazen vessels, and to loud and horrid exclamations, to drown the muttering of the witches, who they thought, were tormenting the moon to death, and she was dying through the influence of enchanters. The atmospheric events have been witnessed with astonishing fear, too great to be acknowledged by rational beings. Many men, with one no less in fame than that of an eminent reformer of 1517, are said to have attributed thunder and meteors to the devil; believing that they were perpetuated by an inferior power to that possessed by the Creator of the Universe, as though they were not a few, out of many phenomena, resulting from that immutable harmony, which may be regarded as a specimen of divine wisdom. In these enlightened ages, many disbelieve that these astronomical and atmospheric events are the results of that harmony, emanating from the perfect mind and skillful hand of a Holy God; but consider them to be the wrath of the Creator, upon a wicked people; believing if a house is torn in pieces by its power, that it is nothing more than the vengeance of heaven upon a wicked and sinful people. Even the clouds, which float in the upper air, have been regarded as prognostics of some great and sad event in the country over which they hung; such as some great famine or the death of an eminent man. The different positions of the moon have been, and are yet regarded as indisputable predictions of events: a heretical idea prevails, in some localities; if a house is burnt down in the decline of the moon, the family of the house from that time on will decline in circumstances and into poverty. I admit that this beautiful secondary planet has some peculiar effect upon the earth, but that she, in reality, affects the moral condition of man in any way, is a heretical idea which I can not perceive.

The beautiful *comets*, which adorn the heavenly camp, with their brilliant tails while crossing the boundless regions of the upper deep, have

long been and are yet regarded, by many intelligent people, as a true prognostic of the downfall of governments, kingdoms, inundations, famine, and many other calamities, which are too numerous to mention. Only a few years, in our own country, have passed, since a similar idea prevailed throughout the whole land. The great comet seen previous to our late war is widely believed to have predicted the great American Rebellion. Strange that a rational and sensative being, like man, will conclude that one of those sublime and ethereal orbs should pay the least amount of attention to the mutable affairs of this sinful planet, when our troubles, wars, and commotions will not effect the nearest planet in the whole universe; but let us consider then, as being a specimen of the workmanship of an infinite Creator, who looks upon all terrestrial nations as being "nothing in his sight," and remember that,"the heavens are his, and the earth also is his; as for the world and the fulness thereof, he has founded them" by his own immutable will and infinite power.

The great comet of 1454, seen from Constantinople, created fear and dismay throughout the whole Turkistan empire; believing it to be a prognostication of an anticipated concentration of the powers of Christendom upon their government; when regardless of their heretical prediction their fear, dismay and foolish disaster, only two years had passed before their powerful arms were created dread and dismay through the whole country of Europe, which proves as once that their ideas were founded upon mere supposition and presumption, instead of immutable laws.

The harmless meteors which sparkle through the upper firmament of the ethereal heavens, are often looked upon with fear, instead of believing them to be a part of those brilliant spots, which adorn the heavenly camp of God, for his glory and delight. Then look not upon these harmless meteors of the ethereal camp, with dread and fear, but rather elevate your mind to things of an eminent nature, and "lift up thine eyes on high, and behold who has created these things, the everlasting God,—the Lord, the Creator of the ends of the earth, who "fainteth not, neither is weary: there is no searching of his understanding.—"He bringeth out their host by number, and calleth them all by names: by the greatness of his might, for that he is strong in power; not one faileth.—It is he that sitteth upon the circles of the earth, and the inhabitants thereof are as grasshoppers,—All nations before him are as nothing, and vanity." "Hearken unto this, stand still and consider the wonderful works of God." Remember "that the heavens declare the glory of an All-wise Being," who is a noble and powerful God of the everlasting universe, and he "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in," and created the stars also," like so many beautiful worlds, flying through the upper air and preserving that divine harmony, which should ever characterize "our heavenly Father," as one whose "ways are past finding out." Do not fear these celestial phenomena, but rather fear the wrath of an eternal and infinite Deity,"who is able to destroy both soul and body in hell," or cast you down in the dungeon of dispair." Then beware to meet the immutable laws of the Creator who undoubtedly will call you to answer for all these heretical and sophistical opinions, which you attribute to his delightful word. Being prepared to meet the omnipotent Being, you will always have reason to be safe, even when in the midst of troubles and impedimente, though the lightening may shoot its fiery darts near you, fear not, you will be safe in the arms of the Lord.

Urbana, Ill.

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The Bee.

That within so small a body should be contained apparatus for converting the "virtuous sweets" which it collects into one kind of nourishment for itself, another for the common brood, a third for the royal, glue for its carpentry, wax for its cells, poison for its enemies, honey for its master, with a proboscis as long as the body itself, microscopic in its several parts, telescopic in its mode of action, with a sting infinitely sharp that, were it magnified by the same glass which makes a needle's point seem a quarter of an inch, it would yet itself be invisible, and this, too, a hollow tube, that all these varied operations and contrivances should be inclosed within half an inch of length, and two grains of matter, while in the same "small room" the "large heart" of at least thirty distinct insects is contained, is surely enough to crush all thoughts of atheism and materialism.

he quoted from Paul's letter to Timothy: "He that desires *the office of a Bishop* desires *a good work*."—Here he said that duties connected with the church of Christ are *good works*, not bad or evil works. He then proceeded to prove that *the time* of Feetwashing was simultaneous with the Lord's Supper and the Holy Communion, according to the writings of the Evangelists. He quoted from Crysostom's writings which tell of how reluctant some were, in his time, to stoop or even submit to Feetwashing. He said that the Supper recorded in St. John's Gospel is the same Supper recorded by the other Evangelists. The same things are said to have occurred, &c. He concludes his sixth speech by asking his opponent to tell what design the Savior had in washing his disciples' feet.

MITCHELL'S SIXTH SPEECH.

Making some criticisms, he tried to refute the doctrine that the ordinances of the House of the Lord, are good works. And making many irrelevant words he closed. Because he did not speak directly to the point, and meet the arguments fairly, upon the common and proper use of language, and upon the infallible ground of the writings of Evangelists and apostles, we were not able to obtain more extensive notes.

In consequence of unavoidable business at home we were not able to prolong our attendance at the debate; hence we did not hear the afternoon session on Tuesday. But have learned since, that the discussion closed in a very civil and respectable manner. We hope and pray that all in attendance may seek to be taught and influenced only in concordance with the plain, sacred writings and practices of the Apostolic Church.

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For the Companion.

God in Nature.

God is every where. In nature do we sublimely behold his handiwork. The mighty forests—darkling woods with there majestic oaks stand out in bold relief as monuments of his presence and infinite power. The sound of zephyr anthems have played amid the waving boughs for centuries. Thou O God, art in those soft winds that moan in the solitude of the dense forests.—Here all nature worships thee, in tranquility enjoys thy presence. The solitary bird passes from perch to perch and sings its praises to Nature's God. In those shades there are no visible marks but thine, hence thou hast left a witness of thy perfections. The delicate forest flower with scented breath, and looks so like a smile is an emanation of thy indwelling Life and token of thy visible upholding Love. Here grandeur, strength and grace speak of thee.

——"Here are seen
No traces of man's pomp, or pride; no silks
Rustle, no jewels shine, nor envious eyes
Encounter: no fantastic carvings show
The boast of our vain race to change the form
Of thy fair works."

In nature we behold the works of God finished and renewed every day. The arch enemy Death breathes on the grand oak, the verdent grass, and glowing flowers; they wither and die and on their graves their like renewed come forth by thy mighty Power—amazing miracle, sublime wonder!

Thy sterner powers, as manifestations of thy wrath, are visible in the rushing whirlwind, the sweeping flood the flashing lightnings the rumbling, shaking thunders, and heaving earthquakes, as if to scare man to a sense of thy all ruling power. O where the man

——"Who forgets not, at the sight
Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by?
O, from these sterner aspects of thy face
Spare me and mine; nor let us need the wrath
Of the mad, unchained elements, to teach
Who rules them. Be it ours to meditate,
In those calm shades, thy milder majesty,
And to the beautiful order of thy works,
Learn to conform the order of our lives."

J. S. FLORY.

Oak Hill, Va.

———:o:———

What One Sin Will Do.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unclouded point of charity may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body—one sin destroy the soul.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousands things, if he tolerates one darling sin; Satan will find out the flaw and destroy all his hopes. The strength of a chain is to be measured, not by its strongest, but by its weakest link, for if the weakest snaps, what is the use of the rest? Satan is a very close observed, and knows exactly where our weak points are; we have need of a very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not.—Either our pride, our sloth, our ignorance, our angry, or our lust, whuld prove our ruins unless grace interposes; any one of our senses or faculties might admit the foe, yea, our very virtues and graces might be gates of entrance to our enemies. O, Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—*Spurgeon.*

Bible Studies.

God in the Old Testament a Gracious God.

We are in the habit of thinking and speaking of the old dispensation as one of laws, and are liable therefore to do injustice to the grace which it reveals. But in the Old Testament we find God everywhere presenting himself in the kindest aspect, exhibiting the strongest love, pity, and grace. His treatment of the first sinners and his promises to them of victory over the serpent and his seed, was a relation of grace very significant. It was the mustardseed of the gospel. His admonition to the angry Cain, (Gen. 4: 6—7,) was all of mercy designed and calculated to sooth his wrath, prevent murder, and bring the sinner to repentance. What grace and love God manifested to the pious of early times! He took them to his bosom, and blessed them as God only has power to do. Enoch "walked with God" Gen. 5: 22, 24. The word used implies admission to the most intimate friendship and fellowship. The Greek commonly translate it by "pleased God," and the apostle adopts this rendering in Heb. 11: 5. "He had this testimony that he pleased God." God took pleasure in Enoch's communion and therefore "took him;" that he should not see death.

Truly, God showed himself "a rewarder of those that diligently seek him Heb. 11: 5, 6.

Noah, too, "was a just man and perfect:" (*i.e*, truly pious:) "and Noah found grace in the eyes of the Lord." He also "walked with God" (Greek, was well pleasing to him) Gen. 6: 8, 9: and therefore God told him to prepare an ark for the saving of his house. What appreciation and what reward of piety! There is much more just like this. God said to Abram: "Walk before me." Gen. 17: 1. It is the same word which was used of Enoch and is rendered in the Greek as it is there. "Be well pleasing to (or before) me." God united Abram to the intimacy and friendship which Enoch had enjoyed. Abram embraced the privilage and enjoyed it, and God calls him be way of eminence his friend." (See Isa. 41: 8; and James 11: 23.) Among the Arabs this is Abram's distinctive title to this day. Again, God said to Abram: "Fear not, Abram; I am thy shield, and thy exceeding great reward." Gen. 15: 1. What words are these and how full of grace! As if having had his heart and eye upon Abram, in his pilgrimage, and knowing all his troubles and anxieties he talked thus with him. "I will protect thee: I will be as a shield over and around thee, so that no enemy or evil shall reach thee; and I am also thy reward. (See Heb. 11: 6.) My love, my power, my providence, nay, myself, shall be the compensation for thy faith, patience, and obedience. "And thou shalt find this to be a reward exceeding great." What riches of grace, and love, must be in the heart of God, prompting him to rewards & assurances like these to needy and unearthly men! Also, when Abram believed God, promising him a numerous seed, "God accounted his faith to him for righteousness." Gen. 15: 6. That is God accepted Abram justified and saved him: because of his faith in Him. (See Rom. 4: 20—24) God loves to be trusted.—(See Ps. 91: especially verses 2, 14, 15, 16. Jacob when in fear of Esau, went to God in prayer. Gen. 32: 24—32. God permitted him to "wrestle" with him and to prevail. And God said: Thy name shall be called no more Jacob, but Israel: for as a prince, hast thou power with God and with men, and has prevailed;" And he blessed him there. This history is a wonderful manifestation of God's grace. After the nation had incurred God's displeasure by worshiping the golden calf. Moses troubled and anxious about their fate, he sought for some assurance. from God in their behalf. (Ex. 33: 12, 13.) "I beseech thee," said he: "show me thy glory?" (Verse 18;) and God graciously complied. Moses was placed in a cleft of the rock. "And the Lord passed by before him, and proclaimed, the Lord, the Lord God merciful and gracious, long-suffering and abundant in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, that will by no means clear the guilty." Ex. 34: 6, 7. Observe, that these are Divine names self-given. They are epithets expressing attributes of God, or permanent disposition of his heart.—There are six different words or clauses expressing grace; followed by one, or at most two, of judgment. What a revelation of grace and love! The whole history of Israel is a history of the grace of God; it began in grace. "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings: so the Lord alone did lead him * * * * * *and* he made him ride on the high places of the earth, Deut. 32: 10—13. And just so God deals in forbearance and mercy to the lost. What tenderness and pity does God express toward the wicked! "Oh, do not this abominable thing that I hate,"—Jer. 44: 4. "My people have commited two evils; they have forbiden me, the fountain of living waters, (another name of grace, self given) and have hewed to themselves, cisterns, broken cisterns that can hold no water." Jer. 2: 13. Read as tender things as ever were written in Deut. 5: 29. Jer. 31: 18—20. Hos. 11: 8, 9; and invitation rich as anything in the New Testament, Isaiah 55: 1—3 Ezek. 33: 11. And these things are even exceeded by the sweet and tender words by which God expresses his love to his people. I can only refer to some of them Isa. 49: 14—16: Zeph. 111: 17; Mal. 3: 16, 17. In short the whole Old Testament, the substance and spirit of which is said by Jesus Christ to be comprehended in the great commandments which enjoin love to God and man shows that God its author, "is love." The Old Testament therefore while it does reveal a dispensation of law and justice reveals also the grace of God bright and

and it matters not how much good it does while unchanged by the Spirit into the spiritual, all its noble deeds, which are so attractive in *form*, are rotten at the core. "Ye must be born again," and without this no work can be good in the evangelical sense. There are many things very good in their earthly relations and uses, but God will judge no one by this standard. To *do* good in the scriptural sense is to *be* good; and as there is none good but God. Matt. 19: 17. we have, from so explicit a declaration, the plain inference that we can neither be nor do good except as being possessed, directed, and impelled by the Spirit of God. Heaven is allotted, not to those that *mean* well, but to such only as *do* well.—Not that it is possible for any to *do* well without at the same time also *meaning* well, but that it is quite certain that many mean well, or profess to, and yet do nothing aright. Evil-doers—the impious, profane, unholy, the covetous, grasping, and cruel, the proud, lascivious, and angry, shall have their portion in hell. All who admit the rectitude of the Divine Government believe this. But they will not be consigned to perdition only because their works are wicked in form, but because they are the products of their wicked hearts. Sin has its root beneath the ocular expression, and its judgment will not leave its minutest fibre untouched. As to matter of fact it will be the same with those whose lives are beautiful outwardly, and are highly esteemed for their offices of kindness, and deeds of benevolence; they will fall among the damned, not because their life was so bad in form, but because it had no basis in the heart but that of natural goodness.

To keep ourselves "unspotted from the world" is not simply to abstain from outward sin, but to avoid, with all our power and in all possible ways, the infection of the world's life and spirit. We are not to *touch* the unclean thing. 2 Cor. 6: 17. This requires not only a straight and circumspect walk, but a life wholly hid with Christ in God. Col. 3: 3. We are to "hate even the garment spotted by the flesh." Jude 23. We are to abstain from all *appearance* of evil." 1 Thess. 5: 22. We must retire within ourselves, lock out the world, shut away all external motives, and direct the beams of uncreated light into the deepest, most hidden chamber of the soul, and "*cast down imaginations*," and "*bring into captivity every thought to the obedience of Christ.*" 2 Cor. 10: 5. We must have "the spirit of Christ." Rom. 8: 9; the "mind of Christ," Phil. 2: 5; and must be "partakers of the Divine Nature," 2 Pet. 1: 4; and must strive to be pure even as Christ is pure. 1 John 3: 3. By contemplating such passages we have our consciousness quickened and our views enlarged as to what it is to *be* good, and out of this inward being we learn how to be good. The Bible was not given us that we might *know* its truths and then live as before; but that we might *do* what it requires. To know with the head and not with the heart is only to find at last a deeper and hotter hell. The head must know facts before the heart can project their principles into the life; but until what is knowledge in the head becomes life in the heart, we are sinners, and enemies of God, however much we preach and pray and do. We must not flatter ourselves that because our deportment, manward and Godward, is correct as far as human inspection can penetrate; and because we pray much and pray well, and do many things that wear a philanthropic and disinterested look, we are certainly christians; but we must go deeper, and narrowly search our inmost being, and see how much of the heart is in our work and how much of Christ is in our heart. Pure religion has an energetic *do* in it; the commandments must be kept, the feet must run in the way of duty, the hands be engaged in works of love, the eyes in hunting for lost souls, the knees must bend in prayer, and the lips breathe praise and supplication; but if the Life of Christ is not the root and spring of all, we are nothing but "sounding brass, or a tinkling cymbal." "Pure religion, and undefiled before God," will not forget "the fatherless and widows in their affliction," but if we are not constrained by the love of Jesus, doing all things as unto God and not unto men, we may, while helping others to bodily and spiritual comfort only starve our own souls and bring upon ourselves a "severer punishment." Without doing good we cannot get to Heaven, and without *being* good we cannot do good, and God is ever ready to work in us both to will and to do of His good pleasure. Phil. 2. 13. As no one can *do* without *being*, so none can do *good* without being born *of* good and *into* good.

C. H. BALSBAUGH.

Report of the Discussion.

Concluded.

BROTHER QUINTER'S FIFTH SPEECH.

He proceeded to show that the church of Christ existed *before* the day of Pentecost. Read Matth. 18: 17. When Christ thus taught his disciples, they must have certainly known what was meant by the expression, "the church." They must have understood the teaching of their Lord and Master, when he said: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone;" "if he will not hear thee, then take with thee one or two more;" "and if he neglect to hear *them*, tell it" to the world? to their neighbors? to any one brother or sister? Verily not. But "*tell it unto the Church.*" The disciples understood their Master, for he had already taught them, as it is written: "*Unto* you *it is* GIVEN *to know*," etc. He also used this to set forth the fact that everything that is very useful to the church is not found in the Acts of the Apostles, or in their epistolary writings. Heb. 2: 3. Acts 1: 12, 21. From these quotations he desired to show that the Apostles did act as though they were "the Body of Christ, the Church." Eph. 5: 23, 24. The business referred to was to fill the vacancy made by Judas.—The number was "about one hundred and twenty;" but "on that day (Pentecost) there were added about 3000 souls." Revised version. Added to what? To the one hundred and twenty. King James' translators render it thus: "and the same day there were added *unto them* about 3000 souls." The words "unto them" were supplied by the translators. The phrase —"*unto them*"—refers to the one hundred and twenty. When the Master was yet with them he said:—"Ye are not of the world for *I have chosen you out of the world.*" Now the church is that body which is called out of the world; for the signification of the word itself is: "The body of communicants."—Worcester. Both the Greek and Latin have the word "*ecclesia*," which Worcester defines thus: "an assembly," "a church, a congregation." The one hundred and twenty on the day of Pentecost, composed the assembly, the church, or the congregation of the Lord. If we receive the literal signification, and the common acceptation of language, we must conclude that the church or congregation of Christ was recognized *before* the day of Pentecost. The speakers agreed that Baptism was the door into the church. Brother Quinter said the "hundred and twenty" were either baptized or they were not. If we say they were baptized *before*, and did not get into the church (ecclesia) *until* the day of Pentecost, we are unreasonable and very inconsistent. That they were baptised *before* the day of Pentecost, is decidedly evident. The 3000 on the day of Pentecost came into the church by baptism, but *how came the* 120 *into the church?* And since baptism is the initiatory process into the church, and if they were baptized before, the church must have existed before the day of Pentecost. And when the Savior stretched forth his hand over his "little flock," and spoke of them all as being his "mother, brethren, and sisters," did he mean that they were his mother, his brethren, and his sisters, *but not the members of his Church?*

He again assumes his argument that the ordinance was found in the Apostolic church. 1 Tim. 5: 10.—In this passage we discover that it was required of the widow that "she have washed the saint's feet." There is a distinction made between washing the saint's feet, and lodging strangers. And if we learn the custom of washing feet we will find that Abraham commanded the "three men" thus: "wash your feet." That was *only* a custom and a necessity. It belonged to the entertainment of "lodging strangers." Who would be so unkind or inhospitable as not willingly to give a little water to a poor, dirty traveler to wash his feet in and food and lodging for a hungry, weary stranger! But Christ had a higher object in view when he said: "what I do, thou knowest not now, but shalt know hereafter." The same also said: "If ye know these things happy are ye if ye do them." "Ye *ought* also to wash one another's feet." Luke 24: 26. Nothing is said of washing the stranger's feet, but "if she have washed the saint's feet." This settles the question as to whose feet were to have been washed. And inasmuch as Feetwashing was, in one sense, intended to humble the mind, and to bring into death the proud feelings of an unwilling heart, therefore it was requisite that the widow should possess these sacred qualities, and as an evidence that she was in possession of them, they must needs know that "she have washed *the saint's feet.*" Believing that this is a true demonstration of the passage under consideration, we understand that Feetwashing was *practiced* in the *Apostolic* church. Feetwashing is among the "good works," and does that disprove it as an ordinance and command?

NEGATIVE.

He hoped that this the last day of the discussion would be the most pleasant, and said he did not fear an unpleasant time, because of his estimation of his opponent. Comments on 1 Tim. 5: 10, saying that the gentleman has not yet proved the subject, under consideration, to be a church ordinance. He then quoted an author (Dr. Bloomfield) to prove that King James' translators were wrong in translating 1 Tim. 5: 10, and John 13, as they did. He then tried to prove that the church was not established before Pentecost. Luke 24: 27. Acts 11: 15. He would have these expressions refer to the day of Pentecost. Said that there was not proper material to constitute the church before Pentecost, and said that sinners would as likely be in the church as out of it.

BROTHER QUINTER'S SIXTH SPEECH.

Baptism and the Communion are among the good works in the church. Eph. 2: 10. So also Feetwashing is a good work. To illustrate his view of ordinances and offices in the church as being good works,

Selected by A. H. Snowbreger.

Scene in Palestine.

I was traveling over Ante-Lebnon. It was a bright summer day, and near noon. Weary and way-worn, I rode down from a bare mountain ridge into the wild and beautiful valley of Hebron, and dismounted beside a little fountain, under the "shadow of a great rock." A group of some fifteen or twenty shepherds were there, too, resting during the heat of the day, and their flocks, amounting to several thousand sheep and goats, filled nearly the whole bottom of the valley. At first I was greatly annoyed by the too near approach of both men and animals: but, when the time came to lead the flocks away to pasture again, I watched their motions with intense interest.

The shepherds rose, went into the middle of the dense mass of animals, and then separating, walked away slowly in different directions. As they went, each kept uttering a peculiar cry or call. The sheep heard, and too began to separate one from the other. I observed the whole mass was agitated, as if the sheep and goats had been driven hither and thither by some unseen power. Gradually they form a series of dense, moving columns, following closely in the footsteps of the shepherds, and drawn after them with their voices. I also observed that while each shepherds, wound his way through the united flocks, some of the animals fled at his approach, frightened by his voice, others hastened toward him "for they knew his voice." In a short time they were led off, and the fountain was completely deserted, not a sheep or goat ventured to stay behind. Then the calls of the shepherds were heard echoing from rock and cliff, now loud and clear, now dying away in the distance; while the flocks were seen, obedient to the calls, following in long, distinct streams, the guide which alone they knew and trusted. As I sat there, gazing with mingled wonder and pleasure on this strange and instructive scene, another beautiful Scripture illustration was realized before my eyes. One shepherd led his flock, by a zig-zag path, up the almost perpendicular bank of the glen. Behind it, two young lambs trotted along at the feet of their mother. At first they frisked about, and jumped lightly from stone to stone; but soon they began to fall behind. The poor little things cried piteously when the path became steeper and the rocks higher, and the flocks more and more distant.—The mother cried too, running back and forth—now lingering behind, now hastening on before, as if to wile them upwards.

It was vain. The ascent was too much for their feeble limbs. They stopped, trembling on the shelving cliff, and cried: the mother stopped and cried by their side. I thought that they would certainly be lost: and I saw the great eagles that soared in circles round the cliffs far overhead, sweeping lower and lower as if about to pounce upon their prey. But no! The plantive cries of distress had already reached the ear of the good shepherd. Mounting a rock, he looked down and saw the helpless little ones. A minute and he was standing by them, then taking them up in his arms, he put them one on each side, in his bosom in the ample folds of his coat, which was bound around the waist with a girdle. The lambs made no attempt to run away from him. They seemed to know what he was going to do when he lifted them in his arms; and the little creatures lay there with their heads out, as contentedly as an infant in its mother's bosom, while the shepherd scaled the dizzy heights again, and took his place at the head of the flock. It may be easily imagined with what deep interest I have ever since read the beautiful words of Isaiah: "He shall feed His flock like a shepherd; *He shall gather the lambs with his arm, and carry them in his bosom.*"

Family Treasure.

Morning Prayer.

In the morning the mind is calmed; the temptations of the day have not beset you; the duties of the day have not filled your mind and begun to vex you. Before you go to the duties of the day, to its cares, anxieties, temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you. Go to Him and ask His counsel to guide you, His power to uphold you, His presence to cheer you, His Spirit to santify you. Then you will have done what is equivalent to half the duties of the day, when you have thus engaged His care and assistance. And when the evening comes, when you have done with the duties of the day, the body is wearied, and the mind is jaded, when the world is shut out by the shades of night, and when you come to look back and review the day, when you see how many deficiencies have marked it, how many imperfections still cluster around you, how many sins stare you in the face, how little you have done for yourself and others, or for God, the day past then is the hour of prayer. It will be sweet to feel that you have One to whom you can go, and who will hear you; One who will forgive, if you are penitent, and ask in the name of Jesus Christ; One who accepts your evening sacrifice, and gives you strength for the morrow, and girds you with his righteousness. This hour if rightly improved, will be like the cheering countenances of a most beloved friend. Take care that nothing comes between you and those hours devoted to God. "Think of Daniel, prime minister of Persia, with the affairs of one hundred & twenty provinces resting on his mind, yet finding a time to go into his chamber, three times a day, that he might pray and give thanks to God." Think of Alfred with the cares of monarchy: of Luther, buffeted by the storms of Papal wrath: of Thornton, encompassed with a thousand mercantile engagements, yet never allowing the hurry of business to intrude on his regular hours of devotion."—

Only by pride cometh contention. Proverbs. xiii. 10. Is this true?

Selected by MIRANDA ROHRER.

Song for Children.

Who shall sing if not the children?
Did not Jesus die for them?
May they not, with other jewels,
Sparkle in his diadem?
Why to them were voices given—
Bird-like voices sweet and clear?
Why, unless the song of heaven
They begin to practice here.

There's a choir of infant songsters,
White-robed round the Savior's throne,
Angels cease, and waiting listen!
Oh! 'tis sweeter than their own;
Earth can hear the rapturous choral,
When her ear is upward turned.
Is not this the same, perfected
Which upon the earth they learned?

Jesus, when on earth sojourning,
Loved them with a wondrous love
And will he, to heaven returning,
Faithless to his blessing prove?
Oh! they cannot sing too early;
Fathers, stand not in their way!
Birds do sing while day is breaking—
Tell me, then, why should not they?

Henry Grove, Pa.

For the Companion.

Goodness—in Spirit and Form.

A LETTER TO BROTHER GEORGE MYERS, OF JUNIATA CO., PENNA.

Open the New Testament where we will, we find texts that are full of marrow and fatness; and if we have read it often, so as to be able to comprehend the relations of its different parts, and have learned by experience what the substance of it is, we can hardly read a verse which is not to us like a door opening into Heaven and into the beauties and raptures of Christ's love. The subject of this letter you will find in James 1: 27. Religion is a reality, "pure and undefiled before God and the Father," and consists in two things, viz. *being good and doing good.* It is of the highest importance to bear this in mind as it is just at this point that so many are switched hell-ward, and tens of thousands make shipwreck of their souls, under the impression that they can *be* good without *doing* good, or *do* good without *being* good. Many years ago Captain Cook sailed along the Coast of New Zealand, and saw that it was covered with the heaviest kind of timber. Afterwards, when he had returned home, he urged his countrymen to explore and possess the land on account of the richness of the soil. They told him that he might be mistaken, being he had not set a foot upon its shore, but only passed along the border. He replied that where such gigantic trees grow the soil must be deep, and of the best quality. This is equally true of the heart and its issues. We can always judge of it by what it yields. The crop is the test of character. Our Lord Himself says, "by their fruits ye shall know them." The soul is known by its products, the tree by its fruit, and the soul by its works. Sound piety is not our subcription to an orthodox creed, without a corresponding demeanor, nor a blameless exterior according to the judgment of the world without a Divine groundwork in the heart. The mouth may utter great things, while the heart is full of the gall of bitterness. We judge by what appears on the outside, as the only method given us of reaching the quality of the interior life, but God looks to the heart; and these two together make up that pure and undefiled religion which has the Spirit for its Author, Christ for its model, the glory of God for its object, the blessedness of Heaven for its reward, and body and soul for the medium of its exhibitation. We are told that Christ was without sin. Heb. 4: 15. Also that he went about *doing good.* Acts 10: 38, In the conjunction of these two passages we have the ideas of our text set forth in Christ, *being* good and *doing* good in harmonious proportions, and on a scale corresponding to the fulness of His nature and the purpose of His mission.

Our fate is to be determined, in one sense, on the great day of judgment by what we have *done*, and our *works* will be accepted or rejected just as our hearts are good or bad, and this will depend primarily on our faith in Him who was perfect in goodness both as to being and doing. There is nothing plainer throughout the New Testament than that we must be *saved* by *grace*; and at the same time it is equally clear that we will be *judged by works.* This is wholly overlooked by sectarians, and not unfrequenly by the brethren. No one can perform good works unless he be good himsef, and no one can be good unless he is so made by the Spirit of Christ; so that being good and doing good are both of grace. Many works are good in *form* but bad in *principal.* Not necessarily bad *consciously*, but in the character they get from the person who at best is only negatively good, which if it be all, is only the softer quality of positive evil. Such persons may, and often do, pass for christians, but in the day of reckoning they will be classed with the workers of iniquity, This is very solemn. What is born of the flesh is flesh

By an arrangement of this kind, I think the meetings would be more largely attended; and the ministering brethren could more convenient make their arrangements for leaving their homes. Then if the brethren feel like commencing these meetings at 1 o'clock P. M., and closing in the same evening, they might also have the advantage of having the traveling brethren, as they would be following the rotation of the meetings. (All that would be best, would be the privilege and blessing of enjoying the meeting of second day, as at the feast of old, that the best wine came last.) Brethren who wish to travel might communicate, thro' the *Companion*, at what point they would commence to labor and how far they would follow the rotation of meetings, also giving general information, so that arrangements could be made, to have all the "feasts of charity" well supplied with ministering brethren. Let us make arrangements for the forthcoming meetings.

Love to all.

SAMUEL LONGENECKER.

To Sister Hannah Yon.

OF CARROLL CO. MD.

My dear sister in the faith of a crucified Redeemer: I do most ardently desire Divine aid and assistance, that I may be able to write for your encouragement. I did not know that you were so much afflicted, until sister Mary wrote to me, and last week sister Hannah Engler informed me that your whole body is paralyzed, and you are not able to move hand nor foot. Oh, sister, you do not know how sorry it made me feel when I heard that you were so helpless, but dear sister, be patient and cheerful; the good Lord will not leave you alone. It is still a great blessing that your mind is not afflicted. I would much rather come to see you than write, but duty seems to hold me at home for the present.

I now think of former years and our friendly correspondence, and how frequently we were blessed with an opportunity to meet together, and how sweet our meetings then were, and what confidence and trust we placed in each other. But now it appears the Almighty has ordered it otherwise. Yet the sympathy that binds together the redeemed of the Lord is not affected by time, distance, or circumstances. The bond that unites us has been woven by the hand of infinite love and is the same yesterday, to-day, and forever. And for our encouragement it is declared that "all things work together for good to them that love the Lord," and you may rest assured that your infirmities, as well as mine, will, by the Divine grace and wisdom, be made subservient to our eternal interest, if we but let patience have its perfect work.

I have no doubt you have often wished since your close confinment that the use of your limbs might be restored, and I cannot deny I have often ardently desired that the thorn in my flesh might be removed, and my hearing restored. Often when our faith and trust begins to sink, and our patience and resignation borders on petulance and impatience, we are constrained to exclaim: "all these things are against me." But then the Holy Ghost brings to our remembrance the reproof of Christ to Martha: "said I not unto thee that if thou wouldst *believe* thou shouldst see the *glory of God*. O, if we had faith and confidence to say in every trial: "even so, Father, for so it seemeth good in they sight" what blessed fruits we might often reap from our sorest trials: and what gleams of heavenly light would illume our darkest hours.

It is said: "as many as I love I rebuke and chasten." Should not this hush every murmur? When some fiery trials are separating the gold from the dross in our hearts, we should not think it strange, as though some strange things had happened unto us. It is not strange. Our Redeemer was a man of sorrows and acquainted with grief. He passed through the furnace of fire before us; and when the Savior God walks with us in the midst of the flames, we shall pass safely through. Not a hair of our head shall be singed, nor the smell of fire on our garments. Is it not a glorious thing to be in the hands of such a Savior? He will not lay on us one stroke of of the rod more than is necessary. His soul inspiring words are as true and precious as ever: "I will not leave you *comfortless*! I will come to you. Yes Jesus himself. What more can the poor crushed and sorrow smitten heart ask! What richer boon can the Pilgrim of the cross want than the perpetual companionship of Jesus. Let thoughts like these quicken our steps heavenward.

When I think of my youthful days when I first set out to serve the Lord, you was one among others, of my most confidential friends, although much older than I. Perhaps you remember when we first met, in the Pipe Creek meeting-house. How many changes since then! Some, we confidentially trust, for the better, and some indeed of sadness.—You remember there were six of us that were always in company, where ever we went:—but they have all gone to their long home except you and myself, and we, too, ere long, will have to pass the change of death, by name, but not in effect.—We are parted here as true friends, in hope of a glorious reunion in the morning of the resurrection, when all true believers will meet to part no more.

I will now bid you farewell for the present, and hope and pray that your faith fail not, but that you may hold out faithful unto the end.

MARGARET DEARDORFF

York Sul. Springs, Pa.

Proposed Ministerial Visits.

[illegible]

Brother Henry:—From your Editorial Observations in *Companion*, No. 27, I infer that you regret very much that the request to appoint a committee to prepare Sunday School books, sent to the late Annual Meeting, was not granted. Now, no doubt, your object in obtaining suitable books for Sunday Schools, is to do good; but if we are not careful, we may, in our zeal to do good, overstep the mark, and do things that may rather be a hindrance than an advancement of the good cause. My object in taking part in organizing a Sunday School in this place, was to encourage our youth to read and study the Scriptures, and to acquaint themselves with the doctrines taught therein; and, upon mature reflection, I have come to the conclusion that the Bible and New Testement are the best Sunday School books that we could get, and that no other books should be used, except Hymn-books to sing from, and spelling books for those who cannot read.

We have reason to lament the little concern, manifested by many of our youth, for that Book which contains the revelations of God to man which is able to make us wise unto salvation, and their ignorance of the contents thereof. And I attribute this state of things to a too fondness for reading other matter. Therefore those who conduct the Sunday Schools, should by all means encourage the scholars as much as possible to read the good Book, but by supplying them with other books we would divert their minds from the same, and would not be acting very consistently. So I can see no necessity for publishing books for that especial purpose. I do not think that they should read nothing but the Bible, but let every parent or guardian supply his children or such as are under his care with such reading matter as he sees proper, for to read at home, but let the best of all books be used in our Sunday Schools.

I submit the above to the serious consideration of all who have the welfare of their children at heart and if I am in error I am willing to receive instruction and correction.

D. SNOWBERGER.

New Enterprise, Pa.

Remarks.—Brother Daniel is mistaken as to the time and place from which he obtained the impression that we regret "very much" that the said committee was not appointed. He might infer from our observations in No. 27, that we were in favor of the appointment of the committee, but nothing more. The very much he has from some other source. The contradictory reports were the subject of said observations.

He and I very nearly agree upon the Book question itself, and we would have had no objection if brother Daniel would have been appointed one of the members of said committee. Too large a number and variety of books is one of the evils that we expected to avoid by the appointment of a proper committee to take the matter in charge.

We, however, want a few more books than brother Snowberger would allow. We want a book of easy reading lessons for those who cannot read the Bible, and some others for the children to take home with them to read during the week. Brother Daniel Snowberger is the last man that ought to occupy the position that we should read no book but the Bible. He was one of the first and firmest supporters of the *Gospel Visitor*, has been aiding the *Companion*, and keeps his house full of books. Children are only men and women in miniature, and what is good for the one is good for the other proportionately. We cannot with any degree of good grace lecture our children upon the evils of Tobacco, with a pipe or a "chew" in our mouths; and it is scarcely more consistent to refuse them books when we are reading them ourselves.

Our experience has taught us that those who read other books also learn the more rapidly from the Bible. To use one of our awkward illustrations, we would say: Bread is the staff of life, but those who eat nothing but bread, do not thrive very rapidly. The Bible is the Bread of Eternal Life, but it should be spread with knowledge and understanding to make it palatable.

Visit to the Conemaugh Branch.

On last Saturday we made a short visit to the Conemaugh congregation, in Cambria Co. There was meeting on Saturday evening and Sunday forenoon at one of their meeting-houses several miles north of Johnstown. There was very good attendance and good order. On Sunday afternoon an election was held for speaker, resulting in the selection of brother David Hildebrand. Three persons made application for baptism, one man & two woman, and it was announced that they would be immersed at half past 4. In the evening Elder C. G. Lint and I filled an appointment in the Baptist meeting house, in Johnstown. We had a respectable attendance and good attention. Elders Lint and Grabill Myers had been called as a committee to settle some church business, which we understand has been adjusted, and also to assist in holding the election. We returned home on Monday morning.

Announcements.

LOVEFEASTS.

In the Montgomery branch, Indiana Co., Pa., August 29th.

Marshall Co., Iowa, September 26th and 27th.

DISTRICT MEETINGS.

District of Iowa State, in Marshall Co., on the 24th of September.

Brother Holsinger; Please announce, that we intend to have a Lovefeast in the Cowenshannoc branch, Armstrong, Co., on Sept. 1st and 2nd. We heartily extend the usual invitation.

JOS. W. BEER.

Queries.

Will some brethren be so kind, as to give us their views on 2nd Corinthians the 12 chapter, and from the 3rd to the end of the 9th verse.—Who was the man that Paul says he

every adventure and employment of the entire rational human family.—Happiness is the sole object the honest tiller and the busy husbandman are in pursuit of when so earnestly engaged in their respective employments. Happiness is the chief point in view or the essence of reward expected by the toiling mariner of the watery world. In short the expectation of happiness is the great and main lever by which man is led to act, whatever employment he is found, (malicious habits excepted.) But alas, follow man up and see him accomplish his business to whatever extent he may, and poor disappointed man where is thy real happiness? Thy duty is only performed but thy happiness is farther on. Man may accumulate to himself of this world ever so much, and the purest essence of happiness that all these secular possessions can afford, will be intermingled with disappointment sorrow and pain. Yet oh how busy this world! Were our eyes opened and our ears unstopped for a moment to the constant bustle, and the noisy racket of the industrious human family, trying to promote temporal happiness, and meanwhile would notice how small a per cent of this activity is to the end of securing an eternal happiness, would we not be made to exclaim "Ho world of vanity, ruined world."—But happiness must indeed be procured in this life's journey and must be secured and sustained by the virtues of our existence here. Paul wrought out happiness by his hungering, thirsting, and nakedness; by being buffeted, having no certain dwelling place, laboring with his own hands; being reviled, being persecuted, being defamed, being made as the filth of the earth, and the offscouring of all things: yet looked he forward for happiness to come; but not such as this world can give. John, the divine, when banished to the Isle, still looked forward with a full assurance of eternal happiness. Then let us also who profess wisdom, look little for happiness here, but seek the things which "worketh for us a far more exceeding and eternal weight of glory," and with the Psalmist conclude that "I shall be satisfied when I awake in Thy likeness." Ps. 17: 15.

"Happy the home where God is there,
And love fills every heart,
Where one their wish and one their prayer,
And one their heavenly rest."

C. C. ROOT.

Kingston, Mo.

Selected by John R. Horsinger.

Love of the World.

The sacred Scriptures represent the Savior's disciples as persons who have little concern with this world; whose chief business should be to glorify God, and press forward to the promised rest. Jesus said, "they are not of the world, even as I am not of the world." "Lay not up for yourselves treasures upon earth." "Set your affections on things above, not on things on earth; for ye are dead, and your life is hid with Christ in God." How full, how impressive, are those words of the blessed Jesus: "they are not of the world even as I am not of the world." This world was no object of his affection, he slighted its wealths, scorned its treasures, disregarding its fading pursuits, and all its deceitful maxims; it had no charms for him; its terrors could not alarm, nor its allurements entice him. He acted in it as a stranger come to perform an important commission, and then leave it. Are you one of his disciples? this world is no more to be the object of your affections than it was his. This holy deadness to the present world is described by the apostle Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world." If you are a follower of Jesus, you too must be crucified to the world, and the world to you: as you would escape eternal death, as you desire eternal life, watch against love to the world. It has been the ruin of millions. Beware of this rock; on it crowds that seemed once setting out for the kingdom of God, have made shipwreck of faith and eternal hopes. The world is a great temptation. The world was the last temptation by which was tried the Son of God. "All these things," said the devil, "will I give thee if thou wilt fall down and worship me." When that was rejected, he fled; he had no higher bribe to offer. Love to the world is the most fatal of sins. The scriptures tell us of some eminently pious men that fell deeply, but as bitterly repented; but not one child of God is described who was a lover of the world. For this is not merely a single sin, a casual fall, but a state of mind, a disposition of heart, connected with all that is opposed to God and goodness. This sin is also peculiarly insidious. It steals into the heart, and governs there, yet deceives the slave it governs. It kills hopes of immortality, and yet its wretched slave perhaps connects himself with a christian church; professes the religion of Jesus; brings, it may be, no flagrant disgrace upon his profession; but still lives and dies deceived. Were he to become a swearer or a drunkard, his friends would disown him as dead to God. His crimes would stare him in the face, and conscience might take the alarm, and bid him flee from the wrath to come. But the lover of the world feels no such alarm. He stands as a member of the church, or perhaps sustains some office in it, yet he is himself a child of hell, for he is a lover of the world. O, my fellow-pilgrim, there is no religion in the heart while the world is loved. If any man let his knowledge of divine truth be ever so extensive, let his profession be ever so strict, let his zeal for truth be ever so flaming, his character be ever so amiable, and his standing in the church ever so long, yet, "if any man love the world, the love of the Father is not in him."

Mt. Morris, Ill.

Many a man thinks it is virtue that keeps him from being a rascal, when it is a full stomach.

Wesley's Rule on Benevolence. "Earn all you can, save all you can, and give all you can."

LOCAL MATTERS.

Tyrone City, Pa., July 28, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript usually not returned. All communications for publication should be written upon one side of the sheet only

News from the Churches.

Brother Holsinger: — Brother Henry Swadley and myself have visited Scott Co., Virginia, several times since the close of the war.—It is about forty miles from my house to where the brethren used to preach a number of years before the war; and by the grace of God, and the guidance of the Holy Spirit, had planted a small church, numbering about twenty or twenty-five members; and we had organized them into a body or branch of the church. They had one minister and two deacons. A little while before the war their minister moved to Wise county, Va., and the members nearly all followed him, and when we went there the first time after the war, we found but three sisters and no brethren: the others had all gone, some to Kentucky and some elsewhere.

During our first visit we made an appointment at the old Methodist church, to preach Jesus and him crucified, and we had three hearers the first meeting, and the second we had a small room full of hearers, and our congregation still increased while we stayed in that country.—We also baptised one sister. This visit was made in November 1866. In the Summer of 1867, we visited the place three times, and endeavored to preach the word of the Lord in that part of God's moral vineyard; and at these visits the Lord opened the hearts of six persons who attended to the word preached and were baptised, and rejoiced in the God of our salvation. We also received one brother into the fellowship of the church by recantation; and by the grace of God we are able to say to all that at these visits our meetings were well attended by the people in general.

Now through the mercy of God, and a well directed chain of his Providential care over us from time to time, we again were blessed to meet the brethren and sisters and friends in Scott County, Virginia, in May, 1868. Our mission of love at this time included the first and second Sabbath of May. We attended between fifteen and twenty meetings, and good attention was given by the community to the word preached; and still more increase to the church. Three persons believed repented and were baptized. Now, during these visits there were opened unto us two other places for the preaching of the Gospel of Christ, one about twenty-three miles from my house, and the other about thirty miles. These places I visited in company with a young minister, about the last Sabbath in May last; at which time and places many voices said to us: come over into Macedonia and help us? If God be willing we will again visit those places in August, with other brethren. Pray for us that we may ever be found in the line of our duty. If God will prosper us in his divine work, we expect to give more news to the Church from those quarters. May God add his blessing to all our labor is my prayer.

HENRY GARST.

Blountville, Tenn.

Brother Henry:—It is perhaps over a year now since my last report from the Ephrata branch of the Conestoga congregation, Pa.: so I feel to drop a few lines for the satisfaction of all our dear members in the body of Christ.

We are still alive and trying to conquer the waves of discouragement and the billows that roll over us, but oft feel ourselves quite undone. Yet our troubled hearts are somewhat revived and encouraged when we see a few poor sinners who are willing to turn from the way of darkness unto life.

We have had several added to our flock by immersion lately, yet not as many as might be expected in such a favored land as ours, and considering all things—the much preaching and the large attendance on such occasions. We are assured that it is not that there is so little preaching done in our neighborhood, that so few enlist under the banner of life. But it might be that there is not enough of that pure light shown forth to the world, by those who profess to be on the way.—Many of our dear members have fallen asleep and turned to their mother dust. There have more members died in the last year, especially aged ones, than any other year that I know of. It appears as if the pale messenger of death was taking hold on us.

Dear members, let us take heed unto our time. Let us prepare to meet our God. Let us try anew to fit and prepare our never dying souls to meet our blessed Redeemer in the heavens of eternal bliss.

LEVI ANDES.

Lincoln, Pa.

MONTANDON, PA. }
July 12th 1868. }

Dear Brother Henry: After seeing in the *Visitor*, the arrangments adopted by the Brethren at the District Council held in West Virginia, regulating Lovefeast meetings, by a regular rotation throughout the district, the inquiry arose in my mind, whether the brethren in the Middle District of Penn'a., could not adopt a similar arrangement; and as our District is large, it would perhaps be best to make two rotations of meetings: the Western and Eastern. The Western rotation to commence, say at Warrior's Mark, then at Duncansville, Clover Creek, Yellow Creek, Snake Spring, Woodcock Valley, Auchwick, McVeytown or Hanawalts, Lewistown, Juniata, Buffalo Valley; making eleven places, composing the Western rotation. And the Eastern rotation to commence at Perry Co. branch, then Lower Cumberland, Ridge, Back Creek, Falling Spring, Antietam, Marsh Creek, Upper Conewaga, Lower Conewaga, Little Conewaga or "Barns," Codorus; making twelve places of meeting. Now I simply suggest this arrangement for the consideration of the brethren.—

glorious as a rainbow round about the throne.

F. FORNEY.

Stoney Creek, Pa.

For the Companion.

The Macedonian Cry.

Under this heading an article appears in No. 10. current Vol. of the *Companion*, which in my opinion should not pass by altogether unheeded. It is an article of lamentation, a sorrowful complaint, a sad confession; and the sombre facts which it reveals are sufficiently painful to awaken a deep anxiety, especially on the part of those who believe, that according to the divine scheme, it is the duty of the church to preach the gospel unto every creature.

The writer of the article referred to, says: "The prosperity and spiritual advancement of our branches of the church, is at a low ebb at this time; we have been destitute of a speaker for the last two years."—We numbered about 100 members sometime ago, but I fear unless some other means are devised and put into execution for our spiritual benefit, it won't be long until more than half that number can be counted. If some of us or our children would be laid low on a bed of affliction, and, as is often the case, call for the assistance of a minister, we would have to reply, "there is no minister of our church near enough to be had." "No preacher in Washington Co. Pa. when to my knowledge there are eight in one district in Wayne Co. Ohio and five or six in one in Somerset Co. Pa."

That there is an overplus of preachers in some localities, and a want of preachers in many, is a fact we must admit.

Brother Tombaugh in speaking of Somerset Co. Pa., does not give the maximum or even the average number in a district. The church in this Co. is divided into five districts; the Berlin district has eight ministers; the Elklick, eight; *Middlecreek*, six; Quemahoning, six; and Shade Creek four. One might suppose, with this number of ministers in our Co. half a score could follow the example of brother Heyser, and we would still have a sufficient number left for our own and Washington Co. But it must be remembered that our preachers need food and raiment have families, and like other men, must devote most of their time to acquire the wherewith to support themselves and families. And I presume they do not feel it their duty to leave their families and the endearments of home, and spend all their time and fortune in disseminating the gospel, in the face of, "Whoever goes to war at his own expenses." And besides some of them would no doubt also feel, their own inability to go abroad into those parts where the "commandments of men" have long been taught and believed for doctrine, and there successfully combat the learned advocates of error, and propagate the gospel as taught by the Brethren—preach it in such a lucid and incontrovertible manner as to rivet conviction on a proud and gainsaying world.

"Truly the hearvest is great and the laborers are few:" but those few, being unfavorably circumstanced, cannot do one fourth the work they might do, under more favorable circumstances. The Brethren in Washington Co. call for preaching, and we, almost weekly hear similar calls from various parts of the country, and besides we know that there are still many more places where the gospel, in all its purity, has never been preached.

Thirty two ministers in Somerset Co. while in a sister county, lying but a few miles from ourborder, the church is in a state of declension for the want of a preacher! These facts, to my mind plainly show the inefficiency of our ministerial system—if system it may be called.—We frequently hear brethren express the "hope that some ministers will come and preach for them occasionally. Others suggest that "where there is an overplus of preachers, they should tell their prosperity, and locate some place where they are *needed*." Again, others say, "let those, who believe in the missionary cause follow the example of brother Heyser, and the church will doubtless see to it that their wants are supplied." Now all those suggestions are good as far as they go: but similar suggestions have been made before without accomplishing the desired result. The lethargy in our church is chronic, the malady is widespread, and it cannot be remedied by *mere suggestion*. It requires energetic action. The matter should be brought before the Annual Meeting in which is vested the power for regulating the affairs of the church, and that Meeting should not merely "hail with pleasure the desire to have the gospel more widely spread," but it should also adopt some measures by which it may be done. If it can devise means for preaching the gospel to all creatures by the "gratuitous" system, all will no doubt, be satisfied. But if this cannot be done, it should introduce into our system what the Lord has ordained that "those who preach the gospel should also live of the gospel." This would relieve our ministers from the necessity of leaving the ministry of the word to serve tables; then they could give themselves continually to reading, to studying to exhortation, to doctrine to prayer and the ministry of the word.

J. L. FORNEY.

Sayings of John Newton.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments.

In divinity, as well as in other professions, there are the *little* artists. A man may be able to execute the buttons of a statue very neatly; but I could not call him an artist. There is an air, there is a taste, to which his narrow capacity cannot reach. Now in the church, there are your doctrines, bottom makers.

I would not give a straw for that assurance which sin will not damn. If David had come from his adultery, and had talked of his assurance of that time, I should have despised his speech.

On Position in the Church.

Every member of the Church has a position. And it is indispensably necessary that every member knew his or her position in the Body to which they are affiliated, in order that each may act in his or her capacity. The Savior says: "Teach them to observe all things whatsoever I have commanded you." He commanded his Apostles to "teach all nations." Hence the teaching belongs to those who are set apart for, or elected to an official capacity in the "Holy Nation," the Chruch. The Savior's words—"teach all nations"—is witten by Mark in these words: "Preach the gospel to every creature." The words "teach and preach" convey the same idea.—But Paul says: "how shall they preach except they be sent?"—Now who is to do the sending?—They that elect them. Now in an election every member has a vote. Every subject of the kingdom of the world has a vote in the official affairs of the government of that kingdom. So every subject of the kingdom of Christ has a vote in the official affairs of the government and extension of His Kingdom. This is a subject for serious contemplation.—Now that each member has a vote in the affairs of the Church shows that every one has a *position*, and should feel responsible, for the active discharge of the duties pertaining to the position to which he may be called.

If I am a lay-member, my position is, to be actively engaged at my post, thus "presenting actively my body a *living sacrifice*, holy, acceptable to God, *which is my reasonable service*." So says Paul. And thus I consider it to be the duty of every member of the body, to be present at our meetings of public worship, unless circumstances render it impossible or inexpedient.—But all the members should *make it possible* to be in attendance, especially, at our private church meetings. And when there, they should not leave the assembly before the proper time. For it hath been declared of old that "in the multitude of counsellors there is safety." And by thus working together, each holding the proper position, the gospel ship will move on happily and harmoniously.

Now so far as positions in the church is concerned, there is no voluntering any farther than being privates; all other and more responsible positions, *are given by promotion*. When a brother is called to the ministry, it is God, the Lord of the harvest, who calls through the instrumentality of his church. And according to the present order of the church, when a brother is called to the first degree, his position is that of assistant teacher. He must not make appointments for preaching, without the council of the church or Elder brethren, except the stated meetings. But let him be active, act freely, and always at his post. When he is promoted to the second degree, he is promoted by the church to a more responsible position, and is thus authorized to do business with the churh, and has the privilege or liberty, to make appointments for preaching, in or outside the church district wherever he may judge proper, and whenever he may feel moved by the spirit of Christ. But remember, what the Savior says: "Begining at Jerusalem," that is, have your own district attended to first; this is the real commission, given by the church.—Outside of the limits of the church is a mere privilage, no charge.

Now I would say with Paul, "earnestly strive for the best gifts."—Strive for the qualifications demanded in the third degree: get a good reputation, at home first both within and without the church; so that when Paul or Timothy comes along to establish Elders in every church, he can do "the laying on of hands," with a good conscience.

Now there is some difference among the Brotherhood in regard to the full commission. Some say that when a brother is elected to the third degree, he is a missionary to teach all nations. I say, if the church sends him; otherwise his charge is the whole church, so far as assistance is required. Beginning at hime, his privilege is to teach among all nations. But as it is a mere privilege to teach outside the limits of the church, I say, let the church or district come together, hold council, and have the mind of Christ, for this belongs to every member of the Body. Now, let every one take his or her *position*, *act freely*, *and the missionary cause will go on*. I would say that I approve of the plan adopted by our last Annual Meeting for spreading the gospel. I think the Annual Conference has now done all that can be expected of that body.

In conclusion, I give a few words of exhortation. There has been considerable said concerning the Missionary Cause, and I would like to see a greater and stronger movement made, beginning at home; and then spread the work, as far as the church may see proper. I exhort my beloved brethren and sisters in the Lord, with brother Paul: "present your bodies, living sacrifices, holy, acceptable to God, which is your reasonable service." *Never be obstinate*. Always obey the Church—the Body of which Christ is the everlasting Head. Obedience to the Great Master, is the only method of purifying a polluted soul. It was by *disobedience* that the hearts of the children of men became polluted and defiled; and unless a polluted and unclean heart becomes purified in *obedience* to the Truth, its doom will be, to be cast into that "lake of fire" "where the worm dieth not, and the fire is not quenched." Let us "work out our soul's salvation with fear and trembling," and let our light shine before the world, and, by the grace of God, "save some" who are yet disobedient to the Great Master of our profession.

May the God of our salvation bless every means for spreading the glorious gospel of Christ.

GRABILL MYERS.

ElDorado, Pa.

For the Companion.

Happiness.

Happiness is the intended termination of every pursuit as well as of

knew upwards of fourteen years, and what was the thorn that was given to Paul in the flesh?

M. HADY.

MISCELLANEOUS.

The Bible In History.

We find in the *Edinburg Review* some excellent paragraphs referring to the space which the Bible occupies in the history of literature. It truly says that it has not been given to any other book of religion thus to triumph over national prejudices and lodge itself securely in the heart of the great communities, varying by every conceivable diversity of language, race, manners, and customs. Other religious systems rarely bear transplanting; they are usually delicate exotics; but if the Bible be false, the facilty with which it plants itself among so many and diverse nations is a more wonderful proof of human ignorance and stupidity than the prevalence of the most abject superstition. The concluding sentence is this: "If it really has merits which though a fable, have enabled it to impose so comprehensive and variously on mankind wonderfully, indeed, must have been the skill in its composition, so wonderful that even the infidel himself ought never to regard it but with the profoundest reverence, as far too successful and sublime a fabrication to admit a thought of scoff and ridicule."

Unbelief.

Consciousness of unbelief is a sign of actual faith. Infidels are ever troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to godlessness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shoots its first illuminating ray into the darkened heart, that the baleful presents of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which that first gleam of faith discloses, and exclaims, "Help though my unbelief!"

Take courage, then poor, doubting heart. Vexed and tormented by Satan, you have this comfort—you are not on *his* side, any way? And all your conflicts and tribulation of soul prove that the dead calm of sin is broken, and that the Spirit of God is mooving upon the face of the waters, and that "God, who commanded the light to shine out of darkness, hath shined in your heart to give you the light of the knowledge of the glory of God in the fact of Jesus Christ."

Let the weakest, let the humblest remember, that in his daily course, he can, if he will, shed around him almost a heaven. Kind words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost very little; but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest by small kindnesses.

Heart-work is better than head-work; and it is better temper to be fervent in charity, than in dispute.

Take heed, and see to it that you make sure your own salvation, in and through Christ. E

For the Companion.

Holiness.

Without the health of holiness
No man shall see the Lord,
Nor taste his joy and happiness
According to his word.

We are by nature sick and sore,
And prone to every ill;
Against the Lord, in Satan's power,
And subjects of his will.

But if we wish to see the Lord
We must be born again;
We must repent, believe his word,
And turn away from sin.

We must secede from Satan's might,
From darkness, death, and pains;
And be translated into light
Where God, the Savior reigns.

We must be washed with water pure
In Jordan's flowing stream;
Temptations hold, we must endure,
And overcome the same.

We must be cleansed from every ill,
Our sores must all be healed;
We must obey the Savior's will,
To his commandments yield.

The Holy Spirit let Us have
Our fainting souls to heal;
And he will our affections calm,
If we obey his will.

Thus, if we wish to see the Lord,
We must be cleansed from sin;
And thus according to his word,
Have holiness within.

JAS. Y. HECKLER.

Harleysville, Pa.

Recipe for Happiness.

Just wealth enough to keep away
Of want the direful scene;
Just health enough the day,
And make life's course serene;
Virtue enough to act that part
Which is devoid of sin;
Courage enough to ask the heart,
"Art thou secure within?"

To our Correspondents.

David H. Barrick, Brumersburg, Ohio The *Companion* costs 75 cents for the remaining part of the year, or $1.50 per annum.

Michael Beshoar, Mifflintown, Pa.: If you wish your contributions to be invested in buying Bibles and Testaments for the South, send them to brother S. Z. Sharp, Millersville, Pa. If you wish to send them to brother Heyser, address: "E. Heyser, Madison, Georgia; or send to this office and we will forward.

Henry Wissinger, Minta, Pa.: Your subscription is perfectly right on our books. You have paid to Vol. V. E. Gardner's subscription money was received and the paper will be sent promptly.

Joseph Amich, Burnetsville, Ind.: The extra Nos. have been sent, and also Moomaw's Book. They had not been sent before, from neglect. Please forgive.

Elhanan Proutz, Dayton, Ohio: The P. M. informs us that your paper is not called for, when, according to our books you have paid to the end of this volume. What is wrong?

"For the Companion." This expression is intended to point out the articles that are written by our contributors, especially for our paper. We do not use it above our correspondence, for that of itself is evidence that it is original. We have thus far been governed by our faith in the veracity of our contributors; though we admit that we have allowed some articles to appear as original, which we thought we knew were borrowed. Borrowed is the mildest word we dare use, and even this is too liberal, for the term implies an intention to give back, which is not the intention in such cases. "Plagiarism" is the term most generally applied to the act of copying an article from the writings of another, and having it read or published as his own. The first definition of plagiarism is "wrong." "Literary theft"! Our readers will therefore excuse us if we give a short lecture upon the subject, for all will admit that we should not permit any of our readers, or contributors to become guilty

We will grant that in some cases [illegible] is ignorantly committed and we are not writing so much for reproof as for cor-

ration. We desire contributions and correspondence from all our brethren who *can* write; and we have even encouraged those who *cannot* compose an intelligent or readable essay, that in case they had an item of news, or an idea upon some subject which they felt willing to impart to us, we would gladly put it into shape for them. We have also asked for selections, from those who read and may meet with items or essays which they would think interesting, but we have never said anything that could be understood to imply that we wished any one to appropriate the works of others to himself.

We would have refused all such contributions at once, had it not been somewhat a difficult matter to decide upon in some cases, and in others attended with some delicacy. For instance: we receive a communication from a brother with whom we have no acquaintance, and therefore do not know but that he may be a writer of some note; but upon reading his production we are very forcibly impressed that we have read it before or at least something very much like it.—But as we read so much we can scarcely be positive, unless we can remember *where* we read it and then compare. Some editors boast that they cannot be deceived, but we think it is quite an easy matter, and we believe those who have had some experience will agree with us. Who can remember the vast number of volumes that pass through his vision in a single year only, saying nothing of a lifetime?

But some may wonder why we *suspect* when we are not certain, as every one is presumed to be innocent until he is proven guilty. To which we reply, that we regard every article pretended to be written for us, as being original until doubt is forced upon us. But when we receive a communication intended for publication, which reads very smoothly, and correctly, accompanied by a business note from the same person, which is so awkwardly put together that it can scarcely be understood, we do confess that we have doubts whether the same mind produced both; and we have resolved that in all such cases "For the Companion" will not be used. We, however, do not wish to have any more such cases. We wish to remove the *cause* and then we shall have no more trouble. We believe the principle cause to be a want of better knowledge—not knowing that it is *wrong* to do so. That plea no one who reads this lecture can take hereafter.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. If, however, all wish, and we could not insert such all.

In Dry Creek congregation, Pa., on the 20th of June, Elder DAVID MYERS, aged upwards of 64 years. Funeral services by brethren W. Kaufman, Solomon Seiber, and George Myers, from 2 Tim. 4: 7, 8.

Our deceased brother suffered much from the effects of Scrofula for over a month.—He has been in the ministry upwards of thirty years, and watched faithfully over the flock of which he had charge. He leaves a large connection, with whom the church joins, in mourning their loss.

MICHAEL BESHOAR.

In Perry church, Perry Co., Pa., on the 16th of July, our aged sister, ELIZABETH EBY, widow of brother John Eby, deceased, aged 68 years, 10 months, and 14 days. Funeral services by brethren Christian Myers, and Abraham Rorah, from Rev. 14: 13.

PETER LONG.

In Upper Cumberland branch, Cumberland Co., Pa., Nov. 23th, 1867, MARY ELLEN, daughter of friend Andrew and sister Lydia BISTLINE; aged 2 months, and 12 days.

ISAAC EBY.

List of moneys received, for subscription to the *Companion*, since our last.

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Henry Reed, Marshalltown, Iowa	1.00
L. R. Taylor, New Carlisle, Ohio.	1.50
Wm. Heller, Beadersville, Pa.	1.50
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It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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For the Companion.

"I Magnify mine Office."

A LETTER TO A BROTHER LATELY ELECTED TO THE MINISTRY.

Your case is not an isolated one. Your sense of unfitness for the position to which you have been advanced, may be the very terms upon which you will be brought into the real possession of your latent capacity. Many persons never make the discovery of their powers in that they never get into straits of sufficient stringency to let them into a sense of their soul-room.—There is no true condition of growth, accrement and expansion, until there is a want felt consciously deep and sublime enough to be filled with nothing less than God. It is the sense of this that makes Christ's ambassadors truly great, because it makes them so little in themselves.—You regard yourself but a *coaster* in the ministry, one to whom has been committed but a single talent, or still less, and whose arm feels too feeble to do aught in the uprearing of God's temple but "fill up the crevices." Be it so. Living to God in small things is the true test of character, and doing well and faithfully the little we can the condition of our final destiny. Naaman the Syrian is not the only one who is ready to do some great thing, and turn scornfully away from doing what has an insignificant aspect. But God elevates us into true greatness through our littleness. It is not the electricity that reports itself in a peal of thunder that does the greatest execution in the economy of nature; its silent operations are most effective, teaching us the importance and solemnity of the ordinary and apparently trivial, and refering us to the less imposing matters of life as occasions for that inspiration which stamps our being with its true glory.

In the matter of redemption, in which are found all the materials for great preachers and great preaching, the Omnipotent bolts not into the world with a pomp and a crash that make humanity stand aghast and the heart of nature groan, but as a badge of helplessness, wraps Himself in swaddling-clothes and quietly takes His place in the manger. What knew the world, and what cared it, of the meaning and power of that strange, noiseless advent in the stable of Bethlehem. While the inn was alive with the bustle of ambitious projects, haughty ceremony, and indignant outbursts against Roman tyranny, how little did that motley crowd suspect that in an adjoining cave was ushered into being that night the Potentate to whom "the nations are as a drop of a bucket, and are counted as the small dust of the balance." Is. 40: 15. The condition of littleness in Christ was essential to the achievement of that stupendous undertaking which none but God could accomplish. The Almighty has indeed done for us great things, as He alone could, but he has wrought His mighty works in and by the *small*. What was great and good in Him would have been forever barred from humanity had not a door been opened low enough for him that hung on the most hellward round of iniquity to drop in. God moved on His aims and objects without apprehension for the results, knowing that the means by which to compass them, however weak and contemptible to human wisdom, had His Divinity for their support and direction. So He would have us to do. Jehovah was but once incarnate, and thus gave efficacy to all subordinate play of means in the salvation of sinners, yet Paul and Peter and every individual member of the elect, are as necessary in their place and for their purpose, as Christ was in His. This amazing truth may well encourage the feeblest in the ministry, and awe the gifted and eloquent, "that they abuse not their power in the Gospel." If you can dress but one stone for the great structure of the everlasting worship, even if you never gain sufficient strength to lift it to its place in the edifice, your work is as essential as any other, although it is in itself of insignificant proportions. Nothing stands alone. Every thing must be viewed in its relations. If your implements are not powerful enough to break the rough stones out of the quarry, you can hold a bright, steady

lamp while some Apollos brings down the hammer with the weight of incensed justice flashing its demands through the rents of the broken law. To do all we can increases our capacity to do more, and to labor as seeing the great in the small, receiving the end of our faith while our work is but begun, is to prepare for us an eternity to which "all the kingdoms of the world, and the glory of them," are "less than nothing and vanity." To be a "doorkeeper in the house of the Lord," "or a "hewer of wood or a drawer of water," having the sense of God in these humble services, being a coworker with Him in the magnitude of His ends and the simplicity of His means, is a life so glorious and a position so high, that it needs the unfoldings of an eternity to give even the saints a just conception of it.—Tithing of "mint, anise, cumin," when one has nothing else, clamps us as completely to the comfort and usefulness of our present, and the condition of our eternity, as if we had the endowment of "men and angels." No one will be sorry in eternity for having had but one talent on earth, but many will doubtless have to confess that they greatly dishonored God and dwarfed their spiritual growth, by distrust, discontent and unbelief on account of their feeble capacities. The intellect of a Gabriel without "the loss of all things" constituting self, is but to widen the breach between us and God. We know so little of the connection of our poorest efforts with the Divine purpose, that we may discover in the future that what we regarded imperfect enough to overwhelm us with shame, as is often the case with Christ's humble servants, was so linked into the chain of Providence, as to be a means, immediate or remote, of effecting results at which the angels gaze with astonishment.—Strive not to be a great preacher, but lay yourself out wholly in the work of your Master in the use of such power as you have, and if you cannot wield the sword of Goliah, you may sling the smooth pebble of David. Go out against the enemy with such equipments as God furnishes, and you will be great in Him at all times, and He will make you *visibly* so in the *way* and at the *time* most glorifying to Himself and safest for you.

Be not discouraged, my dear brother, as you no more know the issues of your ministry than you do the events of to-morrow. If you save no soul that hears you through your entire apostleship, there may be that in your call upon which *your own* salvation depends. God may have an arrow for you to shoot that will fit no other one's string. The *effect* may be the result of *circumstances*, or *relation*, but no matter, for God employs these no less than other things. If you cannot "launch out into the deep," drag your net along the shore, and be content with such fish as swim in the shallows.

C. H. BALSBAUGH.

Union Deposit, Pa.

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For the Companion.

Female Piety.

In all ages of the world female piety has been recognized as having such an influence on the mind as to elevate the human race high in the scale of moral and religious society. The pages of history are interspersed throughout with the lives and deeds of heroines that figured upon the stage of action in such away as to have demonstrated to the world the fact that female virtue and piety, stand unequaled in the catalogue of terrestrial causes that bring about happiness and prosperity to man. Throughout every age and country of the world the female character standing out paramount to any other. Her acts of devotion are lasting monuments of her superiority in this respect, and reflect such honor on female piety that none need fear to imitate.

We will pass by those heroines of female piety of eminent times; such as Sarah, Ruth, Hannah, and Deborah and a noble host of others whose lives are as beacon lights to the heaven-bound mariner and come down to the days of our Blessed Redeemer. Sad and sorrowing as was his life it still would have been more bitter and wretched had it not been for the tender and affectionate regards of female worth and piety. O! Thou dear Redeemer, do I see thee deserted by all thy disciples in the hour of thy deepest agony; yet these devoted heroines whose love nothing could quench whose fortitude nothing could shake, still cleave to thee, thou man of sorrows. During that part of thy earthly pilgrimage whilst thou wast "about" thy "Father's business" such pious characters as Mary and Martha were ever ready to administer to thy temporal wants—yet to condescend to wash thy feet with tears and wipe them with the hair of the head,—which is "a glory to women." Deep

toned was that sympathy, exhibited and depicted on the tear-moistened countenances of those women who beheld the bleeding, groaning, and dying Savior on the cross. Not a doubt but if they had had permission they would have rushed to the foot of that cross and if possible cooled the burning temples and wiped the clamy sweat of death from that Holy throbbing brow. Never would they have slept while that one so dear to them was suffering; as did the disciples in the garden of Gethsemane.

The apostle's allusion to female worth in such commendatory terms is a strong manifestation of the true state of devotion the heart of woman is susceptible of attaining. Truly such characters as Phebe, Priscilla, and Mary were great and burning lights in the church at its early age; and added such lustre to the religion of Jesus Christ as no doubt to convince many, of the truthfulness of the doctrines the Apostles so zealously promulgated. Notwithstanding the corruptions of the present age and rapid progress of infidelity, we see something of the same yet in the female character. We have the Magdalenes the Joannas the Susannas and Marys that are willing to administer to the cause of the blessed Savior "of their substance" (Luke 8: 2, 3.) How often when the church calls for donations, or "one of the least of these my brethren" stands in need of assistance the most free and ready hand is that of "a sister." Or when there is a call for the Ambassadors of Christ to carry the bread of life into isolated districts the female heart is moved, the soul set on fire of love for dying souls, selfish comforts are buried and the pleading voice of the pious wife says, "*go husband!* Your absence from the family circle will leave a blank none can fill, but think of the souls rushing on to dark dispair. Trusting in God we will patiently await your return and comfort ourselves with the thought you are doing your duty—a duty the most noble man can be engaged in. "The brightest ornament of the Church are those pious and self-sacrificing heroines that have came out from the fascinating display of the world and heroically shouldered the cross of Christ—the whole cross, and nothing but the cross. Here and there we have the young tender pious female treading the narrow path with such firmness and magnanimity as to make the world wonder and the careless professor blush with shame. O! if their number were more numerous that the mongrel hosts of professors might know there is such a thing as pure and undefiled religion; and that a putting on Christ necessarily divests the whole man of sin—draws him entirely away from the alluring paths that the worldling delights to walk in.

The prosperity of the Church-year of the world depends in a great measure upon female virtue and female piety. Then young women; middle aged, and aged decide upon your course, make up your mind at once that the world shall be none the worse for your having lived in it.—You have powers and susceptibilities within you that you may not have conception of. Let go the world; come out on the side of virtue, morality and religion; hug them to your bosom as the as the dearest gems on earth; bow in humble submission to nothing else—strive for that purity of character that is worth more than the wealth of a thousand worlds like this. Your own soul's salvation demands this high state of piety, generations unborn demand it, God demands it,—yea the whole angelic host of the celestial world demands it.

J. S. FLORY.

Oak Hill, Va.

———:o:———

For the Companion.

A Solemn proclamation to all Man-kind.

"It is appointed unto men once to die, but after this the judgment."

The arrangments of Heaven concerning the earth and the inhabiters thereof, have been truly multitudinous, ever since the beginning of the Creation of God. These arrangements have been suited to the mind of the Creator, and to the necessity of His creation, in all nations, all lands, and all ages. And, indeed, what has not God done, both naturally and spiritually, for all his creation? That he ever desires and seeks the welfare of the race, is evident from the manifold exhibitions of justice and mercy. And O, that all mankind would know and appreciate what God has done, and still does, for the whole human family! Then the name and work of our God would no longer, as in our day, be taken in vain. But this blasphemy and dishonor will continue to the consummation of the world, because of the transgression of the commandments of the Almighty Sovereign of the universe. It was the transgression of but *one commandment*, by our first parents, at the beginning of the world, that involved the whole human race in an

alienation from God. This was the beginning of sin. Alas! One law, one act! In these was contained unity *with*, or alienation *from* God. But the temptation was yielded to, and by that brought degeneracy and depravity into the human family. It separated man from the Garden of God's pleasure. And naturally, man ever since, walks away from God. In man there is an inherent unwillingness to obey all his commandments. But though man seems unwilling to obey his God, and feels reluctant to confess his guilt and helpless condition, nevertheless, he must own and bear the penalty of violating the commandment of his Creator—death naturally and death spiritually. For it was declared by the Lord himself, as it is written: "In the day that thou (Adam) eatest thereof thou shalt surely die;" or "dying thou shalt die."—Marginal reading. The declarations and decrees of Jehovah are steadfast and sure. This is obviously true in the dispensation of grace, no less than in the dispensation of law. Hence, through the first Adam's disobedience, all have been "concluded under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3: 22. But through the obedience of "the last Adam" all may be delivered from the yoke of sin, "if we believe on him that raised up Jesus, our Lord, from the dead." Rom. 4: 24.—Heb. 2: 9. The sad consequences of the first transgression, passed upon all Adam's offspring. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. 2 Cor. 5: 14. Thus it is conclusive, from the Scriptures of inspiration, that the inheritance of a two-fold death passed upon all the progeny of Adam and Eve, as the consequence of violating the decree of the Almighty. How careful we should all be, to obey all the requisitions of him unto whom is given all power in heaven and in the earth!

Physical death is *appointed* to men. For he who said, "in the day thou eateth thereof thou shalt surely die," also said, "in the sweat of thy face shalt thou eat bread, *till thou return unto the ground*, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This is natural death, or ceasing to be in the flesh. And yet the allotment of this earthly life, is not the same in limit, to all men; for some fade away in the fresh, joyous day of youth; others pass off in the vigorous, boasting time of middle-age; and again, a few others survive the days of youth and early manhood, and reach the year of "threescore and ten." Thus it is certain that we know not the brevity or longevity of our life in the flesh. And why this arrangement of an uncertain departure? Because "*it is appointed unto men once to die.*" Heb. 9: 27.

And dear reader, I beg and entreat you, reflect. I care not whether you be old or young, rich or poor, pretending saint or wilful sinner; for "it is appointed unto all once to die." This includes every human being irrespective of grade complexion, or residence. Remember, there is no possible means of evading that which is appointed unto all men. The pale horse and his rider will overtake us all. Then we will cease to be in the flesh, among human beings. Spiritual death has passed upon all men; but physical death is *appointed*. "The dust must return to the earth as it was, and the spirit unto God who gave it." Eccl. 12: 7. But remember, that though you cease to tabernacle in the flesh, and you take your departure from all your earthly associations and avocations, you will have only done your work. Whether your works have been for good or evil, you will have closed your probationary time, only. "But after this the judgment." This is irresistible. The word of the Lord declares it. This takes place after death. Prepare for it; for when your appointed time of departure shall have arrived, you must depart. Your now active, lifeful body will be deposited in the cold, silent tomb; "but after this the judgment." O how solemn! *Are you ready to hear the silent summons?* ARE YOU READY FOR JUDGMENT?

D. B. MENTZER.

Tyrone, Pa.

———:o:———

Delaying repentance until the eleventh hour with the hope of then being saved, or for the professed Christian to go on the principle of doing just enough to hold a respectable standing in the church and to obtain heaven and no more, is the most pitiable of all things, as it is trying to obtain the purchase of the Redeemer's blood at a reduced price.

———:o:———

WEALTH is given to Christians, not to be expended in costly raiment, extravagant equipage and luxurious living, but to be employed freely in the service of the Master. "Freely ye have received, freely give."

———:o:———

What is eternity? A day without yesterday or to-morrow; a day without end.

For the Companion.

Least—Greatest.

"He that is least in the Kingdom of heaven is greater than he," is a text which has been expatiated upon by the brethren and various opinions have been advanced. Some say Christ is the least in the Kingdom of heaven; others that any one in the Kingdom is greater than John the Baptist, which sentiments (according to any present light) I am unable to endorse, not being able to reconcile them with the word of God, which expressly declares: Among them that are born of women there hath not risen a greater than John the Baptist. And if we take into consideration for a moment the wonders connected with the introduction of this wonderful personage, who was even to be filled with the Holy Ghost, from his mother's womb, and who was to go before the Master in the spirit and power of Christ, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people, prepared for the Lord," and who was the chosen instrument to baptize our blessed Lord in the river Jordan, which of us, in this present life could have the presumption to claim even an equality, much less superiority to this almost divine personage. Greater in what? "Greater in a knowledge of its doctrines and mysteries; Greater in an experience of the effects of its laws upon the heart." Is it really so? Who ever had the prerogative of being filled with the Holy Ghost, since they had a being, and who, like John, has been in direct communication with the Father of the spirit of all flesh"? Surely not I! which of you, my brethren, is greater? It seems all with one voice say not I,—nor I.—What then is its meaning? The Kingdom of heaven, or Kingdom of God, as Luke hath it, must unquestionably mean the Kingdom of Glory, the true tabernacle which God pitched and not man," and not the church militant under the Gospel dispensation. By adopting the above construction the text appears not only consistent with holy writ, but also sublimely beautiful! Beloved brethren, I have penned these few tho'ts with all due deference to those that differ with me, and not for the sake of argument or controversy which is too prevalent in the columns of the *Companion*. One must always feel a delicacy in lending the paper to a neighbor on account of the dissension that appears to exist among those who profess to be the true disciples of the Lord.

JOHN REIFF.

Norristown, Pa.

Trine Immersion.

It is sometimes said that three actions in baptism constitute three Baptisms, but the followings illustrations will show differently; It is this: A duck goes into the water and dips herself repeatedly. Here is a partial baptism *all the time*, and every time the duck dips her head under the water, we rightly say she dipper herself. The participle "Baptising" being frequentative in form the duck has nothing to limit the actions but *her will*. After coming up out of the watter we rightly say she baptized herself.

The second illustration more fully illustrates the number of *actions*. I sent my laborer out to plough. *Plowing* belongs to the same class of words as baptizing. If the plow man draws one furrow, *he has plowed*: If he draws two, three, ten, or a hundred furrows he simply plowed, and nothing more; but if he continues to draw furrows until he gets to the fence then he has finished, but no sooner. This is sound logic.—If he should make an effort to plow any further than to the fence he would be out of order. The fence is his limitation. So in baptism: one action is baptism, two three, seven or more actions would be nothing more. Evangelical baptism has its limits, viz: "into the name of the Father, and of the Son, and of the Holy Spirit."

GEORGE BUCHER.

The Dying Saint's Farewell.

"Lo I am with you always," said Jesus to his disciples before he left the earth. And heaven and earth may pass away but his words pass not away, for we see his promises still coming to pass in these last days, as we have witnessed of late in the sufferings of an aged saint, who had resolved to live and to die in serving the Lord, even in the sore affliction of the body. Though Jesus was not present in person, yet in spirit he was present to put it into the hearts of children and friends to visit and minister by day and by night to the weak and helpless in body but strong in the faith of the Lord. And when at last, the time came when the help of man failed, and soul and body must be separated, the living sat silently by, and with broken hearts and weeping eyes lamented that they could do no more than to behold the heavy fleeting breath, and hearing the dying groans which seemed to say,

[illegible]

It is good to forsake all and follow Jesus; we shall find a hundred fold in this world, and in the world to come eternal life.

DANIEL KEIFER.

Rossville, Ind.

A Correction.

Brother Henry; My object in addressing you at this time is to correct a grave error made by brother Ward in No. 17. In that number he flatly denies that John's Baptism was for the remission of sins, and calls Mark and Luke to sustain his position. Now let us hear their testimony. John Mark, what do you know about John's Baptism? Answer: "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." Mark 1: 4. Brother Luke, let us hear what you have to say about the baptism of John. "And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins." Luke 3: 3.

The above passage need no comment. In love I would advise brother Ward to inform himself well in Divine Revelation, for what is once committed to press becomes public property. HENRY KOONTZ.

Waynesboro, Pa.

MISCELLANEOUS.

The Splendid Preacher.

Richard Baxter preached as feeling that the truths of God were too great and glorious in themselves to be covered up with the little trappings of human adornments. He would as soon have thought of hanging the rainbow with tinsel. His eloquence consistsed of rounded sentences. . .

He never preached a sermon to display his scholastic learning or his power of logic; but his aim was ever to win souls to Christ. If fine and elegant sermons are tolerated at all it is in the press only, when they are to be read as discussions of a subject, and read either as an intellectual exercise, or as a discipline of conscience. In the pulpit splendid sermons are splendid sins. They dazzle, and amuse and astonish, like brilliant fire-works, but throw daylight on no subject. They draw attention to the preacher instead of the subject. The splendid preacher, like the pyrotechnist, calculates on a dark night among his attendants; and amid the coruscations of the pulpit his skill and art are admired and applauded, but Christ is not glorified. If angles weep and devils mock, it is at the pulpit door of a splendid preacher.—*Dr. Jenkyn.*

The War of Death.

Even the bloody druses of Lebanon usually spared the woman and female children. The war that rushed like a tornado through Italy, in 1860 prostrating tens of thousands in its terrible sweep, destroyed but a small part of the people. And the war that is surging through the length of that fair land is overwhelming but one man among thousands of its inhabitants; but even here, in our dear homes, there is another kind of war, altogether more deadly. There is a cordon drawn around every household. There is a deadly array set before every man.—There is a fatal aim levelled at every human heart. With every step of your foot, with every beat of the "muffled drum" within your breast, you are approaching that point where you will receive not a discharge from the war, but a fatal charge from an enemy who will pierce you through and through. The young, the old, the rich, the poor, the sick, the well, the sober, the reckless, the gay, the gloomy, all are hastening in one neverhalting procession,-with the tramp of manhood's heavy tread, and the patter of childhood's lighest footsteps, to the very point of death's fatal ambush, and against his myriad forms of doom.

There is no discharge in this war. The victims fall thick and fast as the leaves of the forest when the cloud, full of thunder, spreads over the earth like night, and the hail mangles and ruins the beauty of every tree. You cannot escape. Strenth will not hold you. Beauty will not save you. Youth will not save you. Wisdom will not save you. The hoary head of honor will not save you. The anguish of found parents will not save you. A sister's love or a more passionate affection that swells a mother's heart, will not save you. All the affection of the most glowing human soul will not save you. Nobody of the kind, nothing at all, can give you a discharge in this war.

What To Do When Angry.

"I get mad so quickly, and then I am sure to say something that I am sorry for ever afterwards."

"When angry, count three before speaking," answered the boy's father.

The next time the boy fell into a fit of anger with one of his schoolfellows, he remembered the advice of his father, and conted three. By this time he was able to keep back the hard words that were ready to leep from his tongue, and so saved himself the grief of shame and repentance.

Try this remedy, quick-tempered boys and girls. It is best, of course, not to get angry; but if you do happen to lose your self control, then put a seal on your lips, and remain silent until your hot blood is cooled a little. Every time you do this, you will gain some power over yout temper, and after a while be able to keep it from breaking out, and doing both yourself and others harm.

On one occasion, one said to some of his young clergy, "younger brethren, if at any time you find your preaching productive of good; and that your congregation value your exertions, beware of being puffed up and loosing your balance! Self re-spect is valuble and useful; but as there will be sufficient growth each day, cut it close every morning. And when, through the goodness of God you are successfull in your ministry, enter into your closet, fall down on your knees before the throne, and to the Lamb ascribe all the praise, the honor, and the glory."

The Selfish.

The worst of it is with selfish persons, they never know they are selfish. This is the most incurable symptom in their case—if they yield a little to others, they have no idea but that they cover the whole ground. They do not know how often they trample upon the rights and privileges of those about them; and not to think of others, which is sometimes made an excuse by the selfish, is the very essence of selfishness. They do not know they expose themselves by the very refuge behind which they hide. Another distinguishing feature of selfish persons is, that they accept of the sacrifices of others without knowing that any have been made for them, so completely are they absorbed by self. By these marks ye may know them.

THE WRITING ON THE ROCK.—Ages upon ages ago the tide was out, and the muddy beach lay smooth as this sheet of paper before me. A cloud passed over the sky, and a shower of big rain or hail came down, and pitted the mud as thick as leaves on the trees. A strong wind drove the drops so that the impression were a little one-sided. They had written their short history as plain as my pen can write; and even the direction from which the wind blew was recorded. Some great frogs and lizards which used to live there, came hopping over the mud and left

their tracks also deeply printed on the shore. By and by the great waves came softly stealing up, and covered the whole surface with fine sand, and so the tracks were seen no more for ages upon ages. The clay hardened into solid rock, and so did the sand; and after these thousands of years had passed away, some mason came upon the curious inscription. Men of science, who are skilled in reading these stony leaves of God's great book, read, as plainly as if they had been present, the story of that passing shower. It had been written on the softest clay but it was read on solid rock. So your hearts to day are like the soft clay. Every thing stamps them, but the stamps are not so easy to remove. They will be there when you are grown up to be a man or woman. O, what deep, dark prints the bad words of evil associates make? But how lovely it will be to recall the record which kind and loving actions make upon tho soul!

PERILS OF PROSPERITY.—I once received in the pulpit the following note: "The prayers of this congregation are earnestly desired for a man who is prospering in this world's concerns." If he did not sincerly—and there is no reason to question it—the man showed good acquaintance with human nature. He had studied himself; he had observed others; he had also read his Bible to purpose.— W. *Jay*

TWO WONDERS.—Some good man has said: "Two things are a matter of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for him."

Let those who are appointed to judge of the character of others bear in mind their own imperfections, and rather strive by sympathy to soften the pang arising from a conviction of guilt, than by misrepsentatoin to increase it.

PRESERVE self-possession, and do not be talked out of conviction.

LOCAL MATTERS.

Tyrone City, Pa., August 4, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Holsinger; I am glad to know that the ark of the Lord is still moving, and taking in passengers for heaven and immortal glory. Since we came home from the Annual Meeting 14 have been added to the church by baptism, and 4 more applicants to be received soon making in all this summer twenty five.

DANIEL THOMAS.

Beaver Creek, Va.

Bibles Received.

I take pleasure in acknowledging the receipt of another lot of Bibles.

Received of S. Z. Sharp, Pennsylvania, fifty-four (54) Bibles for distribution.

M. M. BASHOR.

Broylesville, Tenn. July 27, 1868.

Announcements.

LOVEFEASTS.

In the Montgomery branch, Indiana Co., Pa., August 29th.

Marshall Co., Iowa, September 26th and 27th.

DISTRICT MEETINGS.

District of Iowa State, in Marshall Co., on the 24th of September.

Editorial Observations.

We are obliged to issue half a sheet this week, on account of sickness among the printers. We started with the double numbers somewhat behind time, and our office force being just able to do the regular work, the absence of one hand for several days in succession would throw us back very much. But as we have given the 16 pages for 5 successive weeks, our patrons will readily allow us this deviation.

We should be pleased to hear from our contributors quite frequently. The enlarged paper requires double the amount of matter, and allows the editor less time to prepare it. Send us sound, live articles, full of love and persuasion.

In an appeal in behalf of the "Ot terbine University", in the *Religious Telescope* of July 1st, occurs the following: "Why have we not furnished our share of legislators, judges, and governors? Simply because we have been so very slow in funnishing the means of a thorough education to our people." To which a correspondent of the same paper of the 29th, gets off the following reply, in which we concur, and think it will apply quite as well to our own Brethren as to the church of the United Brethren. He gives two other reasons for "this lack of church prominence in the political world", as follows:

"1st. The political waters are too filthy for pure-minded Christians to dabble in. And we consider the Church deserving of no small degree of praise that she has managed so well to keep out of these waters. No man can succeed as an aspirant for office outside of the political parties. And by what and by whom are these parties controlled? Our sagacious editor has hit the nail on the head precisely. In an editorial on "Slippery Places," July 8th he says:" The political parties are each at the feet of the lager beer power." Thank God, the United Brethren Church is not there, and, because she is not, our men are kept out of the political arena. We have a "stringent" church law on this "lager beer" question. Our members are not allowed to make traffic in, or drink it. They would not be allowed. If they were even found mean enough, to do so as to skulk around drinking saloons during political campaigns, and buy up drunkards votes. We are known to be uncompromisingly hostile to the whiskey interest, and we need look for no favor from its hands as long as we are true to our principles.— And with our present position on that question, had we men of the

most finished education and of the highest qualifications in other respect they could not become "legislators, judges, and governors."

2d. It is known, also that secred societies, especially Freemasons and Odd-fellows, are a mighty power in the political world. This power is, perhaps, most deeply felt in the nominative conventions, where the wire-working is principally done. I do not mean to say that joining either, or both, of these fraternities will secure nominations, and carry elections; but I do mean to say, and it is no mean argument against these orders, that a man will stand a much better chance in them than out of them. And I mean further to say that the man who is known to be an enemy to these organizations will stand the next thing to no chance at all. The U. B. Church has declared to open war against them; and a member of the Church, who would gain the position of a "judge, legislator or governor," will be obliged to eat a large share of political dirt, that will be shoveled up by these orders for his accommodation. Not many of our brethren are found willing to do this. They prefer to remain in obscurity where they can keep a clear conscience, and retain their manhood. Without the friendship of these orders, and the "lager-beer power," no man may expect to be anything more than a disappointed aspirant, or a defeated candidate.

In response to our call for an increase of our circulation and brother Moore's proposition that the *Companion* had at least 1500 "warm friends" who could send each one new subscriber, we acknowledge the following: Danl. Keller, 2 subscribers; Daniel Vanfman, 1; Stephen Hildebrand, 2; C. P. L. Roberts, 2; Isaac Eby 1; J. B. Shively, 2; Jacob P. Lerew, 2; H. D Lawshee, 1; L. O. Hammer 2; John Wise, 1; Jas. A. Sell, 1.

We hope there are still many others at work, from whom we shall hear shortly and favorably. One new subscriber from each of 1500 persons would not appear to be much to each one, but would be quite a favor to us indeed, and especially at this time when our funds are about exhausted and bills for paper, &c., coming in almost daily.—[illegible] and settle [illegible] and [illegible] pay up the balance of this year, or $1.50 until this time next year, or $2.00 from the present time to January 1st 1870.

To our Correspondents.

WM. HARTZLER. We make no charges for inserting obituary notices. We are pleased to receive them and to publish them free, and hope our correspondents will still more please us by making them as brief as possible.

Against Pride in Clothes.

Why should our garments, made to hide,
Our parents, shame, provoke our pride?
The art of dress did ne'er begin,
Till Eve, our mother, learned to sin.

When first she put the covering on,
Her robe of innocence was gone;
And yet her children vainly boast,
In the sad marks of glory lost.

How proud we are! how fond to shew,
Our clothes, and call them rich and new,
When the poor sheep and silkworms wore,
That very clothing long before!

The tulip and the butterfly,
Appear in gayer coats than I;
Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Swatara branch, Dauphin Co., Pa., July 16th, SAMUEL PRICE, son of David M. and Ellen SNAVELY; aged 8 years, 4 months and 5 days. Disease, Typhoid Fever. Funeral occasion improved by the writer, from Hebrews 9: 27, 28.

Also, on the 10th of June, MARTIN METZLER; aged one month and twenty-nine days.

Also, on the 8th of July, JOSEPH, son of Isaac and Barbara KAYLOR; aged 4 years, 9 months, and 15 days.

WM. HARTZLER.

In the Upper Cumberland branch, Pa., in February Mary last, sister ELIZABETH DAVISON; aged 76 years, 6 month, and 26 days. Funeral services by the brethren, from Romans 6: 23.

Same place, March 9th, sister CATHARINE SHANK; aged 34 years, 8 months, and 27 days. Funeral services by the brethren, from 1 Thess, 4, latter part.

DANIEL KELLER.

Book Notices.

"*Is immersion the mode of Christian Baptism authorized and proved by the Bible?*" May be had of Jacob Moss & Co., Delphi, Carroll Co. Indiana. Single copy, postpaid $1.12. By express, per dozen, $10.; by the 100, $75.00

The work embraces a discussion between Elder James Quinter, and S. P. Snyder of Indiana, a Lutheran clergyman, upon the subject of Baptism. The debate was held in Carroll County, Ind., in August, 1867. We have given it a partial investigation and think it quite interesting. All who have yet the idea that sprinkling *might* be Christian Baptism should not fail to read this book.—We will speak of the work again when we have finished it. It may be ordered through us at the above prices.

List of moneys received, for subscription to the *Companion*, since our last.

W. M. Bean Urbana Ohio.	1.50
Catherine Brunell Dickinson Pa.	1.50
Isabella Wahlt " "	1.50
J. S. Hanawalt, McVeytown Pa.	1.50
W. K., Moore, Mifflinburg Pa.	65
Sophia Shatto Shiremanstown	1.65
L. M. Vanhorn, Baldwin City Ks.	.75
Martha A. Leitz Nachusa Ill.	1.50
Daniel Vanfman, Virden "	1.50

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address.

B. F. MOOMAW.
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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

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For the Companion.

Morning Hymn.

LONG METRE.

Bless, O my soul, the Lord of love,
Who condescended from above
To guard us through another night,
And waked us up at morning light.

In health and strength once more to bring
Our morning off'ring to our king;
To praise his name for he is good,
'Tis he provides our daily food.

Grant Lord to guide us through this day,
Help us thy precepts to obey;
Help us to walk in thy commands,
To do thy will with heart and hands.

That when our work on earth is done
We may inherit with thy Son,
That home above where all the blest
In joy and peace forever rest.

WM. N. CLEMMER.

Norristown, Pa.

Second reply to Brother Ward.

The first point I shall notice in your article, is, where you reiterate a charge against John, the Baptist, for practising an imposition; or an erroneous doctrine. You say Apollos had become bold in declaring his error—the baptism of John. Do you really mean what your words import: that John's baptism is an error? Next you say, I have also made several oversights. I shall examine the matter carefully and see whether I have. You think there is no trouble to show what Aquila expounded more perfectly, unto Apollos. Here I must tell you again that you have nothing but inference and analogy; and such an inference as you have drawn, would destroy the peculiar tenor of the gospel on this subject. An infidel would delight to get such a confession as you make in reference to John's Baptism. John, being the forerunner of Christ, came to establish that part of the kingdom, or doctrine of Christ, as was committed to his trust. He was nothing but an instrument in the hands of his master, to go and prepare a people for the Lord, by a *living faith* in the Messiah, which was about to be made manifest to Israel, and by a confession of their sins, and by the reception of baptism for the remission of their sins; thus preparing a people for the reception of the expected Lord, and for the peculiar arrangements of His Kingdom, even the baptism of the Holy Ghost. John never claimed that it was his baptism but pointed all to Christ as Lord and Master. Christ accepted John's baptism as an institution of Divine appointment. When John forbade him, he said: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Christ perpetuated his (John's) baptism, by his disciples, John continued baptizing, thus proving to a demonstration that it was all right, according to the arrangement of Heaven. And now to say that Christ instituted another baptism of water that superseded the first, is to say that God is changeable. Is it a fact that God, after making some progress in the establishment of His Kingdom, discovered that the baptism of John was an error, and introduced another and superior baptism in its stead, thus repudiating a part of His doctrine.

Re-baptising those 12 of John's disciples, at Ephesus, is what most of the people call Christian baptism. However, there appears to be another error connected with this matter. He forgot, himself, to tell us that it was Christian baptism; but some of our great men have recently found out that it is the christian baptism.—So much for this enlightened age. What an eagle's eye the man must have, that can see more than one baptism of water in the gospel!

I shall now proceed to notice another point.—You say the mere admission of these (12) men, is evidence that they were John's disciples.—Here you entirely mistake the nature of evidence. A mere assertion is no evidence, I want better proof than that before I accept it. Next you think I have made a serious error and charge against Paul, by saying, that Paul did not instruct those 12 disciples. At this point you mistake the whole force of my arguments. This is the turning point of the controversy. I do earnestly contend that Paul did instruct them, and had them rebaptized, and by this I prove that they were not John's disciples. Had they been John's disciples, there would have been no necessity for Paul to instruct them, and rebaptize them. John, like Paul, did his work right; so

no necessity to do it over. And to say that those 12 were John's disciples is to say that John was deficient in the doctrine of salvation You ask, why did they leave John's mode by adopting that of the Lord's? Here again you mistake my arguments. They never exchanged John's mode by adopting that of the Lord's, but they exchanged some uninspired man's baptism for that of John's, which is Christ's, if you please; and it would be wise in many in this our day to exchange their baptism for that of John's, which Christ, himself, accepted thus confirming the institution.

I think you cannot now fail to understand me. John's baptism is Christ's baptism, and you can find no other baptism of water within the lids of the gospel Book. If John's and Christ's baptism are identical, as I hold they are, why was it (you ask) necessary for those twelve men to be baptized in the name of Jesus? Had they been baptized by John, they would have been baptized in the name of Jesus, or the Son, according to the formula; but inasmuch as they had not been taught that there was a Jesus or a Holy Ghost, they could not have been taught by John, but by some one who denied Christ and a Holy Ghost, but acknowledged John's baptism, and taught those 12 just what *he* believed, and they received *his* doctrine. So far as mode is concerned, I admit, that it was the same, but the words of the baptismal formula were not made use of, and they had not been properly instructed in reference to Christ and the Holy Ghost. It is so in the present day. The Quaker believes not in any water-baptism, but all Holy Ghost.—But the one who had baptized those 12 men, had all water-baptism and, no Christ or Holy Ghost. Hence it was necessary to re-baptize them, after they were fully instructed, for both water and spirit are essential to salvation. Now those 12 were a different class of professors, than these in our time, for they were honest and exchanged a wrong baptism for a right baptism even John's. Does not this prove to a demonstration that there was, and is, but one baptism of water? and that the very words of the baptismal formula were used by John, thus leaving no room for addition or improvment? Those 12 made no further inquiry about John's doctrine; they at once discovered the error, or that they had been deceived, and thus repudiated their former baptism and accepted John's true baptism with all their heart; thus receiving the gift of the Holy Ghost, after Paul had instructed them. Then they were truly John's disciples and not before. Another point I would like to notice is, where you say that John's baptism was not for the remission of sins, but my article is getting too lengthy to admit of proper investigation.

LEWIS O HUMMER.

Mentandon, Pa.

For the Companion.

Bible Studies.—No. 2.

God in the Old Testament a Gracious God.

But was this glorious truth of the grace of God understood by the saints of Old Testament times? Not all the truths of religion were then as fully understood as under the Gospel. Perhaps this truth was partially or wholly concealed by the revelation of God's holiness and justice, and so was a truth only in theory, not made use of for the comfort and liberty of the pious. Let us see. He who wrote, and they who read and sung, the 103rd Psalm, certainly apprehended something of its precious meaning: "Who forgiveth all thine iniquities, who healeth all thy diseases. Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. * * * * The Lord is merciful and gracious, slow to anger, and plenteous in mercy. * * * * Like as a father pitieth his children so the Lord pitieth them that fear him. * * * * The mercy of the Lord is from everlasting to everlasting, upon them that fear him." Every verse of the 136th Psalm ends with, "For his mercy endureth forever." God is styled in Ps. 80: 1, the "Shepherd of Israel who leads Joseph like a flock." And in Ps. 84: 11, it is said, "For the Lord God is a sun and Shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." These inspired words and many others like them, certainly were not sealed caskets containing precious gems for after ages. Then, too, as well as now they yielded to the pious reverence of comfort and joy.—The proper names of the Old Testament give striking testimony to our position. They show an understanding and a joyful appreciation of God's grace.

John (Jhohanan), means the grace of Jehovah; Joshua, or Jesus, Jehovah saves; and Isaiah signifies the same. These and similar names were very common and were intelligible and significant to all who used them. Jonah was commanded to go to Ninevah and proclaim its speedy overthrow. He disobeyed and and afterwards gave this reason for his refusal: "Was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Ch. 4: 2. This part of God's character was no theoretical abstraction to Jonah. He expected to see a manifestation of it even to the heathen Ninevites.—Much of what is said on this point in the Old Testament appears to be the result of sweet personal experience—"O taste and see that the Lord is good; blessed is the man that trusteth in him." Ps. 34: 8. "God is our refuge and strength, a very present help in trouble." Ps. 46: 1. "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.' Ps. 36: 7. "How precious also are thy thoughts unto me, O God, how great is the sum of them!" Ps. 39: 17.—"My goodness and fortress, my high tower and my de-

liver, and he in whom I trust." Ps. 144: 2. "Blessed is the man that trusteth in the Lord." Jer. 17: 7. These were evidently practised truths acted on by the pious. In trouble they fled to God for refuge and help. "Be merciful unto me, O God; be merciful unto me for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." Ps. 57: 1. See, also, Ps. 42: 1, and 51: 1—17. Ps. 143: 9. "I flee unto thee to hide me." This expression of the joy of safety in God, and of the experience of his grace, is often exceedingly strong—probably could not be stronger. "The Lord is my strength and song, and is become my salvation." Ps. 118: 14. Read the whole of Ps. 23. "The Lord is my Shepherd, I shall not want." In the last verse the Psalmist, in his blissful assurance, rises from the joy of earth to that of heaven. "Goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." So it does, too in the 17th Psalm: "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." It was through these views and experiences of God's grace that the worship of the Old Testament saints was a most joyful exercise. "I was glad when they said unto me, let us go into the house of the Lord." Ps. 122: 1. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27: 4. "A day in thy court is better than a thousand." Ps. 84: 10. In general the life of piety is represented as a happy life. The word "blessed" (or happy) used by the Savior in the Beatitudes, Matth. 5: 3—11, came from the Old Testament. Ps. 1: 1, and Ps. 32: 1. "Blessed is he whose transgression is forgiven, whose sin is covered."—Such was the experience of those who, in ancient times were said to "walk with God."

True piety does indeed bear in the Old Testament the name of the fear of the Lord; but it was a fear in which was "strong confidence," Prov. 14: 26, and entirely compatible with the highest joy. The pious, then, of the Old Dispensation understood the great truth that God is a gracious God; they used and enjoyed the sweet privileges and blessings which flow from that grace. It would be hard to show in what they were behind us, in this respect. It is easy to see that we fall behind them, in living below our privilege and our duty, and so are unworthy of the gospel, which, by the incarnation and instructions of Christ, throws new light on the grace of God and the privileges of his children.

FRANKLIN FORNEY.

Stony Creek, Pa.

——:o:——

"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply.—

A word of Christian Encouragement.

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

My dear christian friends, as it is our duty to comfort and encourage one another in the holy promises which our blessed Savior has given to his children, I wish to say a few words. Brethren and sisters, let us do the will of our Heavenly Father, that we may be forever with the Lord; let us lay up treasures in heaven, and build our faith and hopes strong in Christ.—Then when our earthly home is dissolved, we shall have a home in Heaven. O, the hopes and pleasure that I have in looking forward to that Eternal Life! I would not exchange it for all the pleasures in this world, for the world passeth away and the lusts thereof.

Christian friends, perhaps the scenes through which God leads us, are scenes of trial and temptation; but let us take courage and learn of Jesus. Why Jesus himself was a man of sorrows, and acquainted with grief. Let us be abounding in the works of the Lord, and hold out faithful till death, that we may say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only but unto all those also who love his appearing." "Now let us hold fast the confidence, and the rejoicing of hope, firm unto the end."

From your young sister in hope of Eternal Life,

AMANDA MUSSELMAN.

Somerset, Pa.

——:o:——

THE LAW of Christ, like a mirror, clearly reveals our characters; but too many keep this mirror in their parlors to be seen only on special occasions, often forgetting what manner of persons they are or ought to be. The true saint will always "keep the LORD before him," and will have frequent sorrow that he is no more like his Savior, while false professors go carelessly along the road to destruction.

——:o:——

IT IS GOD who worketh in us both to will and to do; and yet our self-sufficient efforts toward a better estate are a practical denial of this belief; instead of leaving it to God to verify his word, and execute his own promises, we would fain do all by a willing and working of our own.

——:o:——

A VIRTUOUS WOMAN is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.

For the Companion.

Affliction.

TO A SISTER OF THE CHURCH IN PHILADELPHIA.

Who would want help Heavenward if not conscious of needing help; and how can this consciousness be started, or be made a controlling element if the channel of satisfaction between the inner and the fleeting outward be not broken up; and how more effectually break up this absorbing communication than by affliction? You know what it is to drain the cup of wormwood, and you know also of the sweet, ravishing aftertaste that so enlarges our sense of God and holiness and heaven. Sin came streaming like ten thousand rivers into the cup that Christ drank, and His hallowed lips left a Divine flavor on the brim that causes all His saints that drink after him to experience the truth of the assertion, "if they drink any deadly thing, it shall not hurt them." Among the innumerable blessings of the saints, let this stand first, that we are capable not only of suffering, but that affliction is an actuality. Chastening is certainly not joyous in itself but grievous; yet it so deadens our worldward sensibilities, and so opens our Godward capacities, that we have, I fear, never kissed the rod with half the fervor that obligation requires. Without suffering and sorrow we would be poor indeed. Sin is a dreadful evil, and is in truth the cause of all suffering; but had God permitted sin to enter without bringing suffering in its wake, Satan would have unbroken sway, redemption would be impracticable for the double reason that humanity would afford no room for the exhibition of the Divine for *redemptive ends*, and would equally lack the capacity to *receive* such a deliverance even were it offered. Could any law, physical, moral, or Divine, be infringed with impunity, the restraints of virtue would be altogether insufficient to preserve order in church or state. The fact of sin necessitates a retributive government in the probationary sphere, not to *exhaust* the penalty of transgression *here*, as some foolishly imagine, but to keep in check the ravages of sin, and keep alive the conviction of a judgment to come. Sin being allowed, the result of sin is just as necessary to destroy it according to the method of grace, and co-extensive with its voluntary application, as holiness is essential to the Being of God. However great and offensive this mystery may be to unsanctified reason, it is easy to faith, and is the cool, invigorating fountain in which love delights to lave itself; for all that it is subjectively, and in blessed realization, summed up in these forever-incomprehensible words: "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

We nowhere gain a conception of sin as we do in the spectacle on Golgotha. There sin, and suffering for sin, reached their culmination, and it is under the rod, or, to change the symbol, under the cross, that we obtain a clear, saving, humbling yet elevating appreciation of it. Affliction ever presses on our consciousness how high and how absolute our obligation to live to God. Laughter and dancing would be regarded exceedingly indecorous and profane at a funeral, especially if standing by the open grave of our near and dear relatives. Such conduct would not only be a heinous offence to the Most High, but would be a contempt even of the dictates of nature. So affliction in any form is designed and calculated to destroy all joy save that which has its root in Eternity, and is supported by the Divine approbation. This is joy indeed, although it be outwardly signalized by nothing but sighs and tears, sack-cloth and ashes. It is the joy of the Lord. He was a root out of dry ground, devoid of comeliness, His visage marred, His eyes oftener swimming in grief than beaming with tearless smiles. Every throb of pain, every twinge of the nerves, is but a new emphatic translation of the Divine message, "set thy house in order: for thou shalt die, and not live." The heat of affliction often bursts the buds of eternal life into fragant bloom. It sets us to guard our principles, sift our motives, examine our evidences; makes our daily walk a walk *to* Christ and *in* Christ, and our intercourse with others an acknowledged reflection of the God-like. Affliction shows us where we have vital connection with aught that is inherently bad, or circumstantially dangerous, and often brings the discovery that where we thought we were bound by a mere filament, we are fettered with a chain. The sickroom often shows us how we exalted our *position* above that which it was but the means of accomplishing. Not unfrequently do we find that what we called our *peace* in the season of prosperity, turns out, in the day of ad-

versity, to have been the outgrowth of the natural, ripened and gilded by the sun that shines alike on the evil and the good. We seldom know how to be ashamed of our pride, nor how to be truly exalted in our shame, until we have made some acquaintance with the *inside* of the furnace of affliction. We know not when to hang down the head nor when to lift it up, until we have learned *by heart* these wonderous words of Paul, "*the fellowship* of *His sufferings.*" Dust and Deity must find their true and eternal adjustment in a process that "pierces even to the dividing asunder of soul and spirit, and of the joints and marrow."

"He but designs from self to wean,
And make us more on Jesus lean."

C. H. BALSBAUGH.

Union Deposit, Pa.

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Selected for the Companion.

The Pearl of Great Price.

A certain Prince, desirous of adorning his coronet with a pearl of the greatest value, promises liberty to any one of his slaves who shall find one of a certain number of carats; the Prince owns, upon his manor, a "Fishery," where the slaves, at proper seasons, dive for pearls. The usual mode of the operation is as follows: The divers, thowing off their clothes, dress themselves in complete suits of white cotton; this is to protect their bodies from the contact of the medusae, or sea-nettles; then each one repairs into the boat, and they go out from the shore till they arrive at a proper place; then, each diver letting himself over the side of the boat, places his feet upon a stone, which is tied to a rope, and held by the seibar, or puller up. On his left hand (or arm) he carries a small basket to hold the oysters he may collect—(the pearl is found in the fleshy part, near the joint of the shell)—then closing his nostrils with a piece of elastic horn, he gives the signal with his arm, and is immediately lowered down; the stone enables him to sink without difficulty. Here, in a period varying from thirty to a hundred seconds, he employs himself in filling his basket; as soon as this is done, or if he wants breath, he jerks the rope and is immediately hauled to the surface. So the slaves go out, and if one is so lucky as to secure the prize; as soon as he discovers his good fortune, forsaking boat and basket, he leaps overboard and makes toward the shore, exclaiming "I've found it! I've found it!" Others who are already free, shout with him for joy; the Prince, his master, hears the tumult, and learning the cause, repairs at once without delay to the bank of the river, to receive the pearl and to bestow to the finder the promised reward, where, in the presence of all, he reads his deed of manumission, and proclaims him *free.* And he is free—his head, his hands, and heart, are now his own, he is now free.

Happy man; Liberty, fair sister of piety, has stooped upon the wing to bless him; nor is this all, he is free to call his former master *Abba*, that is father, and his mistress *Imma*, that is, mother; he is according to custom adopted, as a son, his future path is irradiated with knowledge, wisdom, and happiness.

By the slave, finding the costly pearl, and obtaining thereby his liberty, is signified the sinner, who finds "the Kingdom of Heaven," or who, in other words experiences religion; this puts him into possession of a liberty more precious than gold and more to be desired than fine gold: *The Kingdom of Heaven is like unto a merchant who souyht for goodly pearls; and when he had found one of great value he sold all he had, and went and bought that pearl.* Matt. 13: 45, 46. So did the slave when he found the pearl of great value, he forsook, boat and basket, and all he had. "For ye are bought with a price." 1 Cor. 6: 20. "Those that seek me early shall find me." Prov. 8: 17. This is the liberty of Gospel salvation; a sinner is a slave not to one master, but to many, who exercise over him a cruel despotism Satan takes the lead in tyrannizing over him; it is true he is a willing slave, but not the less a slave for that, for let him but try to free himself from his power, and he at once will feel that he is bound with many cords; Satan is his lord and master, he says to him "go, and he goeth, come, and he cometh, do this, and he doeth it." He is a captive, led about just where the devil pleases.—Miserable bondage! sin has dominion over him, forbidden objects control his passions, and his passions control his will; he is enslaved to the law of sin, he is chained to "this body of sin or death." Sin wields over him its scepter with a despotic sway, "he is sold under sin;" even when he would do good, evil is present with him. Again, he is a slave to the terrors of the law;

mount Sinai still stands, giving forth its voice of many thunders, and emitting its flashes of devouring fire; he stands quaking and trembling beneath its fearful brow. He is also "subject to bondage through fear of death;" although he may make a show of courage, when among his guilty companions, over the battle, or in the battle-field, yet he dreads his approach; his very image is embittering his sweetest pleasures, and makes him miserable. These are some of the lords, that exercise dominion over the poor sinner; he hath no rest night nor day; verily he is bound! The King of Holiness offers liberty to the sinner, on condition that he exercises "repentance toward God, and faith in Jesus Christ; thus runs the proclamation. The slave who found the pearl was obedient; what did he know at first about perils? He might have argued, with himself at least, that it was impossible that such muddy uncouth oysters, could contain such costly gems, and so have given up the idea, and with it freedom; but he sought in the manner precribed, and found—thus his obedience secured an ample reward.

Salvation is found only by them who seek aright. That the sinner might not lose his labor, the Almighty Lord tells him *where* it may be found; he tells him to look for it in *His* word, in his house, and in *his* ordinances; he tells him *how* he is to conduct the search—he is to lay aside his self-righteousness and put on sack cloth; he is to descend into the depths of humility, and there by earnest, persevering prayer, and living faith, seek until he finds, and the promise is, "If thou seekest her as hidden treasures, then shalt thou understand the pearl of the Lord, and find the knowledge of God."

But who shall describe the glorious liberty of the children of God. Satan can no longer, reign, and tyrannize over them; his chain is broken, his allegiance is renounced; he is no longer the proud conqueror, leading his captive in chains; he lies bruised beneath the christian's feet—he may threaten but cannot harm; he may tempt, but he cannot compel. He who finds gospel freedom is delivered from the dominion of sin; his understanding is now enlightened; the darkness of ignorance has now passed away; the true light now shines in his path; his mind is now free—free to do good. He takes pleasure in working righteousness. "O Lord," he exclaims "how I love thy law!" Henceforth the testimonies of Jehovah are the songs of his rejoicing, in the house of his pilgrimage; in him the promise is fulfilled, "sin shall not have dominion over you."

From the curse of the law, he is now free; Jesus, through his own blood, made an atonement for him. There is therefore, now no condemnation for him; the fires of Sinai no longer burn; Jesus has quenched them with his blood, upon the mount of Calvary;—for him its voice of many thunders is forever hushed—Jesus has wispered, "peace be still." Death has now for him no more terrors, death is a vanquished enemy; he is numbered among his gains. Why should he fear who has beheld "the burst gates, the demolished throne, the crushed sting, the last gasp of vanquished death?" Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. O, the glorious liberty of the children of God! The slave of Satan, has become a child of God; he may now call God *abba*, Father, and the church, Imma, mother; he is now an heir of God, and a fellow-heir with Jesus Christ—he receives a clear title deed to mansions in the skies, where he can forever be, and dwell in happiness. He then can be free to see the King of holiness in all his beauty, to see *him* as he is, who gave himself for him—to hold converse with the holy angels, and archangels, with all the holy and the wise. "Glorious liberty." indeed! wonderous freedom! he is free to explore the regions of immortality and love; and as the years of interminable duration roll onward, he will still live yet more free.

LEVI ANDES.

Lincoln, Pa.

———:o:———

A Husband's Duty.—Let a husband be the true and pure guardian of his family, laboring always to adorn himself with the God-like gems of wisdom, virtue, and honor; let him bear himself in relation to his wife with gracious kindness toward her faults, with grateful recognition of her merits, with steady sympathy for her trials, with hearty aid for her better aspirations—and she must be of a vile stock if she does not revere him, and minister unto him with all the graces and sweetness of her nature.

———:o:———

Be not worldly-minded

For the Companion.

Unbelief

Unbelief is, having no confidence in God's Word. This we understand to be the great besetting sin of the human family, in this our day and age of the world. It is leading thousands on the broad road to destruction, as also it did in the days of Moses and Joshua, whilst they had charge and oversight of the children of Israel in the wilderness and in the land of Canaan. The Apostle teaches us that we should "labor to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4: 11. Here I understand the Apostle to have reference to the example of unbelief, which we have so abundantly on record in the old scriptures. Unbelief in the word of God, is a great foe to man's salvation. I do not believe that the children of Israel disbelieved in God as the Supreme being, and Ruler of the universe, but they were not willing to confide in His laws. This is plainly discovered in the case of Korah, Dathan and Abiram, when they rose up against Moses and Aaron, and said: "Ye take too much upon you the; people are every whit holy." Here they set themselves against their leader and commander, to be better judges of God's law than their commander. And for this reason, God was not well pleased with them, and caused many of them to die in the wilderness. Again, when the children of Israel set forward and pitched their tents in the plains of Moab, and whilst they abode in Chittim, they began to commit adultery with the daughters of Moab, and to partake of their sacrifices, and bowed down to their god's, which was strictly forbidden by the Lord their God which they were to worship and no other. But for their unbelief, the fierce anger of the Lord was kindled against them and caused four thousand of them to die. We might produce a number of such instances of unbelief. But let these suffice.

Brethren, and kind reader whoever you be, let us examine these examples of unbelief, carefully. Let us take lessons from them, for the Apostle tells us that they were "written for our admonition." Let us labor, and contend earnestly for the truth as it is in Jesus. Korah and his companions labored too, but they labored according to the feelings of the flesh, and not according to the spirit. We might produce many passages to show that the children of Israel labored, but their labor was not pleasing in the sight of God; and for this reason they were not permitted to enter the promised land. Now we hear it said by many to the present day that we need not obey "those small externals:" and, if the heart is right, all is right. We say so, too, when the heart is right all else must come right. One of the evidences we have, to know that the heart is right, is this of which it is written: "Whosoever loveth me, keepeth my commandments." Now as long as we are not willing to obey all his commandments; and consequently we connot enter the heavenly Canaan upon the conditions of admission. Brethren and sisters, and all who desire to become brethren and sisters, let us "lay aside every weight and the sin which doeth so easily beset us, and run with patience the race set before us." Let us take Jesus at his word, look unto him, as the Author and finisher of our faith, and as the great Bishop of our souls. He will be our Leader through all the journey, even until we arrive on Canaan's shore, where we will be amply rewarded for all our labors while here in this wilderness of temptation and trial.

LEVI GARBER.

Mt. Sidney, Va.

For the Companion.

The Transfiguration.

If we glance, with the eye of the mind, down through the dim vista of the past eighteen centuries we discover a very remarkable event. It is that of the Transfiguration of our Savior. We remember that it was his custom to resort, often, to the unfrequented solitude of the mountain, for the purpose of prayer. In one of these regions he took with him John, James and Peter. As they were there together upon the mountain, which was probably mount Tabor, they both witnessed and participated in, one of the most superb scenes which at any time there took place, since the creation. We are reliably informed that Moses and Elias met with them there and conversed with Jesus. Moses had been the celebrated leader of the children of Israel while journeying forty years in the wilderness, but died and had passed away. By Elias is meant John the Baptist. But on this occasion these two great men were present. Behold that assembly of these six persons, conversing among themselves! And while they were standing under the open canopy of heaven, Jesus, their Beloved Leader was transfigured before them. His countenance shone like to the sun: and his raiment was white like to the snow. Is it any wonder why Peter said, "Lord it is good for us to be here?" But while Peter was speaking, behold, a bright cloud overshadowed them: and a voice out of the cloud said "this is my beloved Son, in whom I am well pleased: hear ye Him." So touching was the sight: so penetrating was the sound of that voice: so divine was the presence of God, that the disciples fell prostrate and were much afraid. But Jesus touched them and said "arise, and be not afraid." They arose but saw Jesus only. These things made a deep and lasting impresson upon the minds of the disciples; and among all the wonderful events, which transpired during the life of our Savior none was perhaps characterized with more touching sublimity, and more of divine majesty, than that of the Transfiguration.

E

Mt. Sidney, 1867.

In matters of great concern, and which must be done, there is no greater argument of a weak mind than irresolution. Be determined where the case is so plain, and the necessity so urgent; to be always intending to lead a new life, but never to find time to set about it.

POETRY.

Brother Heyser's Mission.

He goes to speak the words of life
To souls by error tossed,
To bear the Gospel's joyful sound
To lands in darkness lost;

To speak his Master's glorious works
His grace and power proclaim,
And teach the unlearned sons of sin
To lisp a Savior's name.

And O, the rich reward that 'waits
A work of grace like this!
A life of love, a death of peace,
A heaven of endless bliss!

Earth's proudest, noblest errors fall
Far, far beneath the prize
He gains, who calls the work his own,
In realms beyond the skies.

A. J. CORRELL.

Acrostical Verses.

MEEKNESS is a christian grace,
Even in a sinner's face:
Every christian must be meek;
Kindly, gently he should speak:
Neither should an envious word
Ever from his lips be heard.
Surely meekness is a grace
Seen in every christian's face.

PATIENCE must be manifest,
And may often be a test,
That will prove a christian true,
If he bears temptation through:
Even should his courage fail,
Noble patience will prevail;
Calm endurence, charity,
Ever gains the victory.

LOVE is an essential thing
Of the christian, who can sing
Virtu'ly to God above,
Evermore, for God is love.

JAS. Y. HECKLER.

Harleysville, Pa.

Faith and Works.

Good Dan and Jane were man and wife,
And lived a loving kind of life;
One point, however, they disputed,
And each by turns his mate confuted—
'Twas Faith and Works; this knotty question
They found not easy of digestion.
While Dan alone for faith contended,
Jane equally good works defended.
"They are not Christians, sure, but Turks,
Who build on faith and scoff at works,"
Quoth Jane; while eager Dan replied,
"By none but heathens faith's denied.
I'll tell you wife," at length quoth Dan,
"A story of a right good man,
A patriarch sage of ancient days,
A man of faith whom all must praise.
In his own country he possess'd
Whate'er can make a wise man blest;
His was the flock, the field, the spring,
In short, a little rural king.
Yet, pleas'd he quits his native land,
By faith in the divine command.
God bade him go; and he, content,
Went forth, not knowing where he went.
He trusted in the promise made,
And, undisputing, straight obey'd;
The heavenly word he did not doubt,
But prov'd his faith by going out."
Jane answered with some pride—
"I've an example on my side,
And though my tale be somewhat longer,
I trust you'll find it vastly stronger.
I'll tell you, Daniel, of a man,
The holiest since the world began;
Who God's favor shall receive
For prompt obedience, not belief.
One only son this man possest,
In whom his righteous age was blest;
And more to mark the grace of Heaven,
This son by miracle was given,
And from this child the Word divine
Had promis'd an illustrious line,
When, lo! at once a voice he hears,
Which sounds like thunder in his ears;
God says—'Go—sacrifice thy son!'
'This moment, Lord, it shall be done!"
He goes, and instantly prepares
To slay the child of many prayers.
Now here you see the grand expedience
Of works of actual sound *obedience*.
This was not *faith*, but *act* and deed—
The Lord commands—the child shall bleed;
Thus Abraham acted," Jenny cried.
"Thus Abraham *trusted*," Dan replied.
"Abraham?" quoth Jane, "why, that's my man!"
"No, Abraham's him I mean," says Dan;
"He stands a monument of faith—"
"No, 'tis for *works*, the Scripture saith,
'Tis for his faith that I defend him;"
"'Tis for obedience I commend him."
Thus he—thus she—both warmly feel,
And lose their temper in their zeal;
Too quick each other's choice to blame,
They did not see each meant the same.
"At length, good wife," said honest Dan,
"We are talking of the self-same man.
The words you praise I own, indeed,
Grow from that faith for which I plead,
And Abraham, whom, for faith I quote,
For works deserves especial note;
'Tis not enough of faith to talk,
A man of God with God must walk;
Our doctrines are at last the same—
They only differ in the name!
The faith I fight for is the root;
The works you value are the fruit.
How shall you know my creed's sincere,
Unless in works my faith appear?
How shall I know a tree's alive,
Unless I see it bear and thrive?
Your works not growing on my root,
Would prove they were not genuine fruit.
If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow—
No separate life they e'er can know:
They're soul and body, hand and heart—
What God hath join'd let no man part."

Plain Talk.—No. 1.

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. 1 Cor. 14: 19

BROTHER HOLSINGER:—In No. 2, present Volume, you express a desire that the readers of the *Companion* would be more free in contributing to its columns, and in particular that they should write from the heart, and not studied essays. You also called upon the weak to cast in their mite, which encouraged me to write what seems to be in my heart. And while we are reflecting upon our text, I would say that I am a lover of the *Companion*, and would feel sorry to see it die in its childhood. But would rejoice to see it grow up to manhood, and if it has to die, that it might die of old age. For a long life, and the health of the *Companion* it is necessary to use wholesome food, sound doctrine; such as is easily digested, understood by the reader. The Editor in the conclusion of his introductory remarks to Vol. 4, says he feels sorry that the "Companion" cannot be enlarged, and that he is crowded with reading matter that has to lay over. Editor and brethren there is something the matter somewhere, and I think I am aware of one obstacle, at least, in the way to some, and may be to a great many, and it is my opinion if said obstacle could be removed, hundreds would subscribe who are now no readers of the "Companion." The obstacle I mean is the many high words and eloquent language used by many of the writers for the "Companion." Come my brethren let us reason together a little. Would you not rather be apostle-like than world-like?—Would you not rather speak five words to the understanding than ten thousand words that are not understood? Remember that many members are poor and have scarcely the money to spare to pay for the "Companion," much less to buy a dictionary. Why do you not take the scripture rather than the wisdom of the world to be governed by. The scripture can be read and understood without the help of a dictionary. And the truth is that the common dictionary even has not got all of the high words that we see in the "Companion." O brethren, mind not high things but condescend to men of low estate. If you can speak and write so that the humble, unlearned, poor brethren and sisters and their children may be edified as well as the rich and learned. By experience we learn. For instance, I am a minister of the Gospel, and only of a common education, and it has happened more than once that learned ministers of other denominations spoke after I had spoken, and from the testimony they gave, I am satisfied they understood what I said. Now if the learned can understand *common* language, and the common people cannot understand the so-called *proper* or *high* words, why not speak or write such words that *all* can *understand*. Permit me to insert a few words of a learned man. Buck's dictionary, page 421, speaking on the style of preaching says: "A plain, manly style, so clear that it cannot be misunderstood, should be pursued. The Scriptures are the best model." Mr. Flavel says: "The devil is very busy with ministers in their studies, tempting them to lofty language, and terms of art, above their hearers capacities." I hope and pray my brethren will guard against such temptations; and if it is so that they cannot express themselves in a common, plain, scripture-like manner, in writing for the "Companion," in that case it would be no more than fair if the Editor, in passing such articles through the sifter would exchange high words for common words, if he can. Brethren bear with my plain talk, for I know that many of the articles and essays of the "Companion" are overlooked and not read at all; for why should we read what we cannot understand?

In conclusion I would say, that high words are not the only obstacle in the way of becoming subscribers and readers of the "Companion." Envy, selfishness, and perhaps covetousness, may also be obstacles in the way to become readers of the "Companion."

DANIEL NEHER.

A DREAM AND A WISH.—Life according to the Arabic proverb, is composed of two parts—that which is past, a *dream*; and that which is to come, a *wish*. This is exceedingly well examplified in the lives of all of us. We regard past experience as a dream, and worth no more consideration.—Our future life, a wish, is in no measure regulated by the past, till we grow so old as to look to no future this side of the grave.—Then we say: "If we could but live over again!"

For the Companion.

Kind Words.

Much has been said and written about kind words; but the half has not been told! Pen cannot describe nor tongue express their full depth! There is a magic in kind and gentle words, which those who seldom use them or feel their power, little know. Many have been saved who were on the point of deserting their heavenly Master's service, by a few kind words spoken by one whose heart was filled with the love of God. Kind words have oft-times been instrumental in saving the young man from the drunkard's grave, who, while in a fit of despondency has put the intoxicating cup to his lips, hoping thereby to drown all his sorrows and troubles in intoxication. Heaven alone knows how often harsh words have been the means of driving them on still further in the course which they have thus taken. Instead of gently pointing out the great evil they are doing themselves and friends, the cold shoulder is turned to them; they are turned out as drunkards, with the exclamation, "We will have nothing to do with you." Oh! would that men could realize the vast importance of kindness in this one respect. If they did we should perhaps see less of the great evil of intemperance among the young men of our day. *Always speak kindly.* It is much easier to utter kind than harsh words. Husbands, speak kindly to the weary wife, whose life is burdened with many cares. It will lighten the burden and smoothe the pathway through life. Wives, speak kindly to the husband when he returns from his daily toil with clouded brow. You know not the cares and anxieties of the day.—Make home the spot where he can forget the outward world, and bask in the hallowed influence of domestic affection. Speak kindly to the aged parent whose form may be bowed beneath the weight of many years; whose hairs are whitened as by the snows of many winters; and on whose brow are traced the lines of cares and sorrows of many years. Oh! be kind to them; for you know not what they may have endured for you, and thus brighten their pathway to the tomb.

Be kind to the little ones. Chide them gently. You may not be able to tell what shall be the effect of unkind words upon one of tender years. Speak words of hope and kindness to thy erring sister. It will do no harm; but perchance bring the wayward heart to thoughts of repentance. Speak kindly to thy sinful brother. You know not the snares and temptations that beset his pathway, and how a word fitly spoken may sink deep into his heart and bring forth fruit meet for repentance. Finally, speak kindly to *all*—it matters not how harsh their words may be to us; let us always stand ready to return a kind answer. We can never tell how much good we have thus accomplished until the day arrives when the secrets of men's hearts shall be made known.

M. I. THOMAS.

Wooster, Ohio.

A Beautiful Comparison.

I have seen a lark rising from his bed of grass, and soaring upward, singing as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the singing of an eastern wind, and his motion made irregular and inconstant, decended more at every breath of the tempest than all the vibrations of his wings served to exalt him, till the little creature was forced to sit down and pant, and stay till the storm was overpast; and then it made a prosperous flight; for then it did rise and sing, as if it had learned music and motion from some angel as he passed sometime through the air. So is the prayer of any good man when agitated by any passion. He fain would speak of God, and his words are of this earth earthy: he would look to his Maker, but he could not help seeing also that which distracted him, and a tempest was raised and the man overruled; his prayer was broken, and his thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluctuating varieties of passion they are never like to reach God at all. But he sits him down and sighs over his infirmity, and fixes his thoughts upon things above, and forgets all little vain passages of this life, and his spirit is becalmed, and his soul is even and still, and then it softly and sweetly ascends to heaven on the wings of the Holy Dove, and dwells with God, till it returns, like the useful bee, loaded with a blessing and the dew of heaven.—JEREMY TAYLOR.

A young man who had great cause of complaint against another, told an old hermit that he was resolved to be avenged. The good old man did all that he could to dissuade him: but seeing that it was impossible, and the young man presisted in seeking vengeance, he said to him, "At least, my young friend, let us pray together before you execute your design." Then he began to pray in this way—"It is no longer necessary, O God, that thou shouldst defend this young man, and declare thyself his protector, since he has taken upon himself the right to seek his revenge." The young man fell on his knees before the old hermit, and prayed for pardon for his wicked thought, and declared that he would no longer seek revenge of those that had injured him.

FOUR men who loved Christ with a love stronger than death wrote his life, but left no hint of his height, complexion, features, or any period that could help the mind to a personal image. Others wrote long epistles, of which he was the Alpha and Omega; but his form was as much kept secret as the body of Moses, hidden by the Almighty in an undiscovered grave. The Christian tombs and relics of the first centuries show no attempt to make an image of Christ. Too deep a sense of the Divine rested upon the Church to permit any attempt to print the human as it appeared in him.

That domestic discipline of children may not end in disappointment, three things, with God's help, are needed: Firmness of purpose, gentleness of manner, and consistency of example.

Reading the Bible for this—Reading the Bible for that.

"Lamp of our feet, whereby we trace
Our path when wont to stray;
Staff which the weak and weary grasp—
Rock in the traveler's way!"

Read the Bible! multitudes read it, throughout the land. No book, perhaps, is read more than the Bible. Put the question to whom you please, in this land of Bibles, "Do you read the Bible?" The response is almost invariably in the affirmative. It is unpopular to be wholly ignorant of the contents of this blessed book, and yet, with all these readings, how very little is this sacred treasure understood and practised! How few, comparatively, appreciate its value, embrace it, keep it to their hearts, drink in its spirit joyfully! Why is it that so few, among the innumerable multitude of Bible readers, read the Bible understandingly and practically, with a firm resolve to make it a lamp to their feet, and a light to their path.

1. It is because many read it merely to have a general idea of what it contains, as a necessary part of polite education.

2. Many read it to obtain the means of proving the dogmas which they already profess.

3. Very many study the Bible from a spirit of pride or self-esteem, or with a design of being considered extremely wise in their own opinion of its contents.

4. Others make themselves familiar with the Holy Scriptures from no higher motive than to be able to explain it to others.

5. Some read it from a spirit of curiosity, without the least design of treasuring up or practising what they read.

6. Not a few read the Bible skeptically, or with a cavilling spirit, to controvert its sacred pages.

7. Many study the Bible, or certain portions of it, merely to improve their style of composition.

8. Again, many make themselves familiar with certain parts of the Bible from necessity, to complete their education. This is true of lawyers, doctors, and judges of law.

9. A very large portion of the people, both old and young, read the Bible superficially, pass over its sacred contents hastily, irreverently, and irreverently, without the least desire or intention of being intellectually or scripturally benefited.

10. Others again read the Bible with very little profit, from the fact that they adopt no plan, no regular, systematic order in reading it.

11. Again, some read the Bible as they would any human author, without humility, due reverence, and godly fear.

12. The majority of Bible readers do not read God's book, mixed with faith and earnest prayer, for enlightenment.

13. Very many read the Scriptures without any special object, from the fact that they do not put away their sins. How can any one expect light from Heaven to shine upon him, enlightening his understanding to understand the Holy Scriptures, while living in open disobedience to any one command? "If I regard iniquity in my heart, the Lord will not hear me," the Psalmist said. "I have refrained my feet from every evil way, that I might keep thy word." Psa. cxix, 101.

14. Finally, among the multitudes that read this holy book, very few, comparatively, read it with fervent prayer, with a full determination to know and do the whole will of God. This is the only reading of it that is really profitable. In this way, and only in this, the spirit of it is caught, retained, and exhibited. "Open thou mine eyes," says the inspired penman, "that I may behold wondrous things out of thy law." "This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. 1, 8.

E. I. Vernon.

In prosperity prepare for a change.

Words of counsel to the Tempted.

1. Resist the devil, and he will flee from you. Fight on. Be not terrified, nor faint at his assaults. He is not almighty.

2. Do not attempt to outwit and outreason your adversary; but like Christ quote the word of God upon him. The metal of that sword is too high and its edge too keen for him. He hates to hear, "It is written," or "Thus saith the Lord."

3. Lay firm hold on the promise made to the tempted, and be strong in the Lord. "He will not suffer you to be tempted above that ye are able to bear." "With the temptation he will provide a way of escape." The promises, when believed are fatal to Satan's suggestions. "My grace is sufficient for thee," rendered harmless all the buffetings of Satan in the case of Paul. Know God's word. Beware of ignorance.

4. Be much on your guard in times of high religious privilege and enjoyment. Pirates let empty vessels pass without molestation, but attack those which are well freighted. "If thou comest to serve the Lord prepare thyself for temptation."

5. Be on your guard in the day of fear and sadness. Satan loves to terrify those already affrighted, and to oppress those already sorrowful. Encourage youself in the Lord your God.

5. "When a Christian is about some notable enterprise for God's glory, then will Satan lie like a serpent in the way, or as an adder in the path, to bite the horses heels that the rider may fall backward." In all new and difficult circumstances be vigilant.

7. If formerly you have fallen under the power of any evil, take heed that you fall not again. One lapse often paves the way for another.

8. Beware of attempting to comprehend things beyond your reach to understand things unintelligible, or to know things not revealed. "There are three kinds of straits, wherein Satan attempts to entrap believers, nice questions, obscure scriptures, and dark providences."

9. Be humble. Humility is a defense better than all gifts besides. "All temtations are laid in self righteousness and self excellency These hinder Christ from coming in." Humelity cannot be too profound. "With the lowly is wisdom."

10. If you have been led astray in the least, hasten your return to God. Stay not away because you have sinned much or little. The message is the same to all who have erred. "O Israel return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord."

11. If you have been able to repel the assaults of the wicked one, be encouraged, but not rendered careless. "Be not high minded but fear." "Satan's opportunity is a soul off its guard." "The saint's sleeping time is the devils tempting time." A holy jealousy is the great preservative against falling away. The moment we begin to slumber, our watchful adversary is ready to take advantage against us; but blessed is the man whom his Lord when he cometh shall find watching.

12. Be greatly on your guard in solitude or when called to perform duty alone, and without the aid and encouragement of others. Watch closely then your thoughts and ways. It seems to have been when Eve was alone that she was tempted and overcome, and so she was "*first in the transgression.*" Satan knew what advantage solitude would give him in plying the blessed Master with his wicked suggestions when he was in the wilderness. Doubtless our Lord felt this at the time. It is certain he felt his solitude in his last temptation, when, "he cometh unto his disciples, and findeth them asleep, and sayeth unto Peter, 'What! could ye not watch with me one hour?' "

13. When you find yourself quite fascinated with any temporal plans pursuits or pleashures, seta double guard against temtation.

"We should suspect some danger nigh,
Where we possess a light."

The Unchangeable Land.

Things do not change in the East. As Abraham pitched his tent in Bethel, so does an Arab sheik now set up his camp; as David built his palace on Mount Zion, so would a Turkish pasha now arrange his house; in every street may be seen the hairy children of Esau, squatting on the ground, devouring a mess of lentils like that for which the rough hunter sold his birthright; along every road plod the sons of Rechab, whose fathers, one thousands' years ago, bound themselves and theirs to drink no wine, plant no tree, enter within no door; and their children have kept the oath; at every khan young men around the pan of parched corn dip their morsel into the dish; Job's plow is still used, and the seed is still trodden into the ground by asses and kine; olives are shaken from the boughs, as directed by Isaiah; and the grafting of trees is unchanged since the days of Saul. The Syrian house is still, as formerly, only a stone tent, as a temple was but a marble tent. What is seen now in Bethany may be taken as the exact house of Lazarus, where Mary listened and Martha toiled, or as the house of Simon, the leper, where the precious box of ointment was broken, and whence Judas set out to betray his Master.—*Dickens' All the Year Round.*

The Cross of Christ.

He that stands beneath the cross, and understands the scene, dare not sin; not because there is a hell beneath him, or an angry God above him, but because holiness is felt to reign there. The ground on which he treads is sacred; the glory of the Lord encircles him: and like Moses, he must remove the shoes from his feet. The cross is a venerable spot. I love to linger about it, not merely that I may read my title to everlasting life, but that I may study the greatness of God. I use the term advisedly. God never appears so truly great, so intensely holy, as when, from the pure energy of principle, he gives himself, in the person of his Son, to die rather than his character shall be impugned. Who dares prevaricate with moral distinctions, and talk of death as a greater evil than dishonor, when God the mighty Maker died rather than the truth or justice should be compromised? Who, at the foot of Calvary, can pronounce sin to be a slight evil? Here then lies the most impressive sanction of revelation.—*Dr. Thornwell.*

An Idle Dream.

For a man to think he is going to do the work of his life without obstacles and opposition, is to dream it the lap of folly itself. What should we amount to, were we compelled to feel our way, to fall down and get up again, and learn that our theories are never according to the law of nature, but nothing more than the projection of our limited perception upon the untried and unreal? We are, however, not to be discouraged on this account; we are rather to be the more satisfied of its being good and right for us, for in adversity and opposition we are tried: and trials are nothing more than tests of nature. Up from below do we go above. We are but the products of lower conditions.—Our experience is merely passing through the changes, and would be just no experience at all if we could manage to escape altogether. We ought not to make complaint when we see how all things work together for our good.

A Snare of Satan.

If we examine the feeling of self-doubt, which we are accustomed to call modesty, we shall find that it is not modesty all through. The outer coating of the Atlantic cable is made of gutta percha, but the core is composed of triple strands of twisted wire. So this harmless looking rope, which winds its folds round dumb Christians, soft and silken as it seems without, has iron inside,—three wicked wires, forged in the furnace of the pit,—envy, emulation, pride;—envy that some surpass you; emulation, that wishes to surpass all; pride, which tells you to be nothing if you cannot be best.—*Dr. G. B. Ide.*

There never was a hypocrite so disguised but he had yet some mark or other to be known by.

Compiled for the Companion.

Writing for the Press.

It would be a great favor to editors and printers, should those who write for the press observe the following rules. They are reasonable, and all correspondents should regard them as such. 1. Write with black ink, on white paper, widely ruled.— 2. Always write on a foolscap sheet *giving to the written page an ample margin all around.* 3. Leave the second page of each written leaf blank. 4. Number the pages in papers in the order of their succession. 5. Write in a plain bold hand, with less respect to beauty.— 6. Use no abbreviations *that are not to appear in print.* 7. Punctuate the manuscript as it should be printed. If you do not understand the rules of punctuation, only mark the close of each sentence with a period, and leave the rest for the editor to punctuate. Any one, who does not understand punctuation, may learn much by strictly observing how this is managed in books and papers, and will learn more in a few moments, than could be taught and explained on several pages. 8. Always be sure to write grammatically, if you can, but if you do not understand grammar, we again invite your attention to books, and the order and system, which are observed by public writers, and in a little while you can command more grammatical knowledge than many of our good grammarians. 9. Be sure to spell correctly, as it saves the editors much trouble. To spell a word incorrectly is not always a proof of the writer's incapacity; for, in the manuscripts of eminent scholars, instances of the kind frequently occur, which are perhaps, the result of hurry and inadvertency. The dictionary must be your guide whenever you are in doubt. It is better to spend a few moments looking for a word in the dictionary, *than to spell it incorrectly.* 10. In presenting an idea, such words should be selected as will most plainly convey the sense intended. 11. A word should begin with a capital letter, when it is the first word of a distinct proposition. 12. When it is a proper name. 13. When it is a name or appellation to the Supreme Being. 14. When it commences a direct quotation. 15. Also the pronoun I, and the exclamation O. If the writer cannot comprehend the propriety of the rules observed in the use of capitals, we will direct his attention to the order observed in books and public papers, and he will find it to harmonize with the above rules, *which should be observed in all private, as well as public writings.* 16. Never crowd your writing close together, so as to write much on a little paper. 17. *Never write two lines where one ought to be.* 18. Do not use figures to represent a word that is to appear in print.— 19. Be sure not to use the letter and to represent the conjunction *and.* 20. For italics underscore with one line; for small capitals, two; for capitals three. 21. Always interline with the caret, to show its place. 22. Take speeal pains with every letter in proper names. 23. Review every word, to be sure that none is illegible. 24. Never make a quotation at random, but be sure that you have every word of it correct *or make none at all.* 25.— Put directions to the printer, at the head of the first page, if any are necessary. 26. Never write a private letter to the editor on the printers' copy, *but always on a seperate sheet.*

The above, are a few of many appropriate rules that may be appropriately observed in all public writtings, and are reasonable as well as authentic, and can be relied upon by those who wish to write for the press, and if strictly observed, will save the editors and printers *much trouble time and labor.*

J. H. MOORE.

Urbana, Ill.

Take care of the Minutes.

Gold is not found, for the most part, in great masses, but in little grains. It is sifted out of the sand in minute particles, which, melted together, produce the rich ingots which excite the world's desire. So the small moments of time, its odds and ends, put together, may form a beautiful work.

Hale wrote his "Contemplations" while on his law circuit.

Dr. Mason Good translated "Lucretius" in his carriage while, as a physician, he rode from door to door.

One of the Chancellors of France penned a bulky volume in the successive intervals of waiting, daily, for dinner.

Burney learned French and Italian while riding on horseback.

Benjamin Franklin laid the foundation of his wonderful stock of knowledge in his dinner hours and evenings, while working as a printer's boy.

A lady onced asked her husband if he loved her. He replied, "I ought to." Said she, "I do not want you to love me merely from a sense of duty." There are many professed christians who think they ought to love God, and are *trying* to love him, but seem to make very hard work of it while they are flirting with the world, the flesh and the devil. The true saint has fallen in love with Jesus, who is his best beloved, nor does he have to work so hard to love him who is altogether lovely and chiefest of thousands.

Idleness a Foe to Health. There is no greater enemy to the body and soul than idleness, unless it is that public sentiment which compels to idleness. Thousands and tens of thousands have fallen victims to it. The woman who will not labor, rich or honored though she be, bends her head to the inevitable curse of heaven. This curse works in failing health, fading beauty, broken temper and weary days. Let her never fancy that, being neither wife nor mother, she is exempt from the law. She cannot balance that decree of God by the foolish customs of society or the weak objections of kindred. Diseases, depression, moral idiocy, or inertia follow an idle life. He who never rests has made woman in his own image, and health, beauty, force, and influence follow in the steps of labor alone. *Mrs. Dall*

LOCAL MATTERS.

Tyrone City, Pa., August 11, 1868

Precept and Example in Feet-washing.

Our brotherhood is somewhat agitated upon this subject at the present time, and it becomes us to give it our attention. So far as concerns the point at issue we are disposed to exercise much liberality, though we have a decided preference. In view of the position to which the subject has attained in the minds of many of our members it appears that one of three things must be done; namely: that the congregations shall be allowed to practice the ordinance as they shall agree among themselves, or that all shall observe it by one washing and the other wiping, or agree that it shall be observed by one washing and wiping.

As it is very desirable that a unanimity of practice should be observed throughout the whole fraternity, the first proposition would not be the most advisable. Neither do we see any occasion for exhibiting to the world any such indecision.—The scriptures are not so indefinite upon this matter, or if they are then the point in dispute is not of sufficient importance to demand a difference in practice. This is our view of this matter. But if the word of God is so definite as to establish one distinct manner of observance, there must be a lack of the true spirit of Christian obedience of all will not consent to that word. And even further; if the word should be so indefinite—which we hardly think it is—as to justify two modes, we should have charity enough to bear with one another in that which the word of the Lord will allow.

For many years there had been but little said upon this matter, and the great body of the church continued to practice the ordinance, as it does now, by two washing and wiping. In the mean time there were, as there are now, a few honestly disposed members, who were not altogether reconciled to this order. We have met such at different times and places, and exchanged views with them, but anticipated no serious trouble on account of these differences. But of later years designing men have come among us, who have made this point of difference a special hobby upon which to ride into popularity, and some of them have been quite successful. With such, however, we do not propose to take issue at the present; but if there are such who are honest in their convictions, and are willing to "give and take," to such we would say: "Bring forth your strong reasons," "that we may consider them," and let us reason together in love. When we thus speak we wish it understood that we do not desire, or will we permit a controversy with persons who had been members but have been disowned for other offences against the church. We wish only to examine the subject for the good of those who are sincere at heart, and not for the mere sake of discussion. We have enough of discussion without engaging in it ourself.

In the first place it is claimed to be nearer following the example of Jesus by one washing and wiping than when two wash and wipe.—This we will grant. And what does this admission amount to? Simply to this: that if the bishop of a congregation would gird himself with a towel and wash and wipe the feet of all the members present at the time of the observance of the ordinance of Feet-washing, HE would be following the example of Jesus.

On the other hand we maintain that the command can only be observed when two wash and wipe. Let us examine. What is the command?

"Ye also ought to wash one another's feet." If I wash my brother's feet and he washes mine, we have washed one another's feet, and and so observed the command.—But we read farther:

"For I gave you an example that as I did to you ye also should do."

What did Jesus do? he washed and wiped the feet of the desciples. And what did he command? Was it that *one* of them should do as he had done? No, no; but "that as I did to you, YE also should do."—Jesus rose from supper; when two of you rise from supper then you do as Jesus did. The Master laid aside his garments; when two do this then *ye* are doing as he did. Jesus took a towel and girded himself; when one takes a towel and girds the other, then *ye* (the two) have done as Jesus did. Then the Master poured "water into a basin and *began* to wash the feet of his disciples, and to wipe them with the towel with which he was girded;" when two of you pour water into a basin and begin to wash the feet of the disciples and to wipe them with a towel then YE have done as the Master did. and as he said YE should do.

On the contrary: if one of you washes and wipes then HE has done as Jesus did, but YE have not kept my commandment, for YE have not washed one anothers feet, neither have YE done as I did to you.

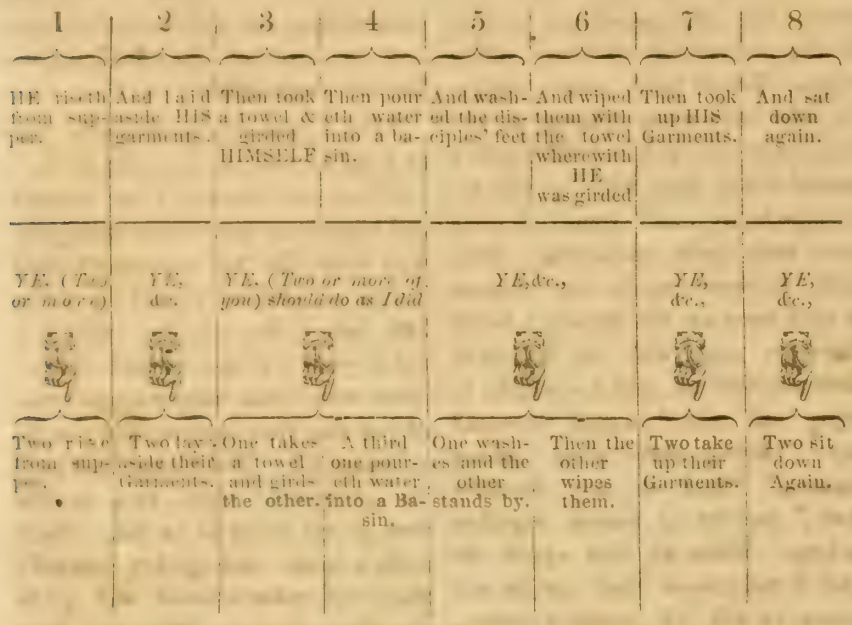
The above we think are rational conclusions and cannot be mistaken.

We have had sent us the following

Diagram, which was gotten up by those who differ with us, purposely to illustrate their views, but which suits us exactly by applying the command thereto: YE *should do*.

But it is contended that one washing and wiping is the most ancient order. This is of no account unless it be admitted that the scriptures are indefinite, in which case it would be proper to continue in that order that was first used by the church.—This is a matter that is in dispute and we should be pleased to hear from those who have facilities for ascertaining the truth touching the question in dispute.

The words in italics and the connecting braces we have supplied.—Otherwise the Diagram is unchanged.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HE riseth from supper.
And laid aside HIS garments.
Then took a towel & girded HIMSELF
Then pour eth water into a basin.
And washed the disciples' feet
And wiped them with the towel wherewith HE was girded
Then took up HIS Garments.
And sat down again.
YE. (Two or more)
YE, &c.
YE. (Two or more of you) should do as I did
YE, &c.,
YE, &c.,
YE, &c.,
Two rise from supper.
Two lay aside their Garments.
One takes a towel and girds the other.
A third one pour eth water into a Basin.
One washes and the other stands by.
Then the other wipes them.
Two take up their Garments.
Two sit down Again.

The Immersion of John.

Brethren Ward and Hummer have been engaging in quite a lively discussion through our columns for the past few months; and we have been thinking if they could now be satisfied it would be time to close the discussion, as we think our readers have had quite as many words on both sides of the question as they desire. Besides, those brethren are spending their time and talents to little effect. Brother Asa Ward, previous to this controversy, had been furnishing us, periodically, with short and pointed essays, answers to queries, &c., which now are neglected. Hope he will allow us to whisper into his ears a few words of friendly advice: Do not halt to defend your answers to queries. Give them as nearly correct as you can, from the first, and if others can answer them better, let them do so; but do thou go onward. There are many questions yet unanswered that would doubtless be fully as interesting and perhaps more edifying.

We have received a continuation of brother Hummer's reply, found in this number, but we hope he will recall it, as the remarks of Elder Koontz in last week's paper, are sufficient upon that point.

We invite both brethren to write on some other subjects.

Elsewhere will be found an article on "Writing for the Press," to which we call special attention. We would add one rule which brother Moore neither teaches or observes himself. It is this:

Make paragraphs where you change subjects.

Though we gave special orders to the compositor to make a paragraph of each rule, by misunderstanding, the general rule —"follow copy"— was observed.

Since our last the following brethren have sent us subscribers:

Stephen Hildebrand, 1; Adam Brown, 1; D. Brower, 3; Philip Boyle, 1.

Seventy cents pays for the balance of this year, $1.50 until this time next year, and $2.00 from the present time to January 1st, 1870.

The rate of fare on the Penna. R. R. has been reduced about one-half cent per mile, or fourteen per cent. From Pittsburg to Philada. is $10. Intermediate distances three cents per mile, and for children between five and twelve years of age, one-half, with 2½ cents added to uneven amounts. This change applies only to passengers who purchase tickets; all who pay in the cars will be charged the old rates. Hence it will be to the advantage of the traveler to purchase tickets at the ticket offices before taking seats in the cars.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

LOVEFEASTS.

In the Montgomery branch, Indiana Co., Pa., August 20th.

Marshall Co., Iowa, September 26th and 27th.

In the Cowenshannoc branch, Armstrong Co., Pa., Sept. 1st and 2nd.

DISTRICT MEETINGS.

District of Iowa State, in Marshall Co., on the 24th of September.

Sisters' Department.

The Communion Bread.

In answer to an inquiry by a sister in No. 25, for directions for preparing the Communion Bread, we have been kindly furnished with the following recipes. In order to show their uniformity, though they are from three different States we give them respectively.

No. 1 Take one quart of sweet milk, to nearly one teacup full of butter. This will make enough for 300, or 400 communicants. It must be well kneaded, or it will blister in baking. Divide the dough, and two or more sisters can be kneading at the same time. Roll it out like pie-dough and put on pans. Score it one way so it can be broken apart. Bake 15, or 20 minutes in a slow oven. It should not be brown, just colored a little.

Hannah Knouff.

Covington, Ohio.

No. 2. A few days ago in looking through the columns of my *Companion* I saw an inquiry relative to the acknowledged manner of making the bread for the *Communion*, and I thought I would send on the recipt that is used in the Monrovia or Bush Creek congregation. It is as follows: "Three-fourths of a pound of unsalted butter, 3 pts of sweet cream; use flour sufficient to make the dough quite stiff, and knead until it is perfectly pliable."

I cannot but speak of the interest with which I read the *Companion* and I trust the day is not far distant when not a single family will be willing to exclude it from the home circle.

I noticed in the *Visitor* of July an article entitled "Brotherhood," to which I call the attention of the brethren and sisters, as I feel it to be something that should be reduced to practice, and I am well assured its teachings will be of *much* benefit to the church at large.

C. Cronise.

Monrovia, Md.

No. 3. Take one pound of butter and three pints of sweet milk, new milk is best, and flour sufficient to make it stiff enough to roll. We then divide it into four equal parts, and work it well, at least twenty-five or thirty minutes. We have four tin plates to bake it on. The plates are ten inches wide, and fourteen long. Roll each part out on a plate and mark off in long slices an inch and a quarter wide, so that the administrator can easily break it.—The above was always sufficient for our Lovefeasts and they are generally large. It would not be a fair job for one sister to undertake to bake it; there are always two or three sisters who come here to help me. It ought to be baked in a moderate oven. Margaret Deardorff.

York Springs, Pa.

No. 4. "I have helped to prepare the Communion Bread (here at Pipe Creek, Md.) for upwards of 30 years. We now bake four cakes, which we bake on 4 sheet irons, 16 by 12 inches. We take three pints of milk and one pound of butter, and as much flour, as to give it a body similar to pie dough—which we divide into four parts; and work each part until it blisters; then roll it out to the size of our sheet-irons. Then we lay it off with a rule (an inch broad) into inch strips, at the same time cutting the creases or divisions about half of the thickness of the cake.—This we do with a sharp knife, after which we perforate each strip with two rows of holes from end to end; this we now do with a large comb made of wood (expressly) nine inches long, with 56 teeth. We then bake it in a moderately heated oven. This will make enough for 250 members. For half that number, one half of the same ingredients would do. Hannah Yon.

Uniontown, Md.

Report of the Brethren's Sunday School:

At Hedrick's school house, Cambria Co., Pa. This school was organized on the 17th of May 1868, by choosing a superintendant, and assistant Superintendant, a Secretary, an assistant Secretary, Treasurer and Librarian.

The classes consist of two Bible classes, one male and one female; two Testament classes, one male and one female, and several miscellaneous classes. The Bible and Testament classes read a chapter in the hearing of competent teachers.—Then follows questions and general explanations.

The school is opened by singing and prayer, and closed by the same order. The scholars receive rewards when merited, such as Bibles, Brethren's Hymn Books, &c. There is a copy of the *Christian Family Companion* distributed almost every Sunday, for which we are under many obligations to brother Holsinger. He has sent us a large package free of charge, from which we infer that he is a friend of the cause properly conducted. Our school is open for inspection at all times. Our assistant Superintendent has lately been called to the ministry. Sunday schools are good places to test the qualifications of brethren.

You may hear from us again.

C. P. L. Roberts, *Supt.*

J. J. [illegible], Sec'y.

Conemaugh, Pa.

Notice to the Brethren & Sisters

Who attended the Annual Meeting near Goshen, Ind., and who bought through tickets at Cleveland, Ohio, or at Monroeville, or at Fremont, to Indiana, both ways. They are entitled to [illegible] as I have received it for them by going to Cleveland and paying the second time, who have refused the money to me, and I have accounted the money to the proper owner. I have to [illegible] persons who are entitled to said money. If they [illegible] send their name and I will [illegible] the money according to order. Those who bought through tickets at Cleveland, Monroeville, or Fremont, and paid full fare, [illegible]. Address

John P. Ebersole,

Berlin,

Somerset Co., Ohio.

Queries.

[illegible]

was greater than the other. There is a number of commands that we should abstain from, therefore, I think if we get their consent to covenant with God in Christ to live faithful according to that Gospel until death, I think is more becoming. Now brethren, what I have written is out of love to the truth. I do not want to control or domineer over the house-hold of faith, yet I feel like throwing in my little mite. If those four questions would be appealed, I for one would be relieved of a task that proves contrary to my estimation. It puts me in mind of a school-teacher that is to teach a little child the alphabet and first picks out four letters, telling the child you must learn those four letters.

Your humble servent,

JACOB STEEL.

Hopewell, Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Shipswaney branch, Lagrange Co., Ind., July 12th, brother JOHN KEIM, son of bro. George Keim, and son-in-law of Jacob Berkey: aged 27 years, 11 months, and 22 days. He was a young member in good standing in the church. He was not very well for the space of two weeks, but attended to his daily business. On Saturday he was at the barn. On Saturday morning he called for the Elders of the church, and was anointed. On the same day, about 3 oclock, his spirit took its flight. He leaves a wife and two small children to mourn their loss. He was sensible until about the time he expired. The doctor asked him if he was aware of the fact that he was dying. He said he was ready and willing to die.

A large concourse of people left their harvest labor and attended the funeral. Services improved by the writer and others from 1 cor. 15: 13—23. SAMUEL LUPOLD.

In the Pipe Creek branch, Carroll Co. Md., on the 26th day of February last, brother JOHN YON, in the 29th year of his age.—He had several attacks of Paralysis during the last several years of his life. During his affliction he gave ear to the heavenly call, and "became obedient to the faith" having his covenant sealed according to the institution of God's house, by an evangelical Baptism. He devoted much of his time to reading the Holy Scriptures, and in prayer. He endured his affliction with becoming resignation. Shortly before his death he sent for the elders of the Church and was anointed with oil in the name of the Lord—after which he selected the 50th verse of the 119th Psalm, as his funeral text. Funeral services by the Brethren present.

PHILIP BOYLE.

(By request.)

In Kosciosco Co., Ind., on the 2nd of June, EMMA, and on the 3rd ELLEN, both daughters of friend Abner YONKERS. The age of Emma was 8 years, 9 months, and 15 days: and of Ellen 1 year and 8 months.—Disease, small-pox. Funeral services improved by the brethren from 1 Peter 1: 24.

J. H. MILLER.

List of moneys received, for subscription to the *Companion*, since our last.

Daniel Leedy, Bellville, Ohio,	1.00
C. P. L. Roberts, Conemaugh, Pa.	1.00
Martin Garber, Uniontown, Md.	.75
David Shank, Wilshire, Ohio	1.50
Samuel Gipe, Vanwert, Ohio	1.50
Jacob B. Miller, Lima, Ohio	1.50
Emanuel Chronister, New Oxford, Pa.	1.50

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

THE EXCELSIOR BEE HIVE has so many advantages over all other frame hives that all practical bee-keepers prefer them.

Send stamp for descriptive circular and terms to agents for selling territorial rights to

S. B. REPLOGLE,
MARTINSBURG, PA.

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address.

B. F. MOOMAW.
BONSACKS VA.

SEWING MACHINES.

THE Celebrated SINGER'S IMPROVED FAMILY SEWING MACHINES, the best in the Market for all kinds of Family Work, Manufacturing, Stitching, Braiding, Hemming, &c. &c., having been awarded the *HIGHEST PREMIUMS* wherever they have been exhibited in this Country and in Europe, and after a TRUE TEST with the HOWE Machine, under the supervision of three impartial men, chosen as a committee in Lancaster county, Pa., by both parties was pronounced far superior, can now be obtained at the residence of JAMES L. McCOY, Agent,

TYRONE, BLAIR CO., PA.,

At the following prices, viz.: From $60 to $160, according to style and finish,

Who will deliver at any point desired, and give full and satisfactory instruction on working the machines.

25

J. S. THOMAS & Co.,

WHOLESALE GROCERS,

Spice and Tea Dealers, No 136, North 3rd St., above Arch, Philadelphia.

N. B. Country produce taken in exchange for goods, or sold on commission.

16-alt-tf

DR. FAHRNEY'S Blood Searcher or Panacea, can be had of C. A. Saylor & Co., wholesale agents for the North West: Franklin Grove, Ill., and of Rollman & Kepner, Tyrone City, Pa. 26

Books, &c., for sale at this Office.

New Hymn Books.

PLAIN SHEEP BINDING

One copy, post paid,	$0.75
12 copies, post paid,	8.50

PLAIN ARABESQUE BINDING.

One copy, post paid,	$0.85
12 copies, post paid,	9.25

ARABESQUE, BURNISHED EDGES, EXTRA FINISH.

One copy, post paid,	$1.00
12 copies, post paid,	10.25
Turkey Morocco, prepaid,	1.00
12 copies, post paid,	11.25

The Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
Sheep Strong Binding,	1.25

32 MO., SUNDAY SCHOOL EDITION.

Plain Cloth Binding, post paid	25
25 copies to one person, by express,	5.00
Roan binding, red edges, post paid	50

Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

MISCELLANEOUS.

NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
Treatise on Trine Immersion B. F. Moomaw, prepaid,	.70

CERTIFICATES OF MEMBERSHIP.

Per dozen, post paid.	$0.20
Per hundred, post paid,	1.50

Marriage Certificates.

On good, heavy paper, per doz., post paid,	$0.30
" " per hundred, "	2.25
COMPANION, Volume 4, post paid,	$2.70
Reserved at the office,	2.25

THE
Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE PA.

L R Zug

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, AUG. 18, 1868. NUMBER 32.

For the Companion.

The Heavenly Treasure.

The mines of earth their treasures give
That mortal men may of them live;
But treasures be more precious far
That free us at the Judgment Bar.

Earth's treasures may exhausted be,
Or take their flight like all we see;
But heav'nly treasures will endure,
While nature falls in waste obscure.

O, may we all that treasure seek—
Behind us leave the world so bleak,
And may we to it add in store,
Those things that last forevermore.

It is our daily duty still
To do our heav'nly Father's will;
Esteem the way but true pleasure,
And lay up a heav'nly treasure.

D. B. MENTZER.

Tyrone, Pa.

For the Companion.

The Descent of the Holy Ghost.

"And they were filled with the Holy Ghost." Acts 2: 4.

Among the ancient predictions of gospel times and gospel blessings, the prophecy of Joel is none of the least. It "shall come to pass in the last days," saith God, "I will pour out my spirit upon all flesh," &c. St. Peter, under the immediate influences of that spirit, assures us in this chapter, verse 16, that the promise was fulfilled on the day of Pentecost: "This is that which was spoken of by the prophet Joel."—John the Baptist, the harbinger of Christ, had also said to his disciples: "I indeed baptize you with water, but he shall baptize you with the Holy Ghost, and with fire." Our Lord himself comforted his disciples with a fresh promise of this great blessing, "I will pray the Father, and he shall give you another comforter, which is the Holy Ghost; the spirit of truth; who shall teach you all things, who shall be in you, and abide with you forever," John 14: 16. 17. 26. Our risen Savior, when just about to ascend up to glory, renewed the promise, assuring them it should be fulfilled in a few days, and commanded them to abide in Jerusalem till it was accomplished. In dependence upon his word, and expectation of the blessing, "they all continued, with one accord, in prayer and supplication."

The joyful day arrived, it was the Lord's day. It was also the day of Pentecost; a day observed by the Jews in memory of giving the law at mount Sinai, about 1500 years before. On this day they presented the first fruits of their harvest to God. How highly was this day honored! A new sanction was given to the observation of the first day of the week as the christian sabbath; the law of faith was first published from mount Sion; and the first fruits of a glorious harvest of saved sinners were presented to God. And thus our Lord, who had been crucified at the passover feast, fifty days before, was glorified at the feast of weeks; upon both which occasions there was a vast assemblage of people at Jerusalem. "The day of Pentecost was fully come." The disciples, obedient to their Master's order, were assembled together, with unanimous affection, in the same place, waiting for the promised comforter; when "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." This was not only to engage their attention, but to serve as an emblem of the powerful influence of the Holy Spirit on the minds of men; for by the energy of his sacred operations the whole world was to be shaken. Our Lord had made use of the emblem of wind, or air in motion, when he discoursed with Nicodemus on regeneration, "the wind bloweth where it listeth; so is every one that is born of the spirit." As the wind, or air is the food of natural life, so is the Holy Spirit the beginner and supporter of spiritual life. Thus Jesus, after his resurrection, "breathed upon the apostles, saying, receive ye the Holy Ghost." John 20: 22. Perhaps he alluded to the creation of man at first, when "the Lord God breathed into his nostrils the breath of life (or lives) and man became a living soul." Gen. 2: 7. As the vital air is necessary to our existence in the body, so is the spirit of God is necessary to our spiritual existence, or living to God. There was a striking emblem of the same kind, in the parable of the dry bones Ezek. 37. When Ezekiel, according to God's command, prophesied to them, there was a noise, and a

shaking; the bones came together; the flesh came upon them; and the skin covered them; but there was no breath in them; then the Lord said, prophesy to the wind, and say come from the four winds, O breath of the Lord, and breath upon these slain, that they may live."—This parable, or vision, fitly represents not only the political state of the Jews and their recovery but also the deplorable condition of men, dead in trespasses and sins, and their revival of spiritual life by the word and spirit of Christ; and it shows there may be a lifeless form of godliness but that the power and life is from the Holy Ghost, "for if any man have not the spirit of Christ, he is none of his." This great truth seems to have been intimated by "the mighty rushing wind."

Another very remarkable sign accompanied the descent of the spirit on the disciples; there appeared unto them cloven tongues, like as of fire, and it set upon each of them;" a bright appearance over the head of each, resembling a tongue, terminating in several points—a very suitable emblem of the "gift of tongues," which was then granted to them; for at that moment. "they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." The intention of this miracle was to enable them, at once, to speak the language of every country to which they might be sent to preach the gospel; and this ability was attained, not in the ordinary and slow way of learning a foreign tongue, as we do, but in a moment, as an attestation to the truth of the gospel. The dividing of tongues at Babel, proved the unhappy means of losing the true knowledge of the true God; but by this new division of tongues, the knowledge of God in Christ was restored, and readily communicated to men of every nation. A specimen of this was immediately afforded; for as this happened at the time of a great festival, there were then in Jerusalem devout Jews, who did not usually reside there, but sojourned there, having visited the temple from all parts of the known world; and when, upon the report of what had happened, the multitude were gathered together, they were quite confounded and amazed; for every one of this various assembly heard one or other of the apostles and disciples, as they addressed themselves by turns, people of a different language, speaking to them in his own proper dialect. And they were all amazed at this wonderful event, knowing that the speakers were all Galileans: yet did they, who before knew no language but their own, speak to this mixed assembly in a great variety of tongues.

The tongues were of fire. Thus the prophecy was fulfilled, "he shall baptize you with the Holy Ghost, and with fire." And does not this emblem denote the illuminating and animating nature of divine truth? When the gospel is attended with the power of the spirit, it both enlightens and warms the heart. Gospel truths are not cold speculations; they afford both light and heat; they purify the mind, purge away the dross of sensuality, and make the soul mount heavenward. Thus the hearts of the two disciples "burnt within them," when Jesus walked with them, and opened up the scriptures. Come O celestial flame, come, and sit upon us also; enlighten our darkness, purify our affections, consume our corruptions, and fill us with thyself!

Eldorado, Pa. J. S. BURKHART.

Heaven.

A living minister says: "When I was a boy, I thought of heaven as a great shining city, with vast walls, and domes, and spires, and with nobody in it except white angels, who were strangers to me. By and by, my little brother died; and I thought of a great city, with walls, and domes, and spires, and a flock of unknown angels, and one little fellow I was acquainted with, He was the only one I knew in at that time. Then another brother died, and there were two that I knew. Then my acquaintance began to die, and the flock continually grew. But it was not till I had sent one of my little children to his grandparent—God—that I began to think I had got a little in myself. A second went, a third went, a fourth went; and by that time I had so many acquaintances in heaven, that I did not see any more walls, and domes, and spires. I began to think of the residents of the celestial city. And now there have so many of my acquaintances gone here, that it sometimes seems to me that I know more in heaven than I do on earth."

DEBATE thy cause with thy neighbor himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away. Prov. 25: 9, 10

For the Companion.

Feet Washing.

A difference in the manner of practising this ordinance has, as is well known, for a long time existed in the Brotherhood. This has of late become a subject of discussion. It is said by some that the innovation, upon the primitive mode, was at first thoughtlessly made, for the sake of convenience and despatch. However this may be, there is no *good* reason why this diversity of practice should be perpetuated, as there is nothing in the New Testament which is plainer than the method of Feet washing, as given in the example, and taught by the word of our Lord.

God's word is very explicit.—There is no ambiguity in it to cause division and contention among his people. These are *always* produced by the perversity and self-will of depraved human nature, the "old Adam."

The difference of practice in question was a few years ago brought before the Yearly Meeting. The decision and advice of the Council was that the brethren should everywhere continue in love to exercise that forbearance with each other which had previously existed. It is to be feared, however, that this excellent advice which is still a part of "the general order of the Brethren" has not been heeded in some quarters. The difference is not so great that we cannot, for the sake of peace and harmony continue to forbear, and, as heretofore, "break Bread with each other." Only those on either side who will not exercise forbearing charity, are "disorderly," and upon them, and them alone, if they persist, should the censure and ban of the Church rest.

If this question were examined by all concerned in the spirit of the meek and lowly Jesus: and in the light of his word this difference of practice would at once vanish, and his blessed pattern would be universally, strictly, and joyfully followed.

Let us now turn to the 13th chapter of the Gospel by St. John. In the 4th and 5th verses it is said,—"Jesus took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples, feet, and to wipe them with the towel wherewith he was girded." After setting them this example he instructs his disciples, in the 14th and 15th verses to pattern after it, as follows:—"If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do (to one another (as I have done to you." The little word "as" (like) in the last sentence is very important. If we omit "as" the meaning of the phrase in which it stands, is entirely destroyed.

Now if a brother takes a vessel, and begins to wash feet, without having previously girded himself with a towel, can he conscientiously say he is doing "*as*" his "Lord and Master" did? Can he who girds himself with a towel, and wipes the feet he did not wash, *truly* feel he is following the pattern given him by Christ?

"One another" means but two, the one and the other. In this case, the one who washes and the other who is washed. If one washes and another wipes the same person's feet, there are *three* included in the performance, but the words "one another," as shown above, signify only two. If there had been no importance attached to the wiping, as a part of the rite, our Lord would have so informed his disciples; or, if he had intended that washing and wiping should be performed by different persons, he would, *without a doubt*, have given instructions to that effect. There can be no conjecture in this matter. He intended that his example and word should jointly be our only true guide.

Dear brethren we profess to be "strict constructionists," of the scriptures. It is a safe rule. Let us stand by it, and never depart from the simplicity and true intent of the word of life. Let us remember the command given to Moses in reference to the pattern shown him on the mount. It is applicable to us.

SILAS THOMAS.

Knowledge of Christ.

Our knowledge of Christ is somewhat like climbing one of our Welsh mountains. When you are at the base you see but little: the mountain itself appears to be but one half as high as it really is. Confined in a little valley, you discover scarcely any thing but the rippling brooks as they descend into the stream at the foot of the mountain. Climb the first rising knoll, and the valley lengthens and widens beneath your feet. Go higher, and you see the country for four or five miles around, and you are delighted with the widening prospect. Mount still, and the scene enlarges; until at last, when you are on the summit and look east, west, north, and south, you see almost all England living before you. Yonder is a forest in some distant country, perhaps two hundred miles away, and here the sea, and there a shining river, and the smoking chimneys of a manufacturing town, or the masts of a ship in a busy port. All these things please and delight you, and you say—"I should not have imagined that so much could be seen at this elevation." Now, the Christian life is of the same order. When we first believe in Christ we see but very little of him. The higher we climb the more we discover of his beauties. But who have ever gained the summit? Who has known all the heights and depths of the love of Christ, which passes knowledge? Paul, when grown old, sitting gray-haired and shivering in a dungeon in Rome, could say with greater emphasis than we can,—"I know whom I have believed:" for each experience had been like the climbing of a hill, each trial had been like ascending another summit, and his death seemed like gaining the top of the mountain, from which he could see the whole of the faithfulness and the love of Him to whom he had committed his soul. Get thee up, dear friend, into the high mountain.—*Spurgeon.*

It is always wiser to prevent a quarrel before hand than to revenge it afterward.

For the Companion.

The Wealth of the Righteous.

"A little that a righteous man hath is better than the riches of many wicked." Psalm 37: 16.

The Psalmist in the above expression seems to term the claims of the righteous as being but a little. To this, we, from the same stand-point must cheerfully coincide. If we take a proper survey of the relation which we sustain to this world and its Creator, we observe the uncertainty with which our probationary stay is attended in this life, and the limited amount of knowledge we have of that which lies beyond the vail of futurity; or even at many times the result of passing events. And that we are not only dependent upon Omnipotence, but even upon one another, as no one can live independent of his neighbor regardless of circumstances.

The fact that "we are not our own, but are bought with a price," seems also to involve the idea that our possessions are circumscribed, and hence have but little of which to boast. It is true that the righteous possess the same means for accumulating, and their pecuniary claims do often equal those of the wicked; but they place a different estimate upon them; they look upon the object of this life, and all its claims as being to fit us for that future state of bliss. The treasures of the righteous are in heaven, hence "their heart is there also;" while the treasures of the wicked are in this world whence also their hearts. In view of the above facts the righteous feel that "this life is a probationary one," that we are but pilgrims, that "our citizenship is in heaven," and as "the earth is the Lord's and the fulness thereof," it is simply loaned to us, and hence we should "use it as not abusing it." For "when the master of the house returns," our deeds and most secret thoughts will be accurately adjusted.

The idea that the claim of the righteous is "a little," appears again, when we consider that even in the legal claims of this life, we cannot say that the property thus owned or claimed, belongs to us to the extent that the term own implies, but, as we have remarked it is a loan; and from this will appear the claims that the wants of the church and suffering humanity, have upon the surplus with which we are favored. Persons sometimes hold claims in which it is stated that they hold said claims until their death, after which said claim falls to certain individuals. Under such circumstances it is admitted that they do not own said property according to that which the term "own" implies, but they have the exclusive use of it. It is a loan. We fail to realize that in general the claims without such a proviso are similar in their nature; the principal shade of difference is that it is stated in the former *claim* or *title*, to whom the estate shall fall after death, while in the latter it is stated in the statutes.

However, the possession of the righteous alluded to by the Psalmist, is the claim he has upon future felicity, which he has received by grace through faith; for as we have observed, he does, or should at least, place a comparatively low estimate upon the transitory claims of this life. But the riches of the wicked alluded to had in view their pecuniary claims; which is all that employs their attention, engages their care, or is the object of their toil.

The Psalmist has stated the comparison in the most forcible manner: "the little that a righteous man hath," takes but one and terms *his* possession "a little;" but even this, he claims, is better than "the riches of many wicked." The term "many" implies a great number; hence the inference to be drawn is that a minor inheritance in heaven, is of more value than all the combined inheritances of earth. In comparing the minor and uncertain claims of this life with the sure and unfailing claims on that future life of bliss, the Psalmist may safely use terms expressing such wide extremes; for in comparison they are as zero is to infinity; which, if it can be called a comparison, is the strongest that can be produced. The shade of resemblance that they possess, is, that each secures a home. "The little that a righteous man hath," secures a home both peaceful and permanent beyond the skies; while "the riches of many wicked," secure a home annoyed with the cares and sorrows of this life; for the enjoyment of the latter we have no longer assurance than for the present moment; while for the former we have the safest possible assurance that its duration is endless. For

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God,s praise,
Than when we first begun."

Associated with the idea of home are many tender ties and touching recollections, even of

this our temporal home; but how much superior are the ties and recollections of that future home of bliss, to those who appreciate its blessing even in the smallest degree.

We sometimes meet with persons who occupy a home leased to them for a certain number of years, during which time they expect to be able to collect sufficient means to secure a home for themselves; at the thought of which they rejoice and are glad.

Humble reader, the home of this life, without the occupying time being made known, is leased to you, for "secret things belong unto the Lord." If we make a prudent use of the time and means allotted us, we are assured that at the expiration of our time here we shall receive the title for a home that never fades; at the thought of which, should we not rejoice, and "make merry in our hearts to the Lord?" Many persons are desirous to secure a home in this life; but from a connected series of misfortunes they never become able. In the economy of grace this sad disadvantage is entirely removed; for "the Spirit and the Bride say come, let him that heareth say come, let him that is athirst come, and whosoever will let him come and drink of the water of life freely." "Come, buy without money and without price." Poverty will not prevent us from securing that future and unfailing inheritance; for it was to this class that Christ gave especial attention, and assured us that the Gospel was preached. It was from this class that he selected his apostles. It is a lamentable fact that riches prove at many times a very serious impediment to our progress in christianity.—When Christ told the young man that if he would be perfect he should sell all he had and give to the poor, he went away sorrowful." The context shows that he was humble and sincere.—But alas! his treasure was in this world, and "his heart was there also."

Lastly, "the little that a righteous man hath, is better than the riches of many wicked," in point of justice. Many persons obtain wealth through unjust inheritance, or deceitful contract; notwithstanding the injustice, their claims remain legal. But happily the home that is secured by "the little that a righteous man hath," is not annoyed by either deceit or falsehood; for he with whom we deal in the economy of grace, is able to detect error and deceit in whatever form presented. Therefore let us, according to our best interests, seek to fall heir to "the little that a righteous man hath," it being an "inheritance incorruptible, undefiled, and that fadeth not away," which we are safely assured we can do, by observing the "whole matter," that is "to fear God and keep his commandments, which is the whole duty of man."

Dayton, Ohio. I. J. ROSENBERGER.

Social Christian Prayer Meetings.

We have numerous references in the New Testament to these meetings. Acts 1: 14. Acts 12: 12. In the last instance refered to, when Peter came to the house of Mary, the mother of John Mark, although midnight, he found there "many gathered together praying." And probably it was by the influence of this prayer meeting that Peter was delivered from prison and was thus spared to be a blessing to the world and to the church.

The subject of prayer comes before us in the scriptures as a secret service—"when thou prayest enter into thy closet, &c." As a family duty prayer formed an essential part of the family worship in every age of the world—"my house shall be called a house of prayer." So the first Christians continued steadfast in prayer &c. But prayer meetings are seasons wherein the members of a christian church agree to assemble for the offering up of their thanksgivings and supplications to God. The great object is to present prayer to God. But then the suplications of those who unite should have especial reference to present blessings by the Divine Spirit. Come to God, hungry and thirsty, weary and tempted, and a present blessing should be sought. All christians should seek the prosperity of Zion. That God may dwell in her, favor her with his richest blessings and choicest gifts, build her up, give her peace and enlargement. Also to supplicate blessings on other means of Grace. To plead for the conversion of the world.

The advantages of prayer meetings are numerous.—They are adapted to secure the divine favor. Prayer honors God. To meet especially to pray reflects lustre on the ordinance of prayer itself. When the meetings are characterized with worship "in spirit and truth," the great Hearer of prayer, will approve His presence and favor may be confidently expected.—Whatever two or three agree to ask will be given: for "when two or three are met in my name, there am I in the midst." But the Savior is only among those that love Him. He, says, "If ye love me keep my commandments." Prayer elevates the mind. Secludes for the time from the sublunary things of the world, and brings us near to God. What mercies have been bestowed and enjoyments communicated in prayer meetings. Who that has attended often but might say,

I have been there and oft would go,
'Tis like a little heaven below.

Some people make objections to prayer meetings. They may think that they can pray enough at home. It so happens that those who attend and love prayer meetings pray most at home.—And some of the prayers don't please as they are not edifying.—There may be something in that; quite often the fault is in ourselves, and we must meet things as we find them. We do not meet to hear worldly wisdom, excellency of speech, enticing words of man's wisdom, but to pray. But what can we do for those persons who are so hard to please?

Again, we have so much to do; we cannot attend; have not time.—Ah! have we time to get sick to die? That excuse is nothing: it only shows unwillingness. Brethren we should feel it both a duty and a privilage to be present as often as possible. Let us pray God to give us more of the spirit of prayer.

M. HADY.

Stony Creek, Pa.

For the Companion.

A Letter to a young Ministering Brother.

Deep, long, fearful shadows have gathered on the path of the most eminent bible characters. Dark providences will come, and misinterpretation is almost sure to follow. The wrestler of Peniel, who "saw God face to face," and pervailed in the contest with the Almighty, was brought into straits in his subsequent career that caused him to cry out, "all these things are against me." Gen. 32: 24—31 and 42: 36. "Whatsoever things were written aforetime, were written for our learning." Rom. 15: 4. The spiritual eclipses of the past are on record for the encouragement of saints. Behind the shadow lies the broad light of eternal peace and joy. Trust begets strength, and to be ever dandled on the lap of sense takes away the only condition of development into meetness for Heaven. Storms sway us to and fro, but they cannot uproot us if Christ is the soil of our being.—The most overwhelming blasts of adversity never detached a faith anchored soul from her moorings in the Infinite. Faith may run low, and the star of hope may dwindle to a point, but as long as the "grain of mustard seed" remains, raging seas will grow calm, mountains will vanish, and legions of devils will be discomfited. "Blessed are they that have not seen, and yet have believed." This is the main cause of our difficulties. When sight and sense combine their testimony against us, we are ready to cry out with tears, "Lord, I believe: help thou mine unbelief." Uninterrupted sunshine brings no fruit to perfection. Perpetual cloud and tempest leave only wreck and ruin. God knows how to temper the wind to the shorn lamb. If he leads us to the *wilderness*, it is that He may speak *comfortably* to us. Hos. 2: 14. It is from *thence* we get our *vineyards*. V. 15. As "wine maketh glad the heart of man," so the elements of true joy come out of affliction. "I will allure her," says Jehovah. "*From thence*" is to be our supply. Blessed assurance. God is at the helm, and what will we more. David was a happy saint, and yet no sanctified soul was ever whelmed in deeper billows. At one time his enraptured heart would break out, "Bless the Lord, O my soul; and all that is within me, bless His holy name." And anon, "Will the Lord cast off forever? and will He be favorable no more? Is His mercy clean gone for ever? doth His promise fail forevermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?" Who can sink lower & not sink into dispair, or into Hell? At one time he comes before us in this jubilant strain, "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Here is confidence that sits above circumstances, chiming in with the laugh of Deity at all calamities. But the disk of joy is again overshadowed. "O my God, my soul is cast down within me;" "deep calleth unto deep at the noise of thy water-spouts: all Thy waves and thy billows are gone over me." Ps. 103: 1., 77: 7—9., 46: 1—3., 42: 6, 7 Paul descended from his lofty flight into the third Heavens to be buffeted by the messenger of Satan.—John, after pillowing his head on Christ's bosom, was sent to keep company with venomous reptiles and ravenous beasts on Patmos.—Saintship and discipleship go together. Christ "learned obedience by the things which he suffered." In this sense He was Himself a disciple. The "Captain of our salvation was made perfect through sufferings." Heb. 5: 8. and 2: 10.—We are chastened of God "for our profit, that we might be partakers of His holiness." Heb. 12: 10.—With the *form* of discipline our own agency has something to do, but not with the fact. We are born into a disciplinary arrangement. There is discipline outside the church as well as in it. Law, organic and inorganic, and moral, will hold us to the requirements of God, whether we own His sovereignty or not.—Law once broken, it cannot be otherwise than that the mental blight and obscurity that follow, will bring us unwittingly into conflict with the harmony of the Divine ideal, in relation to law within us and law in the obtire world. An intemperate drink of water, a heavy meal, hastily swallowed, has spoiled many a sermon. I have seen dear brethren, God's chosen ministers, put to shame in the public discharge of their office by immoderate quantities of cider and apples eaten the evening before. Simple as these things are, the authority of God is related thereto, and He is no more disposed to wink at the violation of His law in little things pertaining to the physical constitution, than at what *directly* involves the welfare of the soul. When your mind is clouded and the Holy Spirit seems to have turned the key on the treasures of the Gospel, it is not amiss to hold a council with your appetites, and see whether gross food, or improper

quantities of aliment or wrong hours of eating, or some other physiological impropriety, be not at the bottom of your spiritual emptiness.—God can indeed, and does, turn all such things into instruments of good but the wiser we grow as disciples by such means, the less need of discipline in this form, and the more limber we will be, if I may use such a term, under the inspirations and unfoldings of the spirit. "He that striveth for the mastery is temperate in all things," and God cannot so far forget what is due to Himself, as to pour His illuminations, and joyous revelations of the Gospel's deeper meaning, into one who is groaning under the woes of an overloaded stomach, and an obfuscated brain from the use of stimulants or narcotics as in the case of one whose interior He can enter without climbing over the consequences of physiological transgressions.

When we avoid, as well as we may, all the known causes of mental dejection, as these grow out of physical conditions, the mind is itself disordered by sin, and its harmony broken, so that we cannot do the things that we would. There is a broad margin for gloominess, from the operation of adverse influences over which we have but very limited control. Rein in our thoughts as we may, in an instant, before we are aware, they are on the highways and by ways of evil, and with tears, and groanings that cannot be uttered, we bridle them again, and endeavor to bring them into captivity to the obedience of Christ. 2 Cor. 10: 5. This occurs so often that we not only become self-distrustful, which is well enough but are at the point of casting away our confidence in God. Such humiliating & frequent defeats in the contest for selfdominion, easily beget a disposition to employ the desponding prayer of Gideon "oh, my Lord, if the Lord be with us, why then is all this befallen us?" Judges 6: 13. We go to the closet mechanically, without any sustaining expectation of bruising Satan beneath our feet. The poor trembling preacher is afraid the unmanageable distraction of his ideas, which so humbled him before, will repeat itself. Some of our most gifted ministers have told me, that not frequently they take their seats after preaching, almost fainting for shame, at their manifest lack of of power to say what they wished. This is all excellent discipline, although necessitated by sin, and will at least keep us from a puffy religion, even if it does, also, too often weaken our trust in Jesus. Sin is a clinging evil, and very slowly do we grow into the stability and and equipoise of a fully redeemed state. Faith sinks down to a low water-mark times without number before the last serpent bite is healed. And when faith sinks, the pall of death seems to enwrap every thing. But faith has its root in darkness, or the unseen, and must, till we merge out of the disorders of sin. Abraham "went out, not knowing whither he went," and he is the father of the faithful. So God deals with us all. Now you may wonder why God sent you to the ministry, when you seem to have as little possession in it, as suited to your capacity and aptitudes, as Abraham had in Canaan; but such momentous issues may hang upon your apostleship, as regards yourself and others, that when you set foot on the shore of Eternity, and read the purpose of God in your history, you will take up the refrain of Paul, and in adoring wonder sing, 'O the depths of the riches both of the wisdom and knowledge of God! unsearchable are his judgments, and his ways past finding out." Rom. 11: 33.

When you wrote to me you were evidently under a cloud, as we all are at times. But it is only a "bright cloud," like the one that overshadowed the disciples on the mount.—For our comfort we have this: "And it shall come to pass, when I bring a cloud over the earth, the bow shall be seen in the cloud."—Gen. 9: 14. You complain of your limitations, your restricted vision in the spirit, and your incapacity to perform that which you have even grace to will. Creatures under sin must be weak, only partially sanctified as all christians are in this life, we are strong in proportion to our subjections to the spirit of Holiness. The kingdom of heaven suffereth violence, not only in that we must take it by force, but in keeping it. Our positive strength may be great, but we speak of it only in relation to a certain end. God has certainly made us for great things, or he would not have given us such great capacities. But all our powers are hitched to the wrong by nature, and sin is the charioteer. He will fight for the reins as long as we are in the flesh. No one will in this life be as perfect in the new character, as we are perfect in evil in the old.—It is perfection of nature that is here meant, and not its developments. Sin is natural, while holiness is an exotic. The life of Christ in us is indeed intrinsically stronger than sin, but it must have a proper medium. In our broken, fragmentary being the many crooked serpent that we have neither heart nor power to take up. Christ's human nature was from the beginning under the absolute power of God-head, and was a fit channel for the complete manifestation of God.—We are conceived and born in sin, and cannot possibly be holy without qualification until He who is able to subdue all things unto Himself, "change our vile body, that it may be fashioned like unto His glorious body." Phil. 3: 21. There is behind all Divine revelations an essential law, of which all dispensations are but adaptations, and this law has gigantic proportions, and makes demands which none can meet but such as never fail, and God Himself.

A wrong view of our relation to law is often the cause of spiritual depression. Often, too our sense of weakness springs from wilful remissness. A want of right apprehension in the matter of our security through the work of Christ, while it is very distressing, is not necessarily fatal. But a sense of emptiness arising from deliberate defalcation betokens a most hazardness condition. Is the law God sets before us objects too vast for our comprehension, and a work far over-reaching our powers. But Christ steps in, fulfils all, and by faith links our weakness to his Almightiness, and gives us all the benefit of a law-righteousness. If our faith were strong enough to grasp and steadily hold the great truth of our relation to God through Christ, we would rejoice in tribulation, glory in our infirmities, be strong when we are weak, and count it all joy when we are let into a vacuum where none can breathe who have not the mind of Christ. We would then look at our efforts from the standpoint of the cross, and reckon results according to the arithmetic of Heaven. A child thinks it is doing great things when it casts a pebble to the limit of its own length, carries a few sticks to the hearth, or does some other trivial act that to it is a mighty feat of a rock or mountain, but before the responsibility is at once easy, and it. There are steps to be cast into the sea in the Christian life. Things are great or small to us, light or heavy, as we view them in relation to the infinite.

When once our eyes are opened we see in the putting out of the tongue, continuity, or writing at ease is that makes our handwork. We never feel our weakness more than when we take hold of some naughty passion in Christ with a resolution less than omnipotent to overcome. It matters not what is the work in question, it is all in the power of God to have the victory in Christ.

One is a private matter, and the other public, but it is the possibility of our souls that often frightens us out of our confidence and peace of mind. We would be peculiar for heaven, but we are not willing to make the sacrifices which it costs. We are willing to appear with respectable attainments of the graces of Christianity. Sometimes the full salvation we seek, in great measure, but often are not enough to be transformed with the apostle, to our pride and vanity from public preaching and praying would be many instances, perhaps always, to lose of a task—So that all these things, however grating to our feelings, help to bring the necessary work of sanctification, and verify the words of the apostle, "all things work together for good to them that love God."

C. H. FALSBACOE.

Union Deposit, Pa.

Keep thy heart with all diligence, for out of it are the issues of life.

Selected by CLARA PRICE.

One Step More.

What ! though before me it is dark
Too dark for one to see ;
I ask but light for one step more,
'Tis quite enough for me.

Each little humble step I take
The gloom clears from the next,
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy veils it so ;
My present steps might harder be,
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep,
And knowing this my strength might fail
Through fear and terror deep.

It may be that it winds along,
A smooth and flowery way ;
But knowing this I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or if I saw a weary length
Of road that I must wend,
Fainting, I'd think my feeble powers
Will fail me ere the end.

And so I do not wish to see
My journey or its length,
Assured that through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before,
Trusting that I shall always have
Light for just one step more.

Oregon, Ill.

For the Companion.

Remarks on Revelations 18: 4.

"And I heard another voice from heaven saying, Come out of her. my people, that yea be not partakers of her sins, and that ye receive not of her plague. Rev. 18 : 4.

In seeing what we have seen, and hearing what we have heard, we believe that now is the time that the people of God should arise from their slumbering state and trim their lamps, for the signs of the times denote that Christ is at the doors. When we notice the great zeal and efforts that babylon is putting forth, far and near, and the great success attending their efforts, from the fact that the contents of the golden cup being so pleasing to the carnal mind, thousands and thousands, and tens of thousands swallow it right down, seemingly not noticing whether there are any drugs attending it or not ; living now as we do in the reign of the mother of harlots when a man can be called a christian and go right with the current of the world.

And now the solemn thought pervades our mind, dear brethren and sisters, how many of us with all these contaminating influences throw around us,are going to standthe test and come off the field more than conquerors through him that loved us. 'Is it I,' is it I ? This brethren and sisters should certainly interest us all. Perhaps the brethren begin to grow a little weary in well doing; one thinks the brethren are too strenuous ; it don't matter if my clothes are just so ; no matter if I go to the polls and cast in my vote ; or it makes no difference if I do marry out of the church, and the like, and the sister may begin to say oh ! the brethren are getting too close. Oh! brother, oh ! sister stop !— When we get into that kind of a spirit we get right into the spirit of babylon, for say they: "we need not be so particular ; God is not so tenacious with his word, &c.

Now then brother or sister if this be our case we have got into babylon, and the command of high heaven is as before quoted : "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Yes brethren and sisters, if we examine our selves and find that any of us have got into babylon, let us be obedient unto the command and come right out ; wait not for the morrow, for then it may be too late. Think not in thy self, in thy walls, O babylon I am secure : for saith this same voice from heaven, after noticing how much she glorfied herself and lived deliciously, and sits a queen, and shall see no sorrows ; says the 8th verse ; "therefore shall her plagues come in one day ; death and mourning, and famine ; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Yes soon ! soon ! methinks we shall hear the trump of God sound "and the Lord Jesus revealed from heaven with his mighty angels, in flaming fire taking vengence on them that know not God and obey not the gospel of our Lord Jesus Christ. 2 Thess. 1 : 7, 8. The victory is on the Lord's side. Oh then let us rush to the charge manfully, let us keep in rank and line of battle all the time ;" "nor once at ease sit down ;" for it seems to me the great enemy of our souls is making his last charges just before the great chain is used in binding him and goes into the pit. Never but once more, then again to use his influence on this earth and that denominated "a little season," and at that season if we are faithful we shall be far beyond the tempter's powers in the beloved city." But it is my opinion, and I think I can sustain it by the word of God, that we will have to pass through a trying time, a persecuting time, ere Christ makes his appearance the second time. According to Rev. 13 chapter, after noticing the rise of the first beast with the seven heads and ten horns, [the same beast no doubt after further reading we find the mother of harlots takes her seat upon] unto this beast the dragon gives his seat and great authority. The dragon we understand to be the devil—the beast antichrist. The devil transforms himself into an angel of light and works behind the garb of Christianity. And in the latter part of the third verse we find : "and all the world wondered after the beast," and still further on we read they "commenced worshiping the dragon, and the beast, speaking great things," &c. And further on we read : "it was given him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations." And all that dwell upon the earth shall worship him, whose names are not written in the book of life, & of the Lamb slain from the foundation of the world." Then comes the command : "If any man have an ear let him hear. He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword. Now then under the reign of this beast we have noticed cometh the words: "here is the patience and the faith of the saints." Rev. 13: 7, 8 9 10

Now then, we can't help but think that the reign of that beast extended from the apostles down through what is called the dark ages until what is termed the reformation: from the fact it was said it was given unto him to make war with the saints to overcome them." How completely do we see this fulfilled in the lives of the apostles, and of about all of the saints from their day down to the rise of the second beast as I believe; whose rise we now shall notice if the Lord assists us.

We think under the reign of this beast we of this age are particularly interested. We do believe that the reign of this beast or power extends from the beginning of the so called reformation until the Lamb shall be seen with the one hundred and forty-four thousand standing on mount Sion; or in other words to the coming of Christ in the cloud of heaven. And now to the word. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11. The first beast comes up out of the sea, the second out of the earth fully able now to compass sea and land. By the two lamb like horns on the beast the great persecuting power of the first beast is abated, we think, until the image is made to that beast, and the command goes forth to worship that image and receive his mark, and then we think that persecuting power will be enforced again; for we read in 12th verse: "And he exerciseth all the power of the first beast before him, and one of those powers was to make war with the saints, and causeth the earth and them that dwell therein to worship the the first beast, whose deadly wound was healed. And with this, dear reader, I would say: read the 15th to the 18th verse of this chapter, where it speaks of those that would not worship that beast, should be killed. "And causeth all both small and great to receive a mark in their right hand, or on their foreheads, and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." And saith the Revelator, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred three score and six." Now, then, in connection with this, in the 14th chapter 9th 10th and 11th verses, we have the message of the third angle unto us, that if we receive the mark of the beast, &c. we shall drink of the wine of the wrath of God, and then winds up (12th verse) almost the same as the winding up of the contents given us relating the first beast, namely; "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Now then in passing over this subject as briefly as I possible could in order to express what I thought, my ardent desire is, that we may be delivered from the direful effects of Babylon, and be accounted worthy to escape those things that shall come to pass and to stand before the son of man.

Yours in the bonds of gospel love

F. G. McNUTT.

Sharon, Ill.

To Lizzie and Sidney Longenecker.

Dear nieces: I received your letter and was glad to hear once more from friends so far away.—You say if I write to you, you will treasure it up: this my dear ones, makes me feel doubly the responsibility of what I write. What shall it be that it may be worthy of treasuring up, or do the most good. It is written: "out of the abundance of the heart the mouth speaketh." And perhaps you will come to the conclusion that it is all the coming kingdom with me: I confess it is a sublime subject; and the anticipation of it is sweet. But that is not all. If we would reign with him, we must also suffer with him, for in as much as he suffered first for us in the flesh, we are to arm ourselves likewise with the same mind. The Apostle John says, if we are as he was in this world then we shall have boldness in the day of his coming. And, inasmuch as our divine Master and pattern for the joy that was set before him endured the cross and despised the shame, should not we too, for the joys that are set before us also patiently bear the cross, endure the shame and scoffs of a wicked world for the joy of soon realizing our long-expected King to restore this sin cursed earth to its Eden beauty when glory shall again dwell in our land, and truth spring out of the earth, and righteousness look down from heaven: then will mercy and truth meet together, and righteousness and peace will kiss each other. Then shall our land yeald her increase and we, if we are faithful, shall be permited to sing the song of Zion in a land that is our own: and not in a strange land, as was required of the children of Israel when taken captive by their enemies: when they hung their harps upon the willows and set themselves down by the rivers of Babylon and wept. Oh! how much unlike is this world, to that which is to come, here we are only pilgrims and sojourners in a strange land. And some of us have as little possession as had some of our fathers not so much even as to set the sole of their foot on. We as they were, are seeking for a better country: for a city yet out of sight, whose maker and builder is God: and when we shall all arrive there, then we shall be permited to join that innumerable company of angles and just men made perfect: and there sit down with Abraham, Isaac, and Jacob in the kingdom of God. And our loved ones, too, that have been laid away in the silent tomb shall be awakened by Gabriel's trump, and shall come up again from the enemy's land with palms of victory, & crowns of glory, shouting with songs of victory over their empty tombs. Oh! death where is thy sting? oh grave where is thy victory? for it is written: "No weapon shall not prevail against the Church of the First Born, for they will have overcome all through Christ their Head. Oh! my dear nieces, how should we strive for such a glorious entrance into the everlasting kingdom." Oh, the joy of meeting to part no more. But to

at liberty to range the blissful fields of Eden over, and there repose among the never fading flowers that ornament the everlasting hill of Zion. There to gather fruit from life's fair tree, and above all ever be with him who loved and died for us that we might become heirs with him of such inexpressible glory, which we hope will be realized when our little life-boat that is now in these last perilous times, tossed and dashed upon the raging billows of time, will then be anchored on the peaceful shores of everlasting deliverance beyond the river.

This leaves us all well, for which we praise God to whom all praise belongs. May the grace of God be with you all.

LEAH CRONCE.

For the Companion.

Covetousness—Idolatry.

When we take a view of the blessed Christianity which was brought into this world by the Great Founder of the Church of the First Born, and then think of the vast amount of earthly goods and possessions, we are reminded of the ever truthful sayings of the Savior: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."—

The proverbial signification of this expression is, that a rich man will have great difficulty in entering the Kingdom. Dear brethren and sisters this should teach us to possess the goods and possessions of this world "as though we possessed not." But rather let us spend and be spent in the work of the Lord, which is to save those who are lost in sin, and build up those who are weak in the faith. Our wealth is given to us for different purposes; but all that we should make a proper use of it. If we hoard it up and use cunning means to get more and more still, and have our thoughts continually upon getting rich in worldly goods, O take heed, for this is covetousness; and the Apostle says that covetousness is idolatry. He that is a covetous man is an idolator; and to be an idolator is to be without "any inheritance in the Kingdom of Christ and of God."—Eph. 5: 5. How seldom do we hear anything said about covetousness! How little christians seem to be afraid of becoming idolators through being covetous. O let all the members of the church be awake to the duty of guarding against covetousness. Perhaps some think that even if they have a considerable amount of wealth in this world, they are not covetous. Brethren and sisters, you can have wealth in the world without being covetous, but be sure that you have not your whole mind upon these things.—Remember what the Apostle says: "If ye then be risen with Christ, seek those things which are above. * * * Set your affection on things above, not on things on the earth." Col. 3: 1—5. Let us be ready to distribute, willingly and freely, to the poor and needy. Be ready for every good work. But above all let us seek the wealth of others, not their worldly wealth by dealing covetously and cunningly, but seek the wealth of their souls, that by any means we might "save some" who are in the flood of sin, outside the gospel Ark.

MOSES FRAME.

Elkhart, Ind.

A DAY.—A Day! It has risen upon us from the great deep of eternity, girt round with wonder; emerging from the womb of darkness; a new creation of life and light spoken into being by the word of God. In itself one entire and perfect sphere of space and time, filled and emptied of the sun. Every past generation is represented in it; it is the flowering of all history, and in so much it is richer and better than all other days which have preceded it. And we have been recreated to new opportunities, with new powers—called to his utmost promontory of actual time, this centry of all coming life. And it is for to-day we have been endowed; it is for this we are pressed and surrounded with these faculties. The sum of our entire being is concentrated here; and to-day is all the time we absolutely have.—*Chapin.*

For the Companion.

The Lord will Provide.

How sweet is the promise,
Whatever betide,
In dungeon or palace,
The Lord will provide!

When weary I lay me
At evening to rest,
Life's troubles and sorrows
Are shut from the breast,
I feel his sweet presence
Who watches to guide—
Whose eye never slumbers—
The Lord will provide.

In the dark, lone valley,
My heart will look up;—
The nectar of angels
O'erflow in my cup.
Contented and happy,
In peace I abide;
The Lord is my Shepherd,
And He will provide.

When foul tongues of slander
Their venom throw out,
And scatter the poison
Profusely about—
All pointless and harmless
It falls at my side;—
The truth is my buckler—
The Lord will provide.

When I rest where shadows
Of poverty falls,
And frost leaps in fiercely
On dark, gloomy walls—
Though with fastings I'm weary,
In peace I abide,
For I know on the morrow
The Lord will provide.

O, sweet is the promise,
Whatever betide,
In trouble or trial
The Lord will provide.

J. S. GITT.

Bangor, Maine.

MISCELLANEOUS.

Little Things.

"HE that contemneth small things shall fall by little and little." Ecclesiasticus xix, 1.

Although this is not the declaration of an inspired writer, yet it is certainly the language of wisdom and experience, and is well worthy attentive consideration. If it had been asserted that he that despiseth small things shall fall suddenly and immediately, it might have been considered a more formidable threat. But in fact, the peril of a person of the disposition here discribed, is greatly increased by the gradual nature of his decline. No danger is greater than that which approaches us by imperceptible steps; since we are not then likely to place ourselves in the posture of defense. Thus, if all the ill consequences of a bad habit were experienced at the very

commencement of it, there is scarcely any one so week and so indulgent, but would summon strength of mind enough to break it off at the outset. Could a person but glance at the future extent and the massy strength of that chain which he is forming for himself, link by link, in every indulgence of an evil habit, he would instantly snap it asunder. But neither seeing this, nor believing the testimony made by the universal experience of others, he proceeds despising such small things, till his fall is inevitable and great.

FULLNESS OF GOD'S WORD.—God's word is like God's world, varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. As in the phenomena around us there are resources and invitations both for science and for poetry, so does God's revelation furnish materials both for exact theological definition and for the free play of devout thought and feeling.—Look at the Bible in a new light and you straightway see some new charms.

CONCEIT.—Hardly anything is more contemptible than that conceit which rests merely upon social position, the conceit of those who imagine that they are thus divorced from the clay of common men, of those who shrink with horror from the idea of work, as something which degrades by its very contact, and yet who, very likely, owe their present position to some not remote ancestor, who, recognizing his call to work, lived more honestly in the world than they do, and was not ashamed of soiled thumbs. It is one of the meanest things for people to be ashamed of the work from which they draw their income, and which glorified their ancestors more with their soiled aprons and black gowns than themselves with their fine ribbons and flashing jewelry.—It might be a fine thing to be like the lilies, more gloriously clothed than Solomon, and doing nothing, if we were only lilies. Advantageous position is only a more emphatic call to work; and while those who hold the advantage may not be compelled to manual drudgery, they should recognize the fact that manual drudgery may be performed in the same spirit as that which characterizes their own work, and therefore it is equally honorable.

The earth in consequence of sin became somewhat like man's fallen nature, more inclined to produce weeds than good fruits; and the Christian like the farmer must carefully cultivate the plants of grace or the good seed will be choked with thorns.

The Aged Christian.

If nearness to home is calculated to cheer the heart and revive the the soul, the aged believer ought to be a very happy man, for he has, through the merits of his redeemer, an unspeakably happy home before him, the trascendent delights of which no mortal tongue can describe; a home where sin and sorrow shall never enter, and where joy and happiness shall be unsullied for evermore. To such a home the child of God is journing. What a comforting thought this is for the evening of life. *Going Home;* going to fairer scenes, purer enjoyments and holier companions; going to be with the Lord. Such a prospect as this lightens the burden of years, and makes old age a happy period in the christian's life. And well may this be a happy period. The soul of the weary pilgrim pants for the promised rest—the cope deferred is soon to be realized; and like the setting sun the aged and dying christian sinks calmly, trustingly and loveingly on his Savior's breast, to rise amid the undimed radiance of immortality.

"El Bahr! El Bahr!"

The cool night arrived and at about halfpast eight I was lying half asleep upon my bed by the margin of the river, when I fancied that I heard a rumbling like distant thunder; I had not heard such a sound for months, but a low, uninterrupted roll appeared to increase in volume, although far distant. Hardly had I raised my head to listen more attentively, when a confusion of voices arose from the Arabs' camp, with a sound of many feet, and in a few minutes they rushed into my camp, shouting to my men in the darkness, "El Bahr! El Bahr!" (the river! the river!) We were up in an instant, and my interpreter, in a state of intense confusion, explained that the supposed distant thunder was the roar of approaching water. Many of the people were sleep in the clean sand in the river's bed; these were quickly awakend by the Arabs who rushed down the steep bank to save the skulls of my two hippopotami that were exposed to dry. Hardly had they descended, when the sound of the river in the darkness beneath told us that the water had arrived, and the men, dripping with wet, had just sufficient time to drag their heavy burdens up the bank. The river had arrived "like a thief in the night." On the 24th of June I stood on the banks of the noble Atbara river at the break of day. The wonder of the desert! yesterday there was a barren sheet of glaring sand with a fringe of withered bushes and trees upon its borders, that cut the yellow expanse of the desert. For days we had journed along the exhausted bed; all nature even in nature's poverty, was most poor; no bush could boast a leaf, no tree could throw a shade. In one night there was a mysterious change—wonder of the mighty Nile—an army of water was hastening to the wasted river; there was no drop of rain; no thunder cloud on the horizon to give hope; all had been dry and sultry, dust and desolation. yesterday; to day a magnificent stream some five hundred yards in width, and from fifteen to twenty feet in depth, flowed through the desert!—*Baker's Explorations of the Nile Tributaries.*

A broken and a contrite heart unlocks our inward senses, and makes us see, and hear, and feel the things which could no more be seen, heard, or felt before, than a man in a deep sleep can hear, and see and feel the things that are said and done about him.

What every young man should Do.

1. Every young man should make the most of himself, intellectually, morally, socially and physically.

2. He should depend upon his own efforts to accomplish these results.

3. He should be willing to take advice from those competent to give it, and to follow such advice, unless his own judgment or convictions, properly founded, should otherwise direct.

4. If he is unfortunate enough to have a rich and indulgent father, he must do the best he can under the circumstances, which will be to conduct himself very much as though he had not those obstacles to overcome.

5. He should remember that young men, if they live, grow old; and that the habits of youth are oftener than otherwise perpetuated in the mature man. Knowing this fact, he should govern himself accordingly.

6. He should never be discouraged by small beginnings, but remember that nearly all great results have been wrought out from apparently slight causes.

7. He should never, under any circumstances, be idle. If he cannot find the employment he prefers, let him come as near his desires as possible—he will thus reach the object of his ambition.

8. All young men have 'inalienable rights,' among which none is greater or more sacred than the privilege to be "somebody."

The Christian's Hope.

To know that if we do right here we shall one day meet our friends and kindred in a world the glory of which far exceeds that of this poor world—robs the Pale Horse of his terrors; removes the pain of separation; and draws us nearer to heaven and those loved ones we hope to meet there.

How many hearts—seemingly bereft of all comfort—cold and desolate—have been warmed, cheered and comforted by this hope; and how sincerely do we cherish it, and with what tenacity do we cling to it, drawing, as it does, its inspiration from Holy Writ, and satisfying, as nothing else can, the longings and aspirations of the soul.

VAIN MAN! Whilst thou art building thy castles, the carpenter is building thy coffin. While deceitful influences are gilding thy future prospects, the painter is leisurely putting the varnish upon the casket that is being fitted for thy reception. While thou are striving hard to distinguish thyself among thy fellows, the marble worker is fitting the slab that shall mark thy grave. While you are querying as to wherewithal you shall be clothed, the materials for your burial suit are upon the tradesman's shelf.—You add field to field, and anxiously reach out for more; but go to the graveyard and stake out the lot to which death will soon assign you.—"Then whose shall those things be which thou hast provided?"

How to Give.

"A few days ago," says Dr.—Schwartz, the editor of the *Shattered Nation* and founder of a Christian Jewish home, "I received a letter, and on the inside of the envelope, which contained six penny stamps and nothing else, these words were written: '*Pass all a need to give a need.*' I know not who sent this touching gift, and it matters little whether I know it or not: it is known to Christ. The gift is appreciated by Him who saw the widow throw into the treasury the two mites, and called unto Him his disciples, and said unto them, 'Verily, I say unto you, that this poor widow hath cast in more than all they which cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all she had, even all her living.'"

Have you learned to know you are ignorant? This is God's way of making wise; he bids you ask wisdom, and promises to give.

THE drunkard and the glutton shall come to poverty.—*Proverbs.*

Future Punishment.

Let the fairest star be selected, like a beauteous island in the vast and shoreless sea of the azure heavens, as the future home of the criminals from the earth, and let them possess whatever they most love, and all that is *possible* for God to bestow; let them be endowed with undying bodies, and with minds which shall forever retain their intellectual powers; let no Savior ever press his claims upon them, no God reveal himself to them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within their borders; but let society exist there forever, smitten only by the leprosy of hatred to God, and with utter selfishness as its all-prevailing and eternal purpose—then as sure as the law of righteousness exists, on which rests the throne of God, and the government of the universe, a society so constituted must work out for itself a hell of solitary and bitter suffering, to which there is no limit except the capacity of infinite nature! Alas! the spirit that is without love to its God or to its neighbor, is already possessed by a power which must at last create for its own self-torment a worm that will never die, and a fire that can never more be quenched!—*Dr. Norman Macleod.*

God.

Pluck the beautiful flower, look at it a long time. Become conscious that it is the expression of a beautiful thought of some mind. This is the magic key that will unlock the reason of all nature. All the flowers are thoughts realized. Pass from the flowers to the trees. The rounded maple, the graceful elm, the straight poplar, the bending willow—every tree is the thought of some mind. Pass from trees to mountains. How mighty these realized thoughts! Look to the sea. What an undivided thought! Ponder the whole earth. A world of some creating mind. Gaze at the stars. Thoughts line the firmament. How great, how wise, how lovely, how potent how incomprehensible the the thoughts are thus put forth!—

"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." He that built all things is God. We walk upon and in the midst of his realized thoughts. How carefully and lovingly toward him we should walk.

The Two Plumbers.

God has work for all his people to do. I can't do your work. You can't do mine. The following story will illustrate this:

Two plumbers were at work on a nice job which needed all their skill. A fine tool, without which they could not work, slid down the pipe. Their hands were to large ta get it up again. The house was full of grown people, but no help could *they* give: their hands were as large as the plumbers' were. Two children came by; they had often before gone to see the men work, and the men knew they would help them if they could. The first put her hand down the pipe. But it felt cold, and the tool at the bottom was sharp, so she drew it back. The next was more brave. She thrust her arm right down, gave one strong pull, and out came the tool. So the men worked on.

Now there are three things to be done for the Lord, which he pleases only to do with the small hands of his little willing children. Will you ask him, though you are small in his sight and in other's sight, to use you in his work? Ask him how he would have you help in the glorious work of doing good. God has work for you both in your own heart and in the hearts of others. You can help to cheer your dear mother and father; and set a good example for brothers and sisters and schoolmates.

Happy are ye if you know his will, and do it.

A man who is not liberal with what he has, does but deceive himself when he thinks he would be liberal if he had more.

LOCAL MATTERS.

Tyrone City, Pa., August 18, 1865

The Christian Family Companion and the Annual Meeting.

[illegible] the [illegible] of our [illegible] paper [illegible] of the Annual Meeting [illegible] Virginia. We [illegible] the [illegible] [illegible] [illegible]

much more successful when they are harmonious. But here we have a plain case, and we are always decided upon plain cases. However much we may dislike to reply to our brother, we shall nevertheless be obliged to do so.

We confess we did not expect a reply like the above. We expected brother Quinter would explain how it occurred that the queries referred to were omitted, and offer excuses and apologies, but we are disappointed.

How can brother Quinter understand us to charge the Annual Meeting with indifferent if not contemptuous treatment, &c., when he admits that we aver that in neither of the cases referred to was it the *action of the meeting?* We have already said that we had a good meeting; but would he like to say that it could not have been better? Or have we really come to perfection? We think the meeting was quite pleasant, and as harmonious as could have been expected.

We did not consider the queries from Western Penna., and Southern Indiana as being the same, nor approve of considering them together. We have always opposed this linking together of queries. Let them be decided as they are presented, and if any are brought up, similar to those that have already been passed, let them be referred to former decisions. These were, however, not considered together. The query from Western Penna. was taken up and decided, independent of the other. During its discussion it was stated that a similar request would be presented by the Southren District of Ind., but when the query was read it was found to embrace too much other matter to be connected with the one under consideration. We do not see how it occurred that we gave no account of the matter of query 14 as it stands on the Minutes. Our notes have been destroyed or we would look up the matter. It may have been overlooked in transcribing. We hope the brethren from Southern Indiana will pardon the seeming neglect. It was certainly not intentional. But we acknowledge we have omitted it, and shall not attempt to put the blame on any one else.

"The query as passed might have had more of the query from Penna. embodied in it." It remains for brother Q. to point out one idea embraced in the query from Pa. which is embodied in query 14, unless it be that contained in the word "Sunday-School." Neither does Art. 1, of Minutes of 1862 embrace the idea of books or Committee. Read it: "Is it agreeable to the order of the Brethren to hold Sabbath-Schools? And if so, how should they be conducted? Answer —The decision of the Annual Meeting of 1857 is readmitted." The above will convince every one that this could not, or at least should not, have been considered as one query.

"But that it had not is surely no more the fault of the clerk of the meeting than it is the fault of brother Holsinger." This, of course, is the last resort. "Other people don't do it, so I need not." As to our authority and responsibility at the meeting, compared with brother Quinter's, we will only say we were an unauthorized attendant and he a double delegate, member of the Standing Committee, and clerk of the meeting.

We could reply to almost every sentence, but we forbear. The matter is only this: If brother Quinter says the request for a Committee to prepare Sunday-School books, as presented by the Western District of Penna. was ordered not to appear on the Minutes, then we dispute. If he says it was not so ordered by the meeting, then we agree, and his Minutes will be found defective in that particular.

We still say that the Meeting refused to examine the correspondence between Elder D. M. Holsinger, and brother Wm. Holsinger, and we assented to it; but we did not agree to the refusal to consider the "Soul Sleeping" doctrine, for we were anxious to discuss the subject. Here is the trouble: Toward the close of the meeting, some one, or a few perhaps of the leading members of the committee became uneasy and wished to return home; and consequently the meeting must adjourn. The Meeting of 1867 adjourned with a day's work on hand because brother Davy, the moderator, received intelligence of the affliction of his family, and demanded his presence, just as though brethren, Wise, Long, Moomaw, Sayler, or some other one could no perform the duties of moderator in his stead.

[Note.—The above is an unfinished editorial by the Editor, whose present condition of health renders him unable to finish his remarks in this number. It may be continued in process of time.—Æ]

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Brother Holsinger; In my last I promised to send you something, about *sunday schools*. The Brethren here at Pipe Creek, Md., organized a sunday-school in 1853, which has been in successful operation ever since its organization. It is

held in our new meeting house at Sam's Creek. The sunday school is held in the front part of the meeting house. Brother William H. Franklin and brother Peter Engel were the first Superintendents of this school it now numbers some upwards of 60 children. It is opened about 8½ A.M. by singing and prayer.—The sunday school Hymn Book, published by the Baptist Sunday School Union at Philadelphia is used by the Superintendents of this school. By the assistance of good teachers the school exercises close about ten minutes before 10, A.M. At ten the ministering brethren open the exercises for public worship. The superintendents, teachers and scholars, after an intermission of ten minutes, having returned, to enjoy the opportunity for worship, which is so conducted, as to close at 11½, o'clock A M or shortly after.

At the close of the sunday school session in October, one of the ministering brethren is invited to speak to the children. These exercises are conducted about as our regular meetings for public worship. Before the children are dismissed they present their tickets, and are rewarded according to merit, with suitable books, cards, &c.

The Brethren are about organizing another sunday school. It is held in the Pipe Creek meeting house where the Annual Meeting of 1867, was held. Although this school is in its infancy, yet we hope, that it may (Lord willing,) become a flourishing school. Brother A. H. Senseney and brother Levi Engler are the Superintendents at present.

I would here take occasion to say a word through the *Companion*, to my dear brethren upon the subject of sunday school. Our sunday schools should be wholly under the control and supervision of the brethren. Although other persons may assist in teaching, yet the brethren should invariably open and close the school. The Bible and New Testament, should be the text books, beside such elementary books as may be most suitable. The children should be informed by their Superintendents, and by their parents, that they are teaching them to read, and know the Holy Scriptures, and that the scriptures teach the way that leads to Heaven and glory; this should be impressed as much as possible upon the tender minds of the children; moreover, the parents and Superintendents should teach the children as much as possible by example, and precept; and the children should be told of the vanity, and folly of pride. They should be told that there is no necessity for so much dressing and fixing of the body. They should be told that our great object is to bring the soul to Heaven. The children and all concerned in our sunday school, should be taught that there is no necessity for sunday school festivals or celebrations; and that martial music is not necessary, inasmuch, as these things, (like all other unecessary things) lead our minds away from God, and from Heaven; hence, we cannot recommend much less practice them. Whilst the brethren are thus engaged in teaching their own children, they enjoy an opportunity for teaching the children of other persons, and sometimes they teach the children of persons who neglect the subject of religion. But by their children becoming associated with our sunday schools, the parents of those children become interested in helping them to the sunday school, and thereby, they as parents, become interested in hearing our brethren preach the gospel. Another reason why we use our influence in favor of sunday schools, is the fact, that the sacred scriptures have been discarded, from our primary schools.

My article has become rather lengthy, and I will therefore close for the present. Farewell.

PHILIP BOYLE.

New Windsor, Md.

Editorial Observations.

We regret to announce to our many brethren and sisters in the Lord, that brother Henry, the editor, has been quite ill since we sent out the last number of the *Companion*.—And as we prepare to go to press (Aug 15th) with this number, he is suffering much in his illness. During the past night he suffered intensely of pain in the head. We hope you will remember him in prayer as also we do.—E

Brother John Barnhart, Urbana, Ill. wishe the address of Brother Gabriel Neff of Ohio. It is important that he should have the address.—Who will send it?

Sister Sarah J Miller, Milford, Ind., wishes to know whether any brethren are living near Charleston, Ill. Will some one give the desired information?

Since our last the following brethren have sent us subscribers:

John Kinsel, 1; Sarah M Slingluff, 1; John Fritz, 5; Jos. W. Beer, 1 to 1870; Jos. Weaver. 1; Jacob Hollinger, 2.

To our Correspondents.

D. B. Martin, Norris, Iowa. The book—"Wisdom and power of God"—Will be sent as soon as we get a new supply. We have none now, but expect to have before you finish reading those we sent.

V. M. Gary, Ligonier, Ind. We have sent the missing papers of which you write; but your name was not on our books.

A brother says, that some of the other denominations wish to know "why the brethren close their eyes when they pray." We do not think that the Brethren have an ordinance that the eyes should be closed when we pray. As for ourself, we have only to say that our eyes close of their own accord when we go about prayer. We remember the first man we ever saw praying with his eyes wide open, and glancing over the congregation. We thought it very strange, and spoke of it to friends. We would ask such quizzers, in return, why they do not close their eyes when they go about prayer.

Change o Address.

Brother S. Z. Sharp's address hereafter will be Maryville, Blount Co., Tenn., instead of Millersville, Pa.

Announcements.

LOVEFEASTS.

In the Mount Pleasant branch, Indiana Co., Pa., August 20th.

Marshall Co., Iowa, September 26th and 27th.

In the Cowenshannon branch, Armstrong Co., Pa., Sept. 1st and 2nd.

DISTRICT MEETINGS

District of Iowa State, in Marshall Co., on the 24th of September.

DIED.

July 17th, near the Buffalo Meeting House in Yellow Creek Settlement, Bedford Co., Pa., our old

[illegible], GEORGE DIETRICH, aged 84 years, 2 months, and 26 days. Funeral services by the writer, from I Peter 1: 24.

HENRY HOSTETTER.

In the Conewago congregation, Dauphin County, Pa., December the 6th, 1864, DAVID HEIDY; aged 67 years, 2 months, and 15 days. Funeral services by the writer.

In the same congregation, January 15th, brother DANIEL HORNER; aged 73 years, 8 months and 3 days. Funeral services by the writer.

In the same congregation, Feb. 3d, JOHN M. ECKER; aged about 55 years. Funeral services by the brethren, including Eld. Jacob G. Wagner, of Iowa.

Also, in the same place, Feb. 9th, JOHN PFOUTZ; aged 75 years. Funeral services same as above.

STEPHEN HERSHBERGER.

In the Lewistown congregation, Mifflin Co., Pa., of consumption, on the 4th of Oct., 1864, sister MARY, wife of brother Benjamin Rhodes, and daughter of Michael and Catharine Myers; aged 6 years 9 months, and fifteen days. The funeral services were rendered by brother James R. Lane.

The little son departed with a bright anticipation of endless felicity. He bore his sufferings with patience. May the parents strive to meet the departed one in his heavenly home.

In the State of Oregon, of Consumption, sister POLLY BACKUS; aged 25 years, 5 months, and 9 days.

It makes us feel sad to record here the departure of another member of our small church here in Oregon. It seems as though we need the presence of them all, in view of the small number of our congregation.—Our departed sister leaves a husband and three small children to mourn, yet not as those who have no hope. The funeral services were administered by brother Daniel Leedy.

ALFRED BALTIMORE.

Visitor please copy.

Listof moneys received, for subscription to the *Companion*, since our last.

James Sonebaugh, Johnstown, Pa.	.75
Abraham Miller, Butler, Ohio,	1.50
Henry Stingluff, Eggleville, Pa.	1.50
Jacob Lemly, Richland, Iowa,	1.50
John Knisely, Crescent Hill, Mo.	1.50
Jacob Bowser, Kittanning, Pa.	2.00
Geo. Swank, Wawaka, Ind.	.70
David Lichtman, Mohrsville, Pa.	.60
Elizabeth, Elder, box 197, Lewisburg Pa	1.50
D. M. Steck, White House, Pa.	1.50
W. A. Hutchison, Dekalb, Pa.	.70

Advertisements.

WE will admit a limited number of select advertisements at the following rates: One insertion, 20 cents a line.

Each subsequent insertion less than 15 cents a line.

Yearly advertisements, 10 cents a line.

No misleading advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any consideration.

THE Subscriber, an agent for the "Companion," will at any time forward subscriptions and remit on the same. He will also attend to any publications of the Brethren. He will keep a supply of Hymn Books, and Testaments, for Brethren's Hymn Book, [illegible]

PHILIP BOYLE,
NEW WINDSOR, MD.

THE EXCELSIOR BEE HIVE has so many advantages over all other frame hives that all practical bee-keepers prefer them.

Send stamp for descriptive circular and Prices to agents for selling territorial rights to

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R. FAHNESTOCK'S Blood Searcher or Panacea, can be got of C. A. Speer & Co., who are agents for the Novelty Iron Works, Ebensburg, Pa., and of Rothrock & Fahnestock, Tyrone City, Pa. 26

J. S. THOMAS & Co.,

WHOLESALE GROCERS,

Spice and Tea Dealers, No 136, North 3rd St., above Arch, Philadelphia.

N. B. Country produce taken in exchange for goods, or sold on commission.

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To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.65
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1864.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address,

B. F. MOOMAW.
BONSACKS VA.

SEWING MACHINES.

THE Celebrated SINGER'S IMPROVED FAMILY SEWING MACHINES, the best in the Market for all kinds of Family Work. Manufacturing, Stitching, Braiding, Hemming, &c., &c., having been awarded the *HIGHEST PREMIUMS* wherever they have been exhibited in this Country and in Europe, and after a FREE TRIAL with the HOWE Machine, under the supervision of three impartial men, chosen as a committee in Lancaster county, Pa., by both parties was pronounced far superior, can now be obtained at the residence of

JAMES L. MCCOY, Agent,
TYRONE, BLAIR CO., PA.,

At the following prices, viz.: From $60 to $100, according to style and finish.

Who will deliver at any point desired and give full and satisfactory instruction on working the machines. 25

Books, &c., for sale at this Office.

New Hymn Books.

PLAIN SHEEP BINDING

One copy, post paid,	$0.75
12 copies, post paid,	8.50

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One copy, post paid,	$0.85
12 copies, post paid,	9.25

ARABESQUE, RED EDGES, EXTRA FINISH.

One copy, post paid,	$1.00
12 copies, post paid,	10.25
Turkey Morocco, prepaid,	1.00
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The Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

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25 copies to one person, by express,	5.00
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Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

MISCELLANEOUS.

NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
Treatise on Trine Immersion B. F. Moomaw, prepaid,	.70

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Per dozen, post paid.	$0.80
Per hundred, post paid,	1.50

Marriage Certificates.

On good, heavy paper, per doz., post paid,	$0.30
" " per hundred, "	2.25
COMPANION Volume 3 bound post paid,	$2.70
Reserved at the office,	2.25

THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONE PA.

E R Zug——

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, AUG. 25, 1868. NUMBER 33.

Longing to Rest.

Open, O gate of sleep!
I am weary and fain would go
Where hearts never sorrow and eyes never weep,
Bitterly, tears of woe;
I would rest in the shadow cool and deep
Where the crystal waters flow.

Haste thee, O haste my soul!
For the earth grows dark with dread;
The billows are high that round thee roll,
And thy beacon light hath fled;
I watch and weep for the distant goal,
The peace of the quiet dead.

O, woe for this saddened earth,
This storm darked world of ours!
How thy frost and blight nip the buds at birth,
And blast in their bloom the flowers!
How the lip of laughter and voice of mirth
Pass with the morning hours!

For heavy and dark doth lie
Death's shadow on all below;
The changing beauty of earth and sky
Decks but a house of woe;
There's a fount of tears that is never dry—
A rest that we never know.

Then away to the beautiful land
Whence the shadow for aye is fled!
I shall meet the loved on that sunny strand,
The loved and the long lost dead.
I shall welcome a bright immortal band
By the angels gently led.

Then open, O gate of sleep!
I am weary, and fain would go
Where hearts never sorrow and eyes never weep
Bitterly, tears of woe;
I long to rest in the shadow deep
Where the crystal fountains flow.

Prayerless Families.

There is a terrible imprecation in the prophecy of Jeremiah, which ought to awaken thought and reflection on the part of those families that go, from day to day and from year to year, without prayer. It reads: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."

Here the prayerless families that call not on the name of the Lord are classed with the heathen that know not the Lord; and is this not just? Do not those families where parents and children sit down to breakfast, dinner, and supper, day after day, without acknowledging the hand divine that opens so unfailingly and so kindly to satisfy the desire of every living thing, resemble the heathen that are utterly without the knowledge of God? Are they not like the swine that feed upon the acorns dropping from the oaks, never looking above from whence their meat comes down? Private prayer is not enough. It is commanded and indispensable to Christian health and life but cannot supercede family prayer. No one duty in Scripture can be made a substitute for another. It is a precious lesson that in the model prayer which the Lord gave his disciples and concerning which he says in one place "When ye pray say," and in another place "After this manner pray ye,"—showing it to be intended both for a model and for actual use. The form is: "Our Father," not my Father; and so, thoughout, it is a social prayer.—"Give us this day our daily bread; and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil." Thus the only formula of prayer that Jesus gave to his disciples was constructed for social use.

Parents are thus taught by the Savior to pray with their children and household. The Lord's Prayer teaches us another important lesson with reference to family prayer. The Lord's Prayer is intended for daily use. "Give us this day our daily bread." Therefore families ought to call upon God's name every day. Among the Jews of old there was the morning and the evening sacrifice; and where practicable it is well to have, in every Christian family, morning and evening prayer, but, at all events no day should pass over a Christian family without seeing them together on their knees before God.—The influence of this on the minds of children is incalculably great for this daily incense goes up to God and draws down his enriching blessing.

FRANKLIN FORNEY.

Stony Creek, Pa.

Sinners sometimes say they would be Christians if they thought they could "hold out." But do they ever think of whether they will be able to long "hold out" in the course they are pursuing?

A Few Words to a Father.

Take your son for a companion when ever you can. It will relieve the already overburdened, anxious mother of so much care. It will gratify the boy; it will please the mother; it certainly ought to be a pleasure to you. What mother's eye would not brighten when her child is fondly cared for? And when his eye kindles, his heart beats, and his tongue prattles faster and faster, with the idea "of going with father," does she not share her little boy's happiness, and is not her love depended by her husband's consideration, so just, and yet too often so extraordinary? It will keep him and you out of places, society, and temptation, into which separately you might enter. It will establish confidence, sympathy, esteem, and love between you. It will give you abundant and very favorable opportunities to impart instruction, to infuse and cultivate noble principles, and to develop and strengthen a true manhood. It will enable him to 'see the world," and to enjoy a certain liberty, which may prevent that future licentiousness which so often results from a sudden freedom from long restraint.

For the Companion.

Sinning against the Holy Ghost.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32.

I wish to make a few remarks upon the above language of our Savior. The subject is a serious one as well as important. The query has frequently been asked: What is sinning against the Holy Ghost? I will give my answer to this query, not knowing whether it will be exactly in harmony with the minds of my brethren or not. And wishing to be brief and plain, I will confine my remarks and answer to the scriptures of truth which is the only true foundation.

The Apostle Paul, writing to the Hebrew brethren, says: "it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4—6. And furthermore the the Apostle says: If we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin. No person can sin against the Holy Ghost until he has repented and promised to live faithful in Christ until death. The promise of the Holy Ghost is to them that repent and are obedient to Christ. The promise is that it shall lead such. "Then, if they fall away from obeying the truth as it is in Jesus, they are given over to hardness of heart and reprobacy of mind; hence it is written; "The last state of that man is worse than the first," and "it would have been better for that man that he never had been born?" To such an one there is no forgiveness of sin in this world nor in the world to come.

Sometimes persons become distressed on account of their sins, thinking that they have committed the unpardonable sin. Of such, I would say, there is no better evidence that they have not, for the Spirit is still striving with them. God forbid that any of us should turn back to the beggarly elements of this world. But let us try to live nearer to Christ, walk closer with God, and keep ourselves "unspotted from the world."

JOHN W. MOATS.

Mt. Morris, Ill.

The Word "Selah."

The translators of the Bible have left the word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of *eternally, forever.* Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone; Matheson as a musical note, equivalent, perhaps, to the word *repeat.* According to Luther and others, it means *silence!* Gesenius explains it

to mean: "Let the instruments play, and the instruments stop." Wocher regards it as equivalent to *sursum corda*—up my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah!" or "Awake, Jehovah!" and the like, still earnest addresses to God that he would remember and hear, etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah itself, he thinks an abridged expression used for Higgaion Selah—Higgaion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra.*

Self-Denial for Christ.

The grand lesson inculcated and enforced on Christ's disciples is that of *self denial*. It is made a *test* of the sincerity of their profession of faith in him. Nor is their anything peculiar in this test. We judge of a man's patriotism, not by his wordy pretension or eloquent profession, but by his promptness to forego his own pleasure, to sacrifice personal interests for his country's welfare. We have a right to question the friendship of a man if, when we are in sickness or in destitution, he shows no willingness to curtail his own gratifications for our relief and comfort. Are we hoarding and hugging worldly possessions in preference to Christ? Are we clinging to them, and grudging him the position which he claims for his cause? We cannot be his disciples. Christ must be exalted, and self abased. "There is," says one, "just as much religion as there is self denial." "Our religion," says another, "is exactly in proportion as we are born away by the love of God and his creatures, from self, and stand ready from that heavenly principle to sacrifices ease, comfort and property, to advance the Kingdom of Righteousness." A missionary mother placed on board of the ship about to sail from Aracae, her darling child. Forever in this world was that child to be separated fromherfond embrace. Her heart was ready to break with the grief that filled it. Kneeling upon the shore as the boat pushed off with her treasure, and looking toward heaven with her tearful eyes, she exclaimed—"O JESUS, I DO THIS FOR THEE!" "He that loveth son or daughter more than me is not worthy of me."

What Is the Bible Like

1. It is like a large, beautiful tree that bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom.

2. It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired but used and worn.

3. It is like a telescope, which brings distant object and far-off things of the world to come very near, so that we can see something of their beauty and importance.

4. It is like a treasure-house, a store house of all sorts of valuables and useful things, and which are to be had without money and without price.

5. It is like a deep, broad, calm, flowery river: the banks of which are green and flowing, where birds sing and lambs play, and dear little children are loving and happy.

My dear, dear children, because I love you I want you to love the Bible. If you attend to it, it will make you, through God's blessings, wise, rich and happy forever and ever. It is God's book. It is the best book. It is a book for little children. I hope you will learn, and learn to sing, too, that beautiful hymn—

"Holy Bible, book divine,
Precious treasure thou art mine"

The Duties of a Mother.

The following excellent suggestions were originally contributed to, and published in the *Country Gentleman*, nearly six years ago. The article has ever since been floating among our exchanges, and we think its prolonged vitality affords some evidence that it is worth republication and perusal.

She should be firm, gentle, kind: always ready to attend to her child.

She should never laugh at him, at what he does that is cunning—never allow him to think of his looks, except to be neat and clean in all his habits.

She should teach him to obey a look, to respect those older than himself. She should never make command without seeing that it is performed in the right manner.

Never speak of a child's faults or foibles, or remarks before him; it is a sure way to spoil a child.

Never reprove a child while excited, nor let your voice be raised when correcting him. Strive to inspire love, not dread—respect, not fear. Remember you are training and educating a soul for eternity.

Teach your child to wait upon himself: to put away a thing when done with it. Pat do not forget that you were once a child. The griefs of little ones are too often neglected—they are great for them. Bear patiently with them, and never in any way rouse their anger if it can be avoided.

Teach a child to be useful whenever opportunity may offer.

A LADY once asked her husband if he loved her. He replied, "I ought to." Said she, "I do not want you to love me merely from a sense of duty." There are many professed christians who think they ought to love God, and are *trying* to love him, but seem to make very hard work of it while they are flirting with the world, the flesh and the devil. The true saint has fallen in love with Jesus, who is his best beloved, nor does he have to work so hard to love him who is altogether lovely and chiefest of thousands.

For the Companion.

Universalism.

In a former article upon this subject I pointed out some of the evil consequences arising from the doctrine of Universalism. I will now present to the mind some of the quotations from the Bible which are used in defense of this erroneous doctrine, and at the same time point out the manner of application by which they are perverted by men, in order to make them answer the purpose for which *they* intend them. "Mercy and truth are met together." Psalms 85 : 10. From this, as well as from many other portions of the Holy Scriptures, we must be careful not to draw imaginary influences; neither should we allow the principle of mercy to abrogate or outweigh the principle of justice. It is true that God is very merciful, but his mercy will not so far overbalance justice as to cause him to deal unjustly with men and women by placing the wicked in a position equal to that of the righteous.

"Great is our Lord and of great power." Ps. 147: 5, The inference which Universalists may draw from this text is very good. They claim that the power of the Lord is so great that he is able to save the whole human family.—This is very true, but we have no right to believe that he *will* save upon any other terms than those of the Gospel of Christ; and he says to us *to-day* that "He that believeth and is baptised shall be saved; he that believeth not shall be damned." Seeing that there is such great contrast between the believer and the unbeliever, shall we conclude that the words of our blessed Redeemer will be disregarded simply because the Lord has the power? "Heaven and earth shall pass away, but my words shall not pass away."

"Tell ye and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside; a just God and a Savior: there is none beside me. Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else." Isa. 45: 21, 22. Being a just God and a Savior, the Lord never promised to save those who continue disobedient; yet he may properly be nominated the Savior of the world, for he *will* save the world if the world will be obedient. For illustration, if some charitable man would agree to supply the poor of his neighborhood with the necessaries of life, if they would call upon him and ask for them, could not he with propriety be called the protector of the poor of his neighborhood, even if he did not provide for those who are too self-willed to call upon him? Is it not also proper to call the Lord Savior of the world even if he does not save those who will not obey him? Yea, verily.—Although Universalists may accuse us of being afraid of God, we are happy to say that *that* fear is brought about by love. *We* do know that our love for God is very weak when we deny that it is our duty to be careful not to fear men who are able to destroy the *body only*, but to fear him who is able to destroy both soul and body. It is good for us to know that we are willing to fear as well as to love our Creator, in order that we may be conscious of having been obedient in this particular. How can we say that we love him when we are unwilling to obey him?

E. UMBAUGH.

Pierceton, Ind.

Selected by ESTHER B. SELL.

Wedded for Heaven.

Next to choosing the Lord Jesus Christ as his Savior and guide, the most important choice a young man can make is that of a *wife*. Yet this most eventful step is too often regarded from first to last in the most trivial aspect. With many it is the merest matter of fancy or boyish caprice. Sometimes marriage is viewed entirely as a shrewd pecuniary speculation. Indolent, extravagant young men often intrigue through a marriage—vows for a wealth which they are too lazy or to thriftless to earn by honest toil.—On the other hand, many an ambitious parent sought to purchase a splendid "establishment" with the sweetest charms that heaven has bestowed upon a daughter. What baser bargain can be consummated? And when a women consents to sell her person without her heart to a rich suitor, what is it but the essence of prostitution without its loathsome name! Only one man should be rich enough to win my daughter; it is he who can offer a love without a rival, and a character without a stain. True religion, common sense, industrious habits, and a warm heart, when a young man can offer *these*, no daugh-

ter who is worthy of such a prize will be likely to "say him *nay*." With such a rash recklessness do millions rush into the momentous engagements that yield their inevitable retribution of domestic misery! How few seek by prayer for Divine guidance when choosing the companion of their heart, their home, and their destiny? For oftener, we fear, is it passion than prayer that controls this great destiny. The gratification of a fancy, the excitement of courtship, and the frolic of a wedding are frequently the only preparations for the serious realities of wedded life. Boyish caprice and girlish romance look vastly different in human eyes when they have crystallized down into the permanent forms of daily existence under the same roof, at the same table & fireside, year in and year out, for better or worse, clear on to the door-way of the tomb. When the novelty of wedded life has worn away, and perhaps the beauty of the face that inspired the early passion has quite faded out, then there must be something *solid* left behind, or marriage is a mockery and its happiness but a dream.

Happy are they who, like Aquila and Priscilla, are united in the Lord! Happy are they who walk the life journey—all the safer and all the happier for walking it hand in hand, keeping step to the voice of duty and of God. Wedded in time, they are wedded for heaven, and will sit down together, with exquisite rapture, at the "marriage-supper of the Lamb."

McAlacey's Fort, Pa.

On Holiness.

How beautiful is true religion. It commends itself to every conscience, notwithstanding the natural enmity of the human mind. There is something so amiable in the christian graces, & something so winning ev e in the simple movements of christian love, that even the bitterest enemies of the gospel are compelled to acknowledge their excellence. We have abundant evidence of this on the pages of history when christians lived and acted under the principles of holy religion. The reason why so little good is done by the professing christians may be owing to their own defect of character, the want of that inward purity of heart from which all outward holiness proceeds.

When we read the Acts of the Apostles and their epistles to the early christian churches, we cannot but be struck with the spirituality of mind, the purity of heart, the simplicity of spirit, the contempt of the world, the patience under suffering, the love of the brethren and dependence on the Savior, which things also were so apparent in the primitive believers and which caused them to shine as lights in the world.—All who beheld them were constrained to acknowledge that they were not as other men.—The world saw the change and persecuted them for it.

But now the shades of difference between many professors of christianity, and men of the world, are so faint that it is difficult to discover the line of separation. Inward purity and outward holiness are the only true marks of God's children, however rarely these marks are to be found. Jesus gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. If we would bear the image of Christ in glory we must bear his image in holiness now through the power of the Holy Ghost. Man was created to glorify God; if, then, we do not live in his glory we do not answer the end of our being.

But how can we express the inconceivable love of God in giving his only-begotten Son for such rebels and apostate creatures! Why does not every heart of faith burn in one constant flame of holy love for his abounding grace! Without holiness no man shall see the Lord.—Heb. 12: 14.

C. WERNTZ.

Wawaka, Ind.

As Paul shook off the viper, feeling no harm, so will all true servants of God be able to shake off the vipers of slander that may sometimes fasten upon them, and stand before God and the world with an unimpeachable moral character; while a base character however nice its coverings, will in time receive its deserved exposure and infamy.

Reforming the world is like patching an old coat, which will soon need another patch; but if it were not for reformers the world would always be out at elbows.

Christ never designed his church to be a bushel for the hiding of the lights, but a candlestick from which each light is to send forth its rays.

For the Companion.

The Divine Love.

BY C. H. BALSBAUGH.

When the Philistines replied to Samson's riddle, which he proposed at his nuptials, they presented it in the form of a question, "What is sweeter than honey? and what is stronger than a lion?" The elements that constituted the pith of the Danite's riddle, enter pre-eminently into the nature of him who is "God over all," and a "brother born for adversity." He is the "Lion of the tribe of Judah." "I have laid help upon One that is mighty." "The strength of Israel" is His name, and "mighty to save" is His attribute. "The word was made flesh," "full of grace and truth."—His "judgments are true and righteous altogether," "sweeter also than honey and the honey-comb." Out of the eater cometh forth strength, and out of the strong proceedeth the sweetness that turns the gall of bitterness into the honey of Paradise. Translated into the language of the Gospel, it would read thus: What is sweeter than love? and what is stronger than Christ? Here we have the two chief characteristics of the Redeemer set forth, so essential to our welfare, peace, and comfort. One attribute of Christ as God does not transcend any other in perfection, but the aspect in which He is most prominently presented, and in which we most delight to view Him, is that of the everlasting God," and an High Priest which can be touched with the feeling of our infirmities." Of the power of Christ—of His lion-like qualities—it is not my purpoe now to write, but only to offer a few thoughts on the love that may not inappropriately be termed the honey of the Divine Nature.

"As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste."—Sol. Song 2: 3. In feeding on Christ we "*taste* that the Lord is gracious." "He that *eateth* me, even he shall live by me." How sweet are thy words unto my taste." Never was the natural palate ravished with delicious flavors as the soul is thrilled with rapture in subsisting on Christ. We eat for the purpose of physical invigoration, whether our aliment be sour or sweet. "He that eateth *me*." "His fruit is *sweet* to my taste." "Unto you which believe He is *precious*." While we eat His flesh and drink His blood to be assimilated to the "*power* of God," we also revel in "the *joy* of the Lord," and "walk in the *comfort* of the Holy Ghost." Without the blending of these two, our salvation were impossible. Sweetness only would engender effeminacy.—Strength untempered by love awakens terror. The power and majesty of God are offered us in a love-form, and unless we take it as presented, power and justice go hand in hand, revealing nothing but "flaming fire," arousing the apprehension of "a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." Such power is required as may cope such with the legions of darkness, and love as will stoop from the Infinite to the finite, make itself of no reputation, and undertake the stupendous work of rolling the curse of Heaven from the race.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish' but have everlasting life.' Is this indeed so? It is not to be wondered that some of the giant intellects of the heathen, when first the message of God's love reached them, said they could not credit the report because it was "*too good to be true.*" In christian lands this great truth is reiterated in the ears of the people so often, that the announcement awakens no attention. So petrifying is the "deceitfulness of sin," that Jehovah's masterpeice is set among the commonplace performance of fallen beings. O that we could get our heart's sufficiently emtied of the rubbish of earth, and "the blackness of darkness," to "comprehend with all saints, what is the breadth, and length, and depth and height: and to know the love of Christ which passeth knowledge, that we might be filled with all the fulness of God." Eph. 3: 18, 19. As to visible aspect Christ came into the world so rigidly accordant with natural law, that no one who had not been supernaturally instructed could possibly have conceived the thought of the immanence of the Godhead in the stall-born infant "in the city of David." But the glorious visitant, although drawing His first breath in a stable among dumb animals, is none the less worthy of being celebrated by the hallelujahs of the celestial choir. The ordinary soon gives way to demonstrations outside and above the range of cause and effect in nature, and no room is left to doubt the wonderful annunciation, "unto you is born this day—a Savior, which is Christ the Lord." A fit jubilate for so unparalleled an event, are the words of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, good will towards men."—The supernal regions have been ringing with this anthem ever since the heavenly choristers intoned the new song over the plains of Bethlehem. The reception of Christ in His personal advent to earth is symbolic of our reception of Him as individuals. He comes in "the hiding of His power," so mean in exterior, so low in position, so void of comelinss, that were His mystical presence not announced by an angel-song, or some other evidence of a Divine approach, the current of the world's life would sweep us on, and the din and turmoil of earth would preclude the discovery in Christ of anything but what is revolting to our natural inclinations. The lion that is in Him we need, not to rend and devour, but to be an inbreathed element of our proper being; and the love that made him a lamb without detracting from His dignity and power, is what the soul perpetually hungers after, but to go down with Him into the stable, encounter the prince of this world in the wilderness, endure the contradiction of sinners, bear reproach and spitting, and glory in the offence of the cross—here we falter, stumble, and either rise through our fall to higher life, or sink to rise no more.

Nothing is so sweet as the love of Christ, and yet nothing so inexorable. It has its way and will have no other. So intense was its yearning that it panted through the agonies of hell in a penal death to reach a world of immortals outside the periphery of direct mercy, and we cannot share his glory unless we suffer with him and seek our exaltation and honor in the lifting up of the cross. Many will be deceived, and be accounted as workers of iniquity in the last day, however devoted in their way to the service of God, because some rounds in the ladder of grace are too low for their position, or self-love. However humiliating the incarnation of the Son of God, it was a giant stride towards our redemption. It seemed to be retrogression, but it was nevertheless a mighty step in the march of Jehovah in His war in Heaven. The sending of Jesus, and the assumption of our nature with all its sins and penalties, present and anticipative, was a change of base in the operations of Him who "worketh all things after the counsel of his own will," and was the event to which all history comerges, past and future. When His incarnation is referred to as the great matter in the salvation of man, the facts of His perfect life and vicarious death are always included; and when the cross is exhibited as the centre of the world's life and hope, His birth and life are ever regarded as the essential precedents of all that gives value to His death. The end was infolded potentially in the beginning, so that we may properly say that His being "made flesh" was the inbringing of everlasting life, although had His life not been sacrificed, His being here would have availed nothing as to the relation of the race with God. And so also His beginning was carried over to the end, kept immaculate through all the years, having in it, apparently so insignificant and really so helpless, all the omnipotence that should afterward display such power over soul and body, life and death, heaven, earth, sky and sea, lead captivity captive, and make an open triumph over the highest principalities in rebellion against the goverment of the Eternal. "Behold, what manner of love"! To deny it were absurd and wicked, to fathom it, impossible, but to all that believe He gives "power to become the sons of God," and exemplify what highest archangel was considered too mean to bear to a lost world, what God alone could start in the callous bosom of humanity by inserting essential life into the mass of moral death which made our planet a charnel house too pestiferous for a holy being to breathe unless He who is the Head of all principality and power send fallen humanity out of the garden with faith grasping the thread of life that was spun out of the eternal essence of Him who should in due time bruise the serpents head, and suffer in His bruised heel all that Infinite wrath demands from the violation of His law. "Behold the Lamb of God, which taketh away the sin of the world." "Herein is love." "Oh the depth." "Such knowledge is too wonderful for me." The reason cannot give it lodgement, but forfaith nothing is too great. God is love. Christ is the manifested God. Faith is the optical faculty with which His beauty is discerned, His excellence descried, His love tasted, His merit apropriated. "Faith worketh by love." "He that hath my commandments, and keepeth them, he it is that loveth me."

Union Deposit, Pa.

Little Things in Religious Life.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning: the waters of Siloam, "that go softly" on their meek mission of refreshment, not the waters of the river "great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indispositions and imprudent little foibles, little indulgences of self and of the flesh, little acts of indolence, of indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness, and gaiety, little indifference to the feelings or wishes of others, little outbreaks of temper, crossness or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

And the attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to the little words and tones; little benevolence, or forbearance, or tendernesses; little self-denials, self-restraints, and self-thoughtfulness; little plans of quiet kindness and thoughtful consideration for others; punctually, and method and true aim, in the ordering of each day—these are the active development of holy life, the rich and divine mosaics of which it is composed.

What makes your green hill so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made: and he who will acknowledge no life as great save that which is built up of great things will find little in Bible characters to admire or copy.

Sisterly affection.

As fathers love daughters better than sons, and mothers love their sons better than daughters, so do sisters feel towards brothers a more constant sentiment of attachment towards each other. None of the little vanities, heart burning and jealousies that, alas for poor human nature, are but to spring up into female hearts, can, (or, at all events, should) arise between brother and sister: each is proud of the success of the other, because it cannot interfere with self—nay, on the contrary, is flattering to self. Hence, if there be a bond of family union more free from the selfish blot that interrupted all others, it is that which exists between an affectionate sister and brother.

For the Companion.

Our Home.

Not here on earth where grief and woe,
The anxious heart does overflow,
And where we all must suffer pain,
Until that better world we gain.

Not here where sin and satan dwell,
Trying to win our souls to hell;
And if we do not watch and pray,
Will surely lead our souls astray.

Not here where loving friends must part,
Which fills with grief the mourner's heart;
Not here our home, oh no, not here,
But in that bright and glorious sphere.

Not here our home, oh no not here,
Where sin and satan we do fear
But oh our home's in heaven above,
Where all is joy and peace and love.

Oh yes our home's in paradise
Far, far away beyond the skies;
And when on earth we've run our race,
We'll see our dear Redeemer's face.

Oh, help us Lord to watch and pray,
And keep our souls from going astray;
So when this storm of life is o'er
We'll dwell with thee forevermore.

EUNICE HOLSINGER.

Mt. Morris, Ill.

For the Companion.

Gospel Plainness.

It is truly, with a feeling of inability to do the subject justice, that I undertake to offer a few thoughts upon it; yet it has been my practice, always to write of that which I feel to be impressed upon my mind. I am a great admirer of plain preaching, plain writing and plain dressing (or apparal.) Now most likely, some of the brethren, or sisters may say, (as I have known some to say), away with your outward form, and all this deception of judging people by their dress.—But hold; I judge no one, I leave that to the word, it speaks plainly against the wearing of gold and costly appearal; but says one, it tells no certain way to cut your coat, or any garment to be worn.—I admit it, of course, yet, I must think, that the old order of the brethren is as good a uniform as could be adopted, and, I also believe it to be (in almost all cases) the desire of those truly converted to the faith, to have the uniform as soon as they can. It is expected of those enlisting under the banner of their country, to be ready to put on the uniform, so it should be with those enlisting under the glorious banner of the army of the cross. I would not be understood, that I can't fellowship a member that has no uniform on; yet, I own that it is very hard to do if they show that they are lovers of fashion, for I believe the devil is the leader of fashion and its votaries. Then, let us (at least) be firm against the whims of the inexorable tyrant fashion.

I. N. CROSSWAIT.

For the Companion.

But one thing is Needful.

Dear brethren and sisters and fellow travelers to eternity; why is it that the one thing needful is so much neglected, and so much of our time spent in the service of the wicked one, when it is of such great value as even to cause the king of glory to be nailed to the rugged cross, and there suffer and die that we, through his sufferings and death might obtain life and find rest for our weary souls. Still we see so many standing as rebels to God and his kingdom, and living as though they had no hell to shun no heaven to gain. Still they are procrastinating their return to God until it will be forever too late; until God will say "my spirit shall not always strive with man." Gen. 6: 3. He will then cut them off in their sins and assign their portion with the rich man, where hope is a stranger and where mercy never can reach them. O that God in his mercy would arouse sinners from their slumbers, and while the bridegroom is still tarrying, and all things are ready, that many that are still in darkness might yet see their need of the Savior and come out from the world, and enlist under the banner of Bethlehem, and go forth to the advancement of Christ's kingdom. I would that sinners now might be so tormented with their sins that they might be made to say as they did on the day of pentecost: "men and brethren what shall we do?" Acts 2: 37 Or be made to tremble and say as the Jailer did to Paul and Silas: "sirs what must I do to be saved?" Acts 16: 30. But one may say what is that one thing needful? I answer it is a change of heart, and being born again of water and of the spirit. When ever this has taken place and we are willing to do what our Savior has commanded us to do in all things, then we have obtained that one thing needful; but until then we have no promise of receiving it; because our Savior has said: "except a man be born of water and of the spirit he cannot enter into the kingdom of God." John 3: 5. Our Savior said unto Martha: "Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." Luke 10: 41,42. May God help us so to live that when we come to die we may be prepared to hear the soul cheering words, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Math. 25: 34.

W. O. SMITH.

Antistown, Pa.

For the Companion.

A Pine Stump.

If you walk into the woods, you will hardly fail to see a large pine stump. If you look about it carefully, examine its dimentions, and see what amount of earth it embraces within its far-reaching roots, you will reveal to your own mind, many things, about which, a selfish, ignorant world, knows nothing. Moreover, if you compare the history and character of that pine stump, or the history and character of the wise and good you will find a striking analogy between them.

While all the surrounding's bear witness, hear that stump as it speaks in Natures Language, and repeats the story of its own history. It speakes of a time when it was but a very small twig, breaking forth from the ground, in which it seemed to have been held as a captive. Slowly but surely it increased its tender growth. A child might have plucked it from its shallow home. But it grew larger and larger until it became a very large tree of the forest. It had set forth its strong roots far into the ground, deep and wide, and by this it gained a strong hold, so that when the

loud howling storm, rushed through its branches above, it stood uninjured, because its roots were well supported. Every storm that shook its gigantic trunk above, gave it space to augment its strongholds below. By sending its roots far into the earth, it also received more sustenance or moisture with which to feed its roots, trunk, and branches. Thus by the united efforts of moisture in the ground and growth in the roots and trunk, it was prepared to stand firm, during its development, amid all the agitations of the atmosphere and all the vicissitudes of its time.

But the hand of industry and civilization entered the forest. The pine tree was felled. There remained the stump and its roots; and as a natural consequence it ceased to grow. It died. Its growing time was extended no further; its maturity was at an end. Thus the history of the pine stump is briefly told; and we can learn very useful lessons from it.

This life is OUR growing time.—I mean the growth of the intellect. We are now preparing for the duties of this life. Let us be sure that we are preparing aright. Let us develop the faculties which God has given us, not superficially, but fundamentally and thoroughly.

This life is, also, the growing time or preparing time for a higher and nobler life. We are all traveling towards eternity. When this life shall have ceased to be, then we shall enter into a life of weal or woe. Let us put forth our efforts as the roots of the pine stump were put forth. That we may obtain such a character as shall beam forth with the smile of Heaven resting fully upon it. As the pores of the roots of the pine stump, refused all that did not contribute to its growth and strength, So may we reject all that is evil in its nature and result. Let us develop the mind with which we are endowed, in *usefulness* and *holiness* that we may share the society of the redeemed in the paradise of God.

D. B. MENTZER.

At School, 1867.

For the Companion.

The Gospel Invitation.

"Come unto me all ye that labor and are heavy laden, and I will give you rest," &c.

This blessed invitation is from the king of glory, from him who left the shining courts of heaven, and came down to this world of trouble, to seek that which was lost, to save and redeem souls from the burden of their sins; to open a way unto us to heaven, to the place of eternal rest; he has bought us with the price of his own innocent blood. Our dear and loving youths, and all who feel the burden of their sins, are now invited to come unto the blessed Savior, and he will give you rest. Come now and take upon you the Gospel yoke and learn of him who is meek and lowly in heart; and you will find a rest unto your souls. Dear sinner, now is the acceptable day; now Heaven will be open for you if you come without delay.—To-morrow death may step into your way; and then for you it will be too late forever. O, sinner, think of forever; the sweet rest for your soul will be lost, lost forever. Heaven and all happiness will be lost; then you will no more hear the blessed invitation, come unto me and I will give you rest. But the great king, the judge of quick and dead, will pronounce the sentence on you: "Depart from me ye workers of iniquity, into the lake of fire and brimstone, prepared for the devil and his angels." O dreadful word! How will you feel, who have not been willing in the time of grace, to come to Jesus; when you will see the Lord of glory, the king of kings coming in the clouds of heaven. To all those who obeyed him he will be a Savior, and will receive them into the Heavenly Paradise above, into that eternal rest, and unspeakable glory, which is now held out to you so freely. But sinners will be left behind in a burning world.—The heavens being on fire will be dissolved, and the elements will melt with "burning heat."

Then, sinner, we say, come to the Savior, come with the prodigal son, confess your sins, and believe in the Lord Jesus Christ, and be baptized for the remission of your sins; and give your whole heart and soul to the Savior, and you will find a rest unto your soul; a rest which all the world cannot take away.—He who loves your souls has truly invited you to come unto him to obtain the promised rest, and you are left as free agents to choose for yourself, life or death. Yet we plead for your own welfare choose that good part which many have chosen.

Now a word to my loving brethren and sisters in the Lord. Let us examine ourselves in the light of the Gospel; how we have fulfilled our promise, which we have made to the Savior. Have we a clear title to that promised rest? Is our treasure in Heaven, and are our hearts with our Savior, for where our treasure is there are our hearts. The prayer of the Savior is, Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory.—If we are of such that have fled from Sodom, let us take the warning of our Lord and Master, and remember Lot's wife! We must say with sorrow, that we fear, with many of us, there is too much of a standing still and looking back towards Sodom, or in other words, to the beggarly elements of this world. Let each of us examine our own hearts, whether no such idols are worshiped among us, as pride, avarice, and the love of the world. May the Lord grant us wisdom from on high, that we, as wise Virgins, may have our lamps trimmed, and our vessels filled with oil, that we may be prepared to meet the Bridegroom, and be received into that rest which is prepared for the children of God, is my prayer.

EMAN'L. BUECHLY.

Ohio.

With men you keep accounts; every item is entered in your day-book that it may not be forgotten; but what you do for one of the least of Christ's disciples, if it be given no more than a cup of cold water, is entered in God's book of remembrance, "and shall in no wise lose its reward."

MISCELLANEOUS.

A Perfect Church.

Why is it that there *can't be* a church or society founded on the broad basis of the law of nature, the law of God, the law of love, and the Christian religion, as taught in the Bible: that will take in every human being for whom Christ died; regard and treat them as human beings; insure to them temporal life and where all will sacrifice for the good of all, and all do what they are fit for in body and mind?

Ans. The sigh you utter for perfection in human institutions is as old as human misery and human aspiration. That great object has been the aim of all founders of sects but so long as men are fallible, churches, constitutions, fraternities, or families will not be organized and conducted on a perfect plan and pattern. If men were perfect they would need no law. "Those that are well need not a physician, but those that are sick," and the organization of a church presupposes sin, weakness, necessity for help and healing. We know men who avoid membership in the church because the church is so impure and imperfect: because it lacks wisdom, and its acts are in many respects fallible faulty, and weak; because its members are imperfect; because they stumble and make blunders and mistakes and live far beneath a high standard of moral and religious life.

As we understand it, the church is a moral hospital. It is not intended as a rendezvous of perfected men and women, but it is a company of persons conscious of fallibility and anxious for help, protection, and co operation.

The founder of the Christian religion said, "I came not to call the righteous, but sinners to repentance.' Until men became perfect, they will not act perfectly. They require to be so organized into communities and fraternities, that the wise can instruct the ignorant, the strong defend the weak, and that the wisdom and strength of numbers can be made available to individuals. But whoever expects human nature to be perfect this side of the spirit-world will be greatly mistaken. This life is a position in which imperfection, want of harmonious development, partialism, incompleteness, and unripeness constitute the law or rule, and that which approximates to the perfectly harmonious is the exception. Israel had but one Moses, but one Abraham, but one Joseph, and all their wisdom and goodness were required to guide and direct the rest of the people. To be sure, Moses became angry because the people were so faulty and weak and wicked as to set up a golden image and and worship it while he was on the mountain; but Moses got over his complaint and went to work afterwards, as it behooves us and you, to work and to mitigate the misery, the faults, and weaknesses, bind up the the broken hearts of the poor and wicked; and when that which is imperfect shall give place to that which is higher and better, then shall we "see as we are seen, and know as we are known." Then "all tears shall be wiped from off all faces," and God the Father shall be all in all; until then, let us co-ordinate for the aid of the poor, the weak, and the wayward.—*Phrenological Journal.*

Safe! Safe!

A vessel was once wrecked on a coral reef in the South Pacific Ocean. The crew get in two boats, reached an island. The crew of one of the boats landed, and were soon seized and murdered by the savage people who dwelt there.—The other part of the crew, warned by the fate of their comrades, escaped, and were saved by a ship that happened to pass that way.

Some years after this, one of those men was again ship-wrecked, and thrown with his companion on the same island. They were in great distress, and there seemed no hope of escape. The stormy ocean lay around them for thousand of miles, and as soon as the natives of the island should find them, they would be murdered without mercy. They hid themselves for a day or two in the woods, but hunger began to press them, and they came out, and climbed up a hill where they could get a view of the country.

Carefully they crept among the trees, fearing that every rustling leaf or breaking of a twig would betray them to their foes.

The sailor, who had seen his companions murdered here, was in advance of the rest, and when he reached the top of the hill, he shout-

"Safe! Safe! Safe!"

Now what could have caused this sudden joy? He saw the spire of a church in the valley. And why should this assure him of safety?—He knew that missionaries were there and that the gospel had been preach-and the once savage islanders had learned the ways of peace. And these men were not disappointed in their hopes. They came down to the valley, and were received with kindness, not only by the missionaries, but by the natives.

These men owed their safety to the fact that these islanders had been taught the religion of Christ. Now you are no less indebted to the gospel for the peace and safety which you enjoy. Without this holy influence, you would be no better than the heathen nation are, and little girls who are so tenderly beloved and cared for would have been cast out by their parents to perish, or if they grew up, would be little better than slaves.

Dear children, if you owe so much to the gospel, what will you do to prove your love to Him who died that He might give you its blessing? And what will you do to help send it to those who are perishing for the want of it.

Remember these questions, and try to answer them to yourselves. Some of you belong to the Sabbath schools where weekly or monthly offerings are made for missions, and I hope you do not forget to do your part. If any of you belong to schools where this is not done, I hope you will speak to your teacher about it, and ask them to give you and your school a chance to do something to send the gospel to the heathen.

Devise not evil against thy neighbor.

Getting Tired.

Dear Brother; As you desire to have communications, selections, &c., I take the liberty to enclose to you the following selection which I have made; which I should, be glad to see in the *Companion*, believing as I do that it contains much of the sentiment and feelings of those who are "strangers and pilgrims" in this world; and that its perusal will help to keep afresh in our minds the truth that all is "vanity and vexation of spirit;" and that we may all be so fortunate as to reach that land where we may never have occasion to say that we are getting tired of the things and scenes by which we are surrounded, and the inheritants of that land will never say, "I am sick," is the prayer of your unworthy brother.

JOSEPH FLORY.

New Hope, Va.

GETTING TIRED.

"O for a lodge in some vast wilderness!"

I am tired of the cold, formal politeness which repels one like ice, and has no heart in it: tired of the deception that I see in so many, of hearing persons say one thing while they think another. Tired of seeing persons accomplish their ends by flattery, and overreach and prosper by craft; of seeing impudence and servility receive undue respect and honor, while modest worth goes so often unrequited; of seeing vice reign triumphant; of hearing and and reading of the wickedness of my fellow creatures.

Tired of the ingratitude of others; tired of seeing so many wallowing like swine in the mire who having opportunity to raise themselves, choose the filthy sink of their degradation instead. Tired of so much Barnum, *alias* Humbug, and so little reality as one sees on every side; of the noise and strife on every hand; of the many scandal mongers and busybodies who endeavor to regulate every one's affairs but their own; of a world where so many are disposed to misjudge the actions of others.

Tired of looking so often, and finding so few sincere, disinterested persons, such as one sometimes reads of, but are few and far between; of hearing and seeing so many who destroy their own happiness and that of others with so much vinegar, when a spoonful of oil would set all right, and succeed to much better. Tired of seeing people dig, dig, slave, slave, toil, toil, after more money, more property, more honor, who have already an abundance and yet will not enjoy it, as if they were going to take it with them, for fear they should come to want in the world to come, or were going to enjoy it there. Tired of looking for the party in politics who, being in office, is better than another.

Tired of looking for justice from lawyers, and seeing so many of them and other professional men, and tired of seeing so many foolish people employ them, and of trying to find among all the different systems of Allopathy, Homopathy, Hydropathy, Thomsonian, Botanic, Spiritual and numberless others which profess to be infallible cures for the ailments of the body, one which performs one half, or of seeking a denomination which is right as a whole; of trying to distinguish the truth where there are so many creeds & theories which claim to have it, yet are so directly contrary to one another, though taken from the same book.

Tired of hearing never-ending controversies on topics which the disputants nor any one else is able to decide, and if they were, would do them us much good as to know which foot Adam put outside the garden first, or whether he jumped out, or how many fish escaped when the net broke that the disciples had cast into the right side of the ship, or what kind of government the people of Jupiter are under. I would suggest these as admirable subjects for the lovers of controversy.

I am tired of hearing "this is the fashion and that's not the fashion; tired walking and talking just so, and keeping my arms one way and my head another, and sitting in such a position, and dressing so that this and that one and all the world beside may not be shocked and utterly horrified, because I choose to depart from established customs. Tired of being bound by the fashions of society, I long to throw them all off and like Selkirk to say, for a little while at least, though not with the same spirit.

"I'm out of humanity's reach,"

and

"I'm monarch of all I survey,
My right there is none to dispute,
From the centre all round to the sea,
I'm Lord of the fowl and the brute."

These, at least, speak and act according to nature: one would never learn suspicion and doubt in their company. Malice, hatred, envy, and uncharitableness, we should never meet there. I'm tired of this ceaseless toil of providing for the back and the stomach.

O Eve, Eve, what a birthright thou didst bestow on thy descendants, tired of this solitude of being among ones' fellow creatures and yet feeling no heart to mix with them: of laboring and looking for peace where peace was never promised; tired of living a life without hope; of living at al after hope has fled and nought remains but to exist, of finding in myself so many of the faults I dislike in others; of thinking and trying to make this world a house and abiding home, and being so often reminded, by the storms of life, that it is only the porch that leads into an eternal habitation beyond of joy or woe.

I am tired of being tired, and tired of the years of maturity and the realities of life. I fain would be a child again, and dream of the world as I then fancied it; but never would I wish those dreams to be chased away by such bitter realties. MARTHA MAPLE.

CHURCH DISCIPLINE. "We must prune as well as plant, if we would bear much fruit and be Christ's disciples. One of the things applauded in the church of Ephesus was, that *they could not bear them that were evil.*" *Andrew Fuller.*

During a cold, untimely snow-storm in April, I heard a little sparrow singing as sweetly as the true saint may sing amidst the rudest storm of adversity,—"God careth for me."

LOCAL MATTERS.

Tyrone City, Pa., August 25 1868

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon one side of the sheet only.

Preachers in Sommerset County, Pa.

Reference is being had to the Brethern preachers in our county. Their number has been called in question by J. L. F. in an article entitled "The Macedonian Cry," in *Companion* No. 29 this volume. I being one of the thirty two preachers mentioned in said article, feel like having something to say in the matter, espescially when we are asked to a sister county (Washington), where it appears the church is almost in a state of declension because of them not having any preachers. This really has the appearance of evil, and no doubt, the brother fearing the evil in which such affairs might end, wrote said article. And then took the army of preachers living in this county, to show that we might spare a few and send them across to Washington County. This all looks reasonable enough. But let us see how it will hold out.—Thirty-two preachers in five branch es of the church.

The first question is; Do they all preach? I answer: not all. "Let charity begin at home" is an old adage. So we will. Hence we will see who we can spare best. This evidently is natural in the arrangement. So, then, you preachers that don't preach must go, for we think we can spare you best. But this won't help any. So we try again. Let me here remark first: we are now in an age in which not only the ears of the wordly-minded but also of the Brethren, are be gining to itch. So that we poor, illiterate, unfinished, hap-hazard preachers can scarcely meet the ears and eyes of our hearers, if even they are brethren. And why? Some of the reasons may be these; never studied elocution, hence the manner of speaking a little awkward; gestures very disagreeable, and improper, &c., all such would next come on the list of those whom we could spare. This would bring us under the same dilemma under which our sister county is laboring. We would have much a larger number of mem bers and no preachers; and besides this, if we would come to those pla ces where we might even be needed, they might object to us on the same ground. It may be said: send us the best you have. This the churches will hardly consent to do, because, say they, we need them at home. Thus we see that one branch depending on another for laborers, will not do. Half a score might follow the example of Brother Heyser," but as far as I am acquainted in this matter, we have none in the whole number in question, who have a right to go, even if the qualifica tions necessary were here. The highest commissioned officers in the churches, can go only so far as they are needed in the churches. If they go outside the limits thereof, and even spend a fortune, the church might say: we did not send you

Brethren in Washington Co., forget not to do as the church has ever done, especially where there are as many as one hundred members. Select from among that number one or two to labor among you. And if you have selected and set apart the desired number, lift up their hands, and assist them in their high and responsible calling. If you do go about this matter. forget not the injunction: "Pray ye the Lord of the Harvest." *Pray for laborers*, and I am confident you will be successful in getting such that have all the qualifications that God wants them to have; and by a little exertion on their part may meet the wishes of those for whom they are to labor.

Taking all these things together, brethren, let us try to bear with one another. If even our young breth ern do think us older ones not quite so apt in applying the fine arts and sciences, remember we had not the same privilege that is offered in acquiring them. Some of us have lived in a time whenbut few school houses could be found, in which some of us had the pleasure of commencing and finishing our education in the short time of three months. Notwithstanding all this I think we all do the best we can for the advancement of Zion and the good of souls.

C. G. LINT.

Meyer's Mill's Pa.

Response to Br. Silas Thomas.

In presenting the query: "He that is least in the kingdom of heaven," &c., I briefly answered it for myself; but did not explain. I therefore will try to explain the idea I expressed. The reputation which the world gave the Savior, is given in the 19th verse of the 11th chapter of Matt.; from which I infer that they, the multitude regarded our Savior as being *less* than the "*least*" in the kingdom of God," as Luke has it; or "kingdom of Glory" as a brother has it: and he knowing their thoughts, wished to teach them that the one they regarded so little, was greater than John, or any other man. I do not want you to infer from the expression—"It is plain to me that he had reference to himself;" that I think he (Christ) is "least in the kingdom, God forbid! I was viewing it in a literal sense when I made the remarks. But as so many ways of thinking are afloat about this passage, I "find my mind out on the sea of inquiry." Brethren keep this question moving till satisfaction is given.

G. W. BURKHART.

Brother Henry; I take occasion to congratulate you and the readers of the *Compaion*, upon its enlargement, and its recent new dress. I sincerely hope you may receive a patronage, sufficient, not only to renumerate you for your increasing labors, but sufficient to enable you, promptly, to meet all the expenses, incident to the publication of the *Companion*, in its present enlarged form. No doubt many of its readers are pleased with the change, and hence, they should endeavor to make an honorable effort to increase the circulation of the *Companion*.

Our brotherhood has now two Periodicals, one a *Monthly* and the other a *weekly*; the circulation of each, might be very considerably increased, without interfering with the circulation of the other. In case the *Companion* should publish "so much of the affairs of this world as will be thought necessary to the proper observance of the signs of of the times" it might supersede, or set aside (in many families,) the necessity for taking a secular paper; moreover, many of our brethren, and many of their children, as yet do not take either of our periodicals while at the same time they are taking other publications. Would it not be expedient to solicit such to patronize our own periodicals?—The presumption in my mind is, if they were approached, specially and properly, many of them would consent to subscribe for one or the other of our own periodicals. Furthermore, there are many persons outside of our brethren and their children; who would be willing to subscribe for one or the other of our papers, if properly approached on the subject; and more especially, among those who, as yet, have not attached themselves to any denomination. I should be much pleased to see the brethren making an effort to increase the circulation of both the *Companion* and *Visitor*; inasmuch, as it would tend to promote the cause which our brethren have espoused, *and if properly conducted*, would tend to promote the welfare and prosperity of the Church. We are admonished in whatsoever we do, to do all to the glory of God.

PHILIP BOYLE.

Queries.

If the participle "baptizing" is frequentative in form, what is meant by the word "baptisms" in Heb. 6:2? And if one dip is baptism, would two or more dips be baptisms?

LEWIS O. HUMMER

"Elijah went up by a whirlwind into heaven." Did Elijah's mortal body go to heaven, or was he changed? See 2nd Kings, 2: 11. Will some brother please explain.

G. W. BURKHART.

Correction.

In the minutes of the Eastern District of Penna. the answer to the 6th query reads, "considered to make change." It should read "*no* change;" and in the German 10th query the word "*Geld*" should be substituted for "*Gott*." Every person is liable to make mistakes, and printers are not exempt.

S. R. ZUG.

Mastersonville, Pa.

Certainly printers will make mistakes, and they have about as many opportunities for making blunders, as any other class of people. It must be however not fair for our readers to infer that we made the errors above refered to, as we did not print the said Minutes.—ED. COM.

Announcements.

DISTRICT MEETINGS.

District of Iowa State, in Marshall Co., on the 24th of September.

LOVEFEASTS.

In the Montgomery branch, Indiana Co., Pa., August 29th.

Marshall Co., Iowa, September 26th and 27th.

In the Cowenshannoe branch, Armstrong Co., Pa., Sept. 1st and 2nd.

Brother Holsinger; By request of the church please announce that the brethren of the Church at Marsh Creek intend holding a Love-feast, the Lord willing, on Saturday, the 26th of September, at 2 o'clock, P. M., continuing next day. Our traveling brethren are most cordially invited to be with us on that occasion.

B. F. KITTINGER.

Brother Holsinger; Please announce that, if the Lord will, and we live, we intend to hold a Lovefeast in the Southeast District, Mercer County, Missouri, on the last day of September, and first of October. A hearty invitation is extended to all the brethren, and in particular to the adjoining brethren.

By order of the Church.

CHRISTIAN WERNTZ.

Brother Holsinger; Please announce that the District Meeting of Southern Illinois, will be held, the Lord willing, the second Monday, or 13th of October, at Mercer Co. [illegible] West of Carrollside. The brethren interested are all requested to attend. It is further requested that those [illegible] a few members living in different parts of said District, that we are acquainted and have no regular meeting near, that they attend to said meeting and there will be arrangements made [illegible]

Brethren coming will [illegible] at Carrollside [illegible]

By order of the Church.

JOSEPH BENRICKS.

Mercer County, Ill.

Brother Holsinger; Please announce that we expect, God willing, to hold a Love-feast in the Coon River branch, 4 miles North West of Panora, Guthrie Co. Iowa, Oct. 3rd and 4th. We give a general invitation to all who may wish to be with us, and especially ministering brethren.

We have a chain of appointments in this part of the state, commencing with the District Council in Marshall Co., Sept. 24th and 25th; Lovefeast at same place 26th and 27th, and in Indian Creek congregation, 29th and 30th; thence to Coon River branch; thence to Botany branch, and thence to Nebraska. Here is a large field for labor and usefulness. Come and help us and the Lord will reward you.

By order of the Church.

Panora, Ill. J. D. HAUGHTELIN.

Dear Brother; Please insert the following notices:

Lord willing, our brethren intend to hold a communion meeting at the Bush Creek meeting-house, in Frederick Co., Md., commencing on the afternoon of the 3rd day of October, and closing on the next day.

Also, a communion meeting at the Sams Creek meeting-house, in Carroll Co., commencing on the afternoon of the 5th day of October, and closing on the following day.

Also, at the Meadow Branch meeting-house Carroll Co., commencing on the afternoon of the 26th day of October.

Ministering brethren from a distance are cordially invited to be with us at each of those appointments.

PHILIP BOYLE.

Brother Henry: This leaves us in moderate health thank the Lord. We still try to do a little work for the Master. We have received 20 members in this year—eleven by baptism and nine by letters.

The Brethren west have arranged their communion meetings in rotation with our communion meetings, and wish you to publish the same as follows:

In brother Baker's and brother Garver's district composed of Story and Poke counties, on the 29th, and 30th, September next; and on the 3rd, and 4th, of October, with the Brethren in Guthrie Co.; and on the 7th, and 8th, with the Brethren Shelby county Iowa.

On the 11th of October at Brother Samuel Honberger's house 3½ miles north of Fontenelle, Nebraska. It is about 200 miles from us to brother Honbergers', but I trust that some of the Elders will make their arrangements to go from the West, because there are no Elders there. The brethren going to Nebraska will continue the meeting at brother Honbergers' as they see proper when they get there.

By request of the Brethren.

JOHN MURRAY.

EDITOR'S TABLE.

The "Gospel Visitor" and the Minutes of the Annual Meeting.

We regret that we were unable to conclude our remarks upon the extract from the "Visitor" in our paper of last week, and more especially as we have but little further to say. But sickness came upon us, and we were compelled to give in. The last sentence of our remarks last week was left unfinished, and our assistant did not exactly get the words we had intended to use, as no one of course could do. We had intended to say, after "brethren Wise, Long, Moomaw, Sayler, or other brethren" could not have performed the duties of that office.

Also we had written: "Toward the close of the meeting, some one, or a few perhaps, of the leading members of the committee, become uneasy and wish to return home," &c., instead of *became* and *wished*.

If brother Quinter will examine his "manual" he will find his ideas upon the use of the term "laying on the table" somewhat "rusted."—Nothing can be equivalent to laying on the table; it requires a motion to that effect, which must pass the house. And after it is passed, laying it on the table does not exclude it from the Minutes.

The next paragraph in his remarks, is, in our mind, quite unkind. Brother Quinter, if he will give the matter a few sober thoughts, cannot but know that he is misrepresenting us when he says: "before the Annual Meeting is *so severely censured*." The emphasis is our own.—He certainly must have been possessed with a desire just then to place us before that meeting in as guilty an attitude as possible.

Brother Q. thought of the propriety of our publishing his defense, but did not consider it necessary to publish our remarks in full. "Whatsoever ye would that men," &c.

In regard to the contradiction relative to brother Quinter's position upon the request for a committee upon Sunday School books, we have nothing farther to say. We have said he opposed the motion; he says he favored it. This is a question either of veracity or of judgment, and we are willing that the witnesses shall decide the matter.—We care not how much he may have spoken in favor of supplying our children with suitable reading, &c., &c., what we have asserted is that he opposed the resolution proposing the appointment of said committee.

With these remarks we submit the matter, and hope those who were in attendance at the meeting and noticed the point in dispute, will respond, that the matter may be cleared up while memory is fresh, and while we have the opportunities of making the proper corrections. We hope we shall never be too proud to acknowledge a fault or recall an error, and especially one that would misrepresent the position of one of our own dear brethren.

In our next issue we expect to lay before our readers an original and well prepared article upon the early history of the Brethren, from the pen of brother Abram H. Cassell, of Montgomery Co., Pa. It will be found quite interesting, as it contains many incidents, and historical facts in relation to the first churches organized in the United States, &c., never before published. The disconformity in the order of Feet-washing also receives his attention; and unless something more authentic, and of an earlier date can be produced, it will have to be conceded that the custom of one washing and wiping was that first practiced by our Brethren in America.

We invite brother Cassell to write often, and give our readers the benefit of his research, and his large collection of rare and valuable books and manuscripts.

Debate on Immersions.

We have noticed this work before, promising to say more about it when we have finished it. We have now given it a pretty fair examination, and agree with the "reporter" of the debate, that the book is readable. Most every one could read it with profit.

Mr Snyder, brother Quinter's opponent, acknowledges himself a "third or forth-rate minister in the evangelical Lutheran Church." This admission was superfluous, as the intelligent part of his audience would soon have made the discovery. He however had about the usual number of the oft-repeated, and far-fetched inferences that are usually produced on such occasions by his profession The day is rapidly approaching, when no man who has any reputation as a scholar will attempt to advocate sprinkling from the meaning of the Greek term, or prove it by the Bible. They will all appeal directly to the POPE, its true author.

We give the following extract from brother Quinter's first speech:

The proposition has been read that I rise to affirm: that "Immersion is the mode of Christian Baptism authorized and proved by the Bible." When our blessed Lord sent out his disciples to preach, he told them to do this among other things—he told them to *baptize*. Said he, "Go teach the nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." He taught them then *to do something*: and that *something* that he taught them to do is contained in the word "baptize." It will be the object of our earnest inquiry in this discussion to ascertain what that something was—what the Lord Jesus Christ meant—what he intended his disciples should do, when he told them to go and *baptize*. We want to know what our Lord meant *then* by the word "baptize." Different meanings obtain upon that word now, but my worthy opponent himself will admit with me, that it is important that we should know what that word

meant eighteen hundred years ago, when it fell from the lips of Truth itself, and when our Lord said, "Go and baptize." What the Lord meant by that word eighteen hundred years ago, we should mean by that word now. The meaning that he intended to be conveyed through that word is the meaning that we should attach to that word now, and that we should derive from it. In this I am happy to believe my opponent agrees with me. To know what was the meaning of that word when originally given by our Lord, who had the authority to command his disciples to go and to *baptize*, is the object of our present investigation.

In coming to the meaning of the action implied in the word *baptize*, the ordinary way would be, and I will here say that my first object will be, to get at the meaning of the word itself. And the common way would be in coming to an understanding of words in general, to appeal to the acknowledged authorities of our language. My friend has brought Webster's Dictionary here. That would be the common way—to appeal to the dictionaries. But there is a difficulty meeting us here touching this matter, in appealing to our dictionaries. I cannot appeal to Webster for the meaning of "baptize." And why? First; he deviates in defining the word *baptize* from his ordinary way of defining words. When he goes to define the verb *to baptize*, a word that expresses physical action, he does not meet that word and define it as he does other words expressive of physical action, but says to *baptize* is "to administer baptism; to christen." These are the first two meanings he gives to the verb *to baptize*; and then he goes on and gives us further explanations, and says, "it is done by sprinkling water," and "some denominations do it by plunging in the water." When he first introduces the word, he does not meet that word as he does others like it.—When he defines the word *sprinkle*, he tells us it is "to scatter"—gives the idea—the meaning of it. When he defines the word *walk*, he tells us what it is—to move; and so on. But he does not meet this word *baptize* as he does others.

There is another difficulty. It is known to all that are acquainted with his definitions of the term; that in all the forms in which he defines the word baptize, as a noun, verb and so on, he connects it altogether with the ordinance of Christian baptism, so that one might suppose that word was never used outside of the ordinance of Christian baptism. He seems to look at it as if it was only used in connection with this ordinance. This is not the case. It is used outside of it, and apart from it. Then, from the fact that Webster does not meet it as he does other words, from the fact that he seems to confine it to christian baptism, and from the further fact that Webster was a New England Pedobaptist, and as a matter of course defined baptism as it prevailed around him at the time, without reference to the mode of its performance eighteen hundred years ago, I am sorry to say we cannot appeal to him this morning as decisive authority as to the meaning of the word *baptize*.

Another Lexicographer, Dr. Johnson of England, who was a popular authority a few years ago, and who is not now an uncommon authority, gives the meaning of *baptize* in a variety of ways; and among his meanings of the word is "sprinkle", because he defined it in view of the meaning attached to the word at the time he used it in England. He defined the word *baptism* as it was then and there understood; but I want to remind you that we can not rely on him for the meaning of that word eighteen hundred years ago. Boswell, the biographer of Dr. Johnson, gives us to understand that the latter "justified, apparently, to some extent," the practice in the Roman Catholic church of refusing to give the cup in the communion to the laity. Johnson said in relation to this matter—"They may have done it that it is what is merely ritual, deviations from the primitive mode may be admitted for the general convenience, and I think *they were well warranted to make the alteration as we are to substitute sprinkling in the room of the ancient baptism.*" He seems to intimate that protestants should not be too severe upon the Catholics whilst they themselves deviate from the practice of the ancients relative to the ordinance of baptism. He implies here, clearly, that sprinkling has not the ancient mode of baptism. Take up Johnson's Dictionary, and you will find that he gives us one meaning of the word baptize—then to his statements on another occasion, and you find he gives us a different view of the matter. To BAPTIZE he tells us meant to SPRINKLE at the time he wrote; while on the other hand he acknowledges that eighteen hundred years ago it was something else.—Hence it is clear that from these considerations, we can not take these authorities as decisive upon the matter in dispute between us, as professed followers of Christ, and as those who want to know and do the truth.

We have the book for sale, by the single copy, post-paid at $1.15, by the dozen, by express, at $10, and by the 100 at $75. Send orders.

Since our last, the following brethren have sent us subscribers.

S. C. Keim, 1; I. N. Crosswait, 2; Grabill Myers, 4; S. D. Hamm, 1; H. F. Long 1; Ezra Zumbrun, 8; C. C. Root, 3.

And so the work goes finely on. If our friends should continue for a few weeks longer, our list would be quite materially enlarged. We have been adding a quire or more most every week, and still we run short. And why should not the brethren and sisters continue the work? It is not such *tiresome* work, and it makes them no poorer. For every ten subscribers with pay, we send one free copy. You only need to get some one to take this copy and pay you for it and you have $1.50 cash for your trouble.

There are still some of our friends whom we can think of, who have not yet been heard from. Can't you make it? Perhaps you lack specimen Nos. If so, write us and we will send you a package.

Now is a good time to work. The political candidates are out electioneering and introducing campaign papers, and we ought to be enlarging our borders.

Last week we were quite severely afflicted with sickness for several days. In the first place we were taken with sick head ache which turned to a violent pain in the head and limbs.—We were kept in bed for three days, rather longer than we are used to being inactive at one time, although we are never very well and often feel badly, yet we are seldom closed up entirely. The gloom of sickness with its forebodings caused our prospects to look quite cheerless for a short time. But the dark clouds have passed away and we are again permitted to view the sunny side of life. It gives one an opportunity to exercise his faith and hope, and call up his fortitude, to be thus led up to the verge of the grave, and view the ground where we expect shortly to lie.

Owing to our inability to superintend the press work last week, the inside of our paper was badly printed. The cool mornings also require more care and attention in order to have everything work well.

Since printing the outside of this week's paper an unusual number of typographical errors have peed discovered.

[illegible]

Proposed Visit to the West.

[illegible]

22nd of September next; and my landing point will be Mt. Carroll, Carroll Co., Ill.—I expect to remain among the brethren about five weeks. Brother John Spanogle is expected to accompany me. This will we do if the Lord will.

GRAYBILL MYERS.

El Dorado, Pa.

To our Correspondents.

REUBEN YOUNG, Camden, Ind. Our "letter Register book" says your letter was registered July 17th. Thank you for explaining the matter. D. T. M's. paper will be sent promptly. It was our oversight. The name was not put in type for the Camden package. Excuse us.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Pleasantview branch, Appanoose Co., Iowa, August 9th, EZRA, infant son of Aaron and Elizabeth HARTER; aged 1 year, 1 month, and 26 days. Funeral services by brother Daniel Zook, from Job 14: 14.

G. B. REPLOGLE.

In Blue River branch, Noble Co., Ind., August 4th, brother SAMUEL KONKLING; aged 50 years, 3 months, and 14 days.

List of moneys received, for subscription to the *Companion*, since our last.

Wm Leatherman, Headsville, West Va.		.50
Wm. Brown, Elklick, Pa.		1.50
David Black, Macomb, Ill.		1.50
Wm Jelison,	"	1.50
Jacob Zook, Lancaster, Pa.		1.50
John G. Mohler, Hinkletown,	Pa.	1.50
Benj Evans, Kneffsville, Pa.		1.50
Henry Kurtz, Mt. Joy, Pa.		1.50
Joel Harter, Millerstown, Pa.		1.50
Lewis Flack, Emporia, Kan.		1.50
Leonard Hyer, Merriam, Ind.		.56
Joseph Zeigler,	"	.56
Jonas Cook,	"	.56
Jacob Spitler,	"	.56
Geo. T. Swihart,	"	.56
Sylvanus America,	"	.56
Henry Zumbrun,	"	.57
Ezra Zumbrun,	"	.57
Jas. A. Ridenour, Brandonville, W. Va.		1.50
John B Martin, Washburn's Prairie Mo		.70
John A. Root, Osawkee, Kansas		.70
George Rathburn, Kingston, Mo.		2.20
David J. Roop, Frizzlesburg, Md.		1.50
Mrs. A. H. Huber, Westminster, Md.		1.50

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN book, all at the Publisher's prices.

PHILIP BOYLE,
NEW WINDSOR, MD.

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address.

B. F. MOOMAW.
BONSACKS VA.

SEWING MACHINES.

THE Celebrated SINGER'S IMPROVED FAMILY SEWING MACHINES, the best in the Market for all kinds of Family Work, Manufacturing, Stitching, Braiding, Hemming, &c. &c., having been awarded the *HIGHEST PREMIUMS* wherever they have been exhibited in this Country and in Europe, and after a TRUE TEST with the HOWE Machine, under the supervision of three impartial men, chosen as a committee in Lancaster county, Pa., by both parties was pronounced far superior, can now be obtained at the residence of

JAMES L. McCOY, Agent,
TYRONE, BLAIR CO., PA.,

At the following prices, viz.: From $60 to $160, according to style and finish,

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Books, &c., for sale at this Office.

New Hymn Books.

PLAIN SHEEP BINDING

One copy, post paid,	$0.75
12 copies, post paid,	8.50

PLAIN ARABESQUE BINDING.

One copy, post paid,	$0.85
12 copies, post paid,	8.50

ARABESQUE, BURNISHED EDGES, EXTRA FINISH.

One copy, post paid,	$1.00
12 copies, post paid,	10.25
Turkey Morocco, prepaid,	1.00
12 copies, post paid,	11.25

The Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
Sheep Strong Binding,	1.25

32 MO., SUNDAY SCHOOL EDITION.

Plain Cloth Binding, post paid	25
25 copies to one person, by express,	5.00
Roan binding, red edges, post paid	50

Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

MISCELLANEOUS.

NEAD'S THEOLOGY, Post Paid,	1.45
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Treatise on Trine Immersion B. F. Moomaw, prepaid,	.70

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On good, heavy paper, per doz., post paid,	$0.30
" " per hundred, "	2.25
COMPANION Volume 3, bound post paid,	$2.70
Reserved at the office,	2.25

THE
Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, SEPT. 1, 1868. NUMBER 34.

The Hymn of the Seasons.

The heavenly spheres to Thee, O God,
Attune their evening hymn;
All wise, all holy, Thou art praised
In song of seraphim.
Unnumbered systems, suns, and worlds,
Unite to worship Thee,
While Thy majestic greatness fills
Space, time, eternity.

Nature, a temple worthy thee,
Beams with Thy light and love:
Whose flowers so sweetly bloom below,
Whose stars rejoice above:
Whose altars are the mountain-cliffs
That raise along the shore:
Whose anthems the sublime accord
Of storm and ocean roar.

Her song of gratitude is sung
By Spring's awakening hours;
Her Summer offers at Thy shrine
Its earliest, loveliest flowers;
Her Autumn brings its golden fruits,
In glorious luxury given;
While Winter's silver heights reflect
Thy brightness back to heaven.

For the Companion.

A Letter to young friend after recovery from a dangerous illness.

You will never know, at least not in this life, how often you have been in my thoughts since I heard of your illness. If I could not visit you in person, to sit at your bedside and impress upon you the requirements of the gospel, and present to your mind the momentous interests of your deathless soul, I could visit the Throne of Grace, and bring your case before him that sitteth thereon, and plead for your conversion and final salvation. Had I been with you, the direct presentation of the Divine demands would perhaps have made you shrink; but you certainly desired the closet intercessions of the saints. But we are not only to plead with Christ for sinners, but with sinners for Christ. While confined to your chamber of sickness, not knowing whether you would not soon be borne in a coffin from your cottage home to God's Acre on the hill side, many knees were bowed on God's footstool in your behalf, many eyes became fountains of grief, and many hearts seemed ready to break with yearning for your salvation, and with fear lest you perish in your sins.—Those who love Jesus, and love you would be recreant to duty not to endeavor to make your affliction a means of detaching you from the world, and winning you to Christ.—"The Spirit and the Bride say, come." The message is directed to you and is pregnant with eternal issues. It comes clothed with Divine authority, and vital with Divine love. God has laid His hand upon, and His servants must needs speak to that poor soul who is under special discipline in view of his eternal weal.

You have now passed through a most important stage in your history. The chapter of your existance which you have just turned into the past, will have a solemn bearing on your eternity. You have been called before, but it seemed so far away, so indirect, that it fell on your heart like water on a rock; it stirred your soul but did not soften it into genuine contrition. Death has thrice crossed your threshold, and ruptured the dearest ties that one so young can know.—You saw loved ones wrestling with the last enemy, and saw them on the bier, and lowered into the sepulchre. Your tears fell into their yawning tombs, and your heart throbbed painfully above their mouldering remains. But this time you were called by name. Your first call was like that of Samuel's before the bud of your moral being had flowered into responsibility. You need not now run to some priest to inquire what the voice signifies which you hear. You feel that you are a sinner, that God is the Avenger of sin, and that the gate of Paradise is closed. The stilled convictions of former days, the slighted invitations of Jesus which he pressed upon your conscience so persistently, have come back in your late illness, flaming with such terrors as nothing but hell can exceed. So impressive, so urgent, so piercing was the call of Heaven a short time since, that you cannot continue in sin without crucifying the Son of God afresh, and invoking the thunder bolts of the Almighty, and placing yourself in direct line with the elements of swift destruction." To put Christ to an open shame after such an exhibition of His love, requires a petrifying process which is fearful to contemplate, and so blunts the moral sensibilities to the influences of the Spirit, that few are ever brought from the power of Satan to God after such wilful, violent rejection of the grace of the Gospel. You are now on the "mountains of Bether," and your descent down one declivity or the other in your present experience, may be the direction of your eternal destiny.—If you go down on the side of the aliens, you may never return. God has done for you great things, and if there is not sufficient restraint in His grace to keep you back from the old vomit of sin after so fresh an experience of His goodness, what is more natural, however appalling, than the expectation that you will "revolt more and more," and eventually sink into irretrievable ruin! Such a crisis forms an epoch in human life. Such an awakening cannot be overlaid with indifference, without peril to your soul. The fate of millions demonstrates the jeopardy of quenching the Spirit, when the grace of Christ so enlightens us to "see the kingdom of God." The very angels are waiting in suspense for your decision. They are the ministers of the heirs of salvation, and rejoice in the recovery of sinners to God. They form part of the great cloud of witnesses that watch the contest between Christ and the Red Dragon in your heart. Could you lift the vail, and behold the eagerness of God and

angels and saints in glory for your rescue, and the diabolical machinations of Abaddon and his hosts to make the grace of Christ of none effect, and make your damnation sure, you would not only hast to make good your escape from your wrath-threatened, Heaven-doomed position, but you would dread the thought of even *looking* back until you could do so through Christ's eyes. The Charmer is charming, and that wisely, coming so near as to make you sensible of His love-throbbing bosom, offering you all beauty, and glory and bliss in the bestowment of Himself; and such an offer, accordant with circumstances that spring not out of the miraculous, may not be given hereafter, and whatever way you now turn will so affect your life, and relate you to God, as to determine, in all proability, the condition of your eternity.

Earnestly and imploringly has Christ knocked at the door of your heart, and if He must again retire, and find no welcome in the bosom He died to possess, you will incur guilt of no ordinary degree, and dally with the measureless wrath of an offended God. What answer will you give to the uncompromising behest, *follow me*," and to the melting question, "*lovest thou me* ?" Is not His power, coupled with anger, too dreadful to challenge? Can you bestow your affections on a worthier object ? What will you render Him for all His benefits ?—He has spoken His omnipotent "*Talitha Cumi*," raised you from the very border of hades, held back the sickle of death, rebloomed the rose on your cheeks, restored you to your friends, and will you now for all this mercy, harden your heart against His appeals, reject His sovereignty over your entire being, disregard His warnings, grieve His Spirit, and run in the ways of sin in preference to the ways of holiness ? Oh my young friend, have you the heart to do so ungrateful a deed! Can you so treat Jesus, who tided over the account of your guilt before God with His precious blood! Will you re-act the horrors of Calvary, wag your head at Jesus, turn your face contemptiously to the darkened heavens, and suffer the Devil to rivet his fetters with sevenfold power on body and soul ? All this you do by rejecting the present call of God. But I hope better things of you, and things that accompany salvation. If your Cottage were on fire, and some dear friend would rush into the raging element, hazard and perhaps lose his life to save you from the flames you would never cease to hold him in grateful remembrance. Has not Jesus done infinitely more for you? Who ever loved or can love like the blood-sweating Sin-bearer in Gethsemane ? Oh my friend ponder well the interests that hang on your present decision. Recall the demands of God when you lay vibrating between life and death, and the committal of yourself to the Divine disposal, pleading only for the prolongation of your days, so that you might make your calling and election sure, in trust to the Divine faithfulness, and obedience to the Divine injunctions. How did you feel when you had the consciousness of death's cold hand on heart and frame? What were your thoughts when there seemed but a step between you and the Throne of God ? Did not your flesh tremble and your heart quake ? Had you not a terrible conviction of the truth of the Apostle's words, "it io a fearful thing to fall into the hands of the living God ?" Was not all that you then felt and feared a dread reality ? Will you now act as though it had been but a fever dream, a wild creation of the diseased brain ? Thus brought face to face with God, and seeing so deep into His heart and your own, and making such promises of unreserved devotion if your life is but spared, would it be surprising that, if you break your vows, and spurn the the grace of Christ, you either become callous to the work of the Spirit, or sink into such despair as not to be able to see any thing but the flashes of Divine justice, or hear aught but the thunders of Divine condemnation, or feel any thing but the consuming conviction that your soul is steeped in guilt too great to wash in the fountain of the Redeemer's blood, weighed down with a crime whose aggravation extends beyond the provisions of mercy.—Such miserable creatures we not unfrequently meet with, who are so hardened in fighting against their convictions that to speak to them of Christ and Him crucified, is to cast pearls before swine; others are so enveloped in gloom, and have their conscience stung up to such remorse that the sacrifice of Christ seems as nothing to them in comparison with the magnitude of their sins. The laws of nature, while inefficient in the great work of salvation, and not set aside, but made subservient in our restoration, or more confirmed alienation. Woe, woe, my dear friend, if you evince such hostility to the grace now operative in your heart as to be past feeling.

If you suffer your self to be "hardened through the deciefulness of sin," after having "tasted the powers of the world to come," you will discover, in some hour of agony when Divine succor alone will suffice, that repentance is next to impossible. Not that God does not help all who believe, but that the state of mind that will naturally result from such a violent wrenching of the soul from God, precludes the possibility of faith in most instances. Think of the future—the endless future, and weigh the interests of earth in view of eternal life and eternal death. Only believe. Everlasting burnings, unquenchable flames, the undying worm, an ever-rolling lake of burning brimstone—believe this solemn, fearful truth, and you will not want to lead a life that tends to such a dire termination. Only believe that Christ died for *your* sins, and that your sins opened the flood-gates of Tophet upon the spotless Lamb of God, and you will not want to love what brought such sufferings on Jesus. If you were guilty of a deed that would end your father's life on the gallows, would you not wear out your life with inconsolable grief? But your sins nailed Jesus to the accursed tree, and enveloped His soul in a "horror of darkness"

such as no created being ever felt. Well may we bathe the feet of Christ with floods of tears when we reflect on the awful nature and effects of sin. Well may we rejoice when we gaze on the Vanquisher of satan the Destroyer of sin, the Abolisher of death. Hell is deep, bottomless, inexorable, and the way to it finds no obsatcle in our natural inclinations. We slide into it without effort.—Heaven is *up*, and we must climb and toil if we would reach it. Christ's hand is ever stretched out to aid us. Satan hangs a dead weight on every organ and member, to bear us hellward with accelerated velocity; but Jesus grows wings for us out of His own fullness, so that we mount up as eagles over all opposition.—Heaven is cheaply purchased by a whole life time of suffering and self-denial, and yet after all our labor and sacrifice we are saved by grace. A lifetime is a dear bargain if enjoyed at the expense of everlasting punishment. Have you settled the matter between God and your soul, or are you still debating whether to turn Christ or Satan out of doors? Pause, my dear friend, and tremble at the thought of wounding the heart of Jesus, and perhaps sealing your eternal ruin, by going from the grave's mouth to pursue a life of forbidden pleasures. Now is the accepted time.

C. H. BALSBAUGH.

Union Deposit, Pa.

A Ruling Sin.

There are many sins which have this absorbing character; whose property it is ever to encroach more and more on the regions of the moral and spiritual life, not as yet possessed by them, never content until they have reared their trophies on the rack and ruin of every nobler faculty and power. All sins, perhaps, have more or less this character. Yet we may signalize two or three concerning which it is eminently true.

Vanity is such a sin. This may seem to us often little worse than a foible; yet physicians will tell you that there is almost no sin which gives more inmates to the mad house than this; and how many through it shall have missed the crown of life, only the last day shall declare.

The *Love of Money* is another such sin, growing by what it feeds on; and even claiming to exercise a wider, a fiercer, a more relentless tyranny and dominion in the soul where it rules as lord: ever resenting more and more any freedom of action, any generosity in dealing, any open-handedness in giving, any bowels of compassion shown on the part of him who meant indeed to allow this sin, but did not intend at first that it should bear away in his heart or life, as sole and absolute and tyrannous lord.

The *Lust of the Flesh*, indulged and allowed, proves oftentimes another such a sin; it has a fearful tendency to become such; what a workshop of unholy, impure fancies will the heart of man be who has given himself over to the spirit of uncleanness! "Keep thy servant from presumptuous sins, lest they get the *dominion* over me."—*Trench.*

Living to Christ.

"Brethren, let us aim, as St. Paul did, to live to Christ. How bright the halo which surrounds the memory of those who have done so!—Trace them in thought throughout past ages. The early Christian, amid constant persecution from Jew and gentile—the saints of the Middle Ages, those lights shining in darkness of whom the world was not worthy—the great reformers, who were not afraid to lift up their testimony against prevailing errors and corruptions, and boldly to come forth from the great apostasy—the Christian philanthropists of later times, men whose love to Christ has constrained them to devote themselves to his service in various ways, who have been the means of reviving the work of true religion at home, and who have gone forth to proclaim the gospel abroad, and sought to undo the heavy burdens which still existed in lands enjoying Christian light and liberty—how dear to us is the memory of men like these! How sacred are their names! How bright the example which they have left us And why? *They lived to Christ*, they loved, and honored, and served him, and counted all things but loss for the excellency of the knowledge of his name."

The Soul's Mother.

The child frightened in his play runs to seek his mother. She takes him upon her lap, and presses his head to her bosom; and with the tenderest words of love she looks down upon him, and smooths his hair and kisses his cheek, and wipes away his tears. And then in low and gentle voice, she sings some sweet descant, some lullaby of love, and the fear fades out from his face, and a smile of satisfaction plays over it, and at length his eyes close and he sleeps in the deep depths and delights of peace. God Almighty is the mother, and the soul is the tired child; and he folds in his arms, and dispels its fears, and lulls it to repose, saying: "Sleep, my darling; sleep, it is I who watch thee." "He giveth his beloved sleep." The mother's arms encircle but one; but God clasps every yearning soul to his bosom, and gives to it the peace which passeth understanding beyond the reach of care or storm.

Children shoot arrows on no purpose to lose them, and never so as look where they alight. But men when they shoot, aim at the mark, and go after the arrow, to see how near it falls. So wicked, carnal men, when they have said, not made, their prayers to Almighty God, it is but *quis curabit*—Work done and done with—they have no more regard of them. But God's children, when they, upon the bended knees of their souls, dart out their prayers, when they pour out their requests unto him, they look after their prayers, eye them up into heaven, observe how God entertains them, and wait for a happy return of his good will and pleasure.

Wicked men stumble over straws in the way to heaven, but climb over hills in the way to destruction.

For the Companion.

Original Sketch of the Early History of the Brethren.

DEAR BRETHREN:—Inasmuch as many erroneous assertions have of late been made, both public and private, concerning our early history, some of which appeared in print and led many to doubt whether the Old Germantown Church *indeed* was the first organized, or mother church in America, as she was generally supposed to be. In the different articles which appeared concerning it, there is also a remarkable discrepency in the date of its organization. Therefore, while I am extensively known as a Church Antiquarian, I was requested by many to give a correct statement of the facts, and thereby also endeavor to throw a little light on the agitated question of Feet-washing. I will threfore try to comply through the columns of the *Companion* for the information of all interested.

The first organization of the Brethren, in a Church capacity, was at Swartzenau, in the Province of Witgenstein, in the year 1708, as is well known. But they were not long tolerated there before fiery persecutions began to rage against them, which dispersed them to different parts of Europe, in hopes of finding an Asylum of peace and safety, where they might worship God according to the dictates of their own conscience. But they found themselves everywhere disappointed; consequently about 20 families with Peter Becker at their head, emigrated to America in the Fall of the year 1719, from Serustervin a Province of West Friesland. They arrived at Philadelphia, and settled principally in Germantown and its vicinity. But owing to some difficulties which occurred between them on board of the vessel during their voyage to America, their feelings became so completely estranged towards each other that for a long time after their arrival they did not unite together for public worship.

This sad state of things grieved a few of the more pious and Truth-loving souls, among whom were PETER BECKER, JOHAN GOMERY, BALSER GANS, HENRICH TRAUT, and others, who labored indefatigably to effect a hearty reconciliation, and succeeded, at least so far that they consented to have public worship established. Consequently their first meeting was published to be on the following Sunday in October, 1722, at the house of Peter Becker. The next Sunday they had it at brother Johan Gomery's, and thus they continued alternately until the inclemency of the winter obliged them to stop. But early in the following spring they resumed them again, and held them weekly at the house of Peter Becker, without anything of note occurring, until about September, when a revival took place along the banks of the Schuylkill, occasioned, as it was supposed, by the Hermits of the Ridge, (which were the remains of a defunct sect called the "Woman in the Wilderness"). They heard of the Brethren and visited their meetings occasionally. Several of them were soon so deeply impressed with the truth that they heard, that they applied as candidates for baptism..

This brought the Brethren to a new *test.*—For as yet they were not organized in a church capacity, and therefore it did not become them to observe the ordinances. Neither was there any among them authorized to perform the rite of Baptism. And although they had now for awhile worshipped together, they were, after all, not yet so completely united as they should have been, in order to be qualified for building up a church.

In this dilemma they cast themselves upon the Lord with much fasting and prayer, and finally conceded to comply with their wishes. But then the next difficulty was: which one of the four or five brethren should baptize them, as they were all on equal footing, and none of them ordained. They therefore agreed to leave it to the choice of the candidates, who chose Peter Becker to be their officiator. Then after having all the preliminaries happily fixed, they met together early in the morning of the 25th of December, 1723, and unanimously agreed to forgive and to lay aside every unpleasant feeling, and from henceforth to walk together in love, and to strive again for the union of the Spirit, &c.—After which they formally organized themselves in a church capacity and installed Peter Becker to be the officiating minister, who baptized the applicants the same day, in the stream called the Wisahicon, a tributary of the Schuylkill and not far from its banks. While these were the "*first fruits*" of the Brethren in America, it might, perhaps, be a satisfaction, (to some at least) to know their names. They were Martin Urner and wife, Henrich Landes and wife, Friederrich Long, and John Mayle.

The same evening they also observed the Lovefeast and Holy Communion at the house of brother John Gomery, with 17 communicants besides the six they had just baptized, making in all 23. As this was the first Lovefeast that the Brethren ever celebrated in America, I will add the names of all those that partook of it. They were Peter Baker, Heinrich Traut, Jeremiah Traut, Balser Traut, Henrich Holzapfel, Johannes Gomery, Stephan Koch, Jacob Koch, Johannes Hildebrand, Daniel Ritter, George Balser Gansz, Johannes Preisz, Johannes Kaempfer, 13 Brethren. Magdalena Traut, Anna Gomery, Maria Hildebrand, and Joanna Gansz, 4 sisters, making with the afore mentioned 6, a total of 17 brethren and 6 sisters. Thus was the first church in America organized and all the ordinances observed on the aforesaid 25th day of December, 1723, at the house of brother Johannes Gomery, in Germantown, Pennsylvania, six years before Alexander Mack came to America.

This minute detail, although in the greatest possible brevity, I hope will forever settle the discrepency concerning the date of our organization, and also convince brother John Price that it was in 1723, instead of 1729, as he maintained in several letters now before the public. I hope also that it will satisfy brother Davy, that the Germantown church is *indeed* not only the mother church, but that it is also a properly organized church. Therefore I cannot see why it should be "re-organized," as he said they would some of these days—especially when we consider that it always "acted so peaceably, and never attempted to sow the seed of discord among other churches." We think therefore there is no occasion for reconstruction.

I would also say in this connection that there *never was* an organized church of the Brethren on Skippack. The little Church that worships there now, is but of comparatively modern origin, and is to this day only a branch of the Church at Indian Creek.

But to resume the subject. We find that after the brethren had thus united themselves their meetings were crowned with peculiar blessings, and tended to the edification of many, and still increased in numbers as well as in power, so that the whole region soon became alive—especially the young and rising generation, who, to the great joy of their parents, began to walk in the fear of the Lord, and in the love of the Brethren.

As the reports of this great revival spread far and wide, their meetings soon became so crowded that their largest accommodations could not contain the people that came—many from a distance—eager to hear the word of truth preached in its primitive simplicity. Consequently numerous requests were made to the Brethren to preach for them abroad, many of which were accepted, so that in the course of a few years they had churches established in different parts of the country. The first and most noted of these was Coventry, in Chester Co., organized Nov. 7th, 1724; & Ephrata, in Lancaster Co. organized Nov. 12th, in the same year; besides several others of less importance. During the following Summer my record says they had frequent Lovefeasts, (I suppose Agapæ) which were the means by which the Lord did draw many to visit them, who became so impressed with what the saw and heard that they afterwards joined their fraternity so that their little church grew and branched out quite rapidly.

Meanwhile the persecution raged with increasing fierceness against the mother church in Schwartzenau, which first fled to Creyfeld, from thence to Holland, and from Holland about 30 families, with Alexander Mack at their head, emigrated to America. They came over in the ship ALLEN, under command of James CRAIGIE, from Rotterdam, last from COWES, a seaport on the N. E. side of the Isle of Wight, from whence their ship sailed July 7th, and landed at Philadelphia on the 15th of September, after a very boisterous and perilous voyage of 71 days.—Among them was Alexander Mack with his three sons, Johannes, Valentine, and Alexander, Jr., with Hans Gunde, Andreas Bony, Johan Naas, Anthony Deerdorf, Jacob More, Rudolph Harley, Johan Peter von Laushe, Jacob Bossert, Johannes Kipping, Jacob, Henrich, and Christoph Kalckglocsser, Wilhelmus Knepper, Jacob and Matheis Schneider, Johannes Pettenkoffer, Hans and George Koch, Reinhard Hammer and others. This great influx of Brethren poured upon them so suddenly, greatly quickened the Church and strengthened it so much that in a short time a number of new Churches were organized. Among these I would mention Oley,

in 1732, (now nearly extinct); Great Swamp in 1733; Amwell, N. J. in 1733; Cocolico, 1735; White Oak 1736; Little Conowago, 1738; Big Conowago, 1741; &c., &c. Although it might be interesting to some of your readers to have short accounts of each of these churches, with biographical sketches of their most noted ministers, &c., the length of my paper already forbids me to proceed any farther. If requested I may perhaps add more sometime hereafter; but shall close for the present with a glance at a few of the ordinances as they were observed by the Ancient Fathers and founders of the Church to wit: Feet-washing, and the Imposition of hands which I trust will also answer brother Neher's query, in *Companion*, page 251.

When the brethren first organized themselves into a church, at Schwartzenau, in Witgenstein, they were for a while somewhat undecided in regard to the time when the ordinance of Feet-washing should be observed, understanding the words of the Evangelist: "He riseth from Supper, &c., to mean a *partaken* or already *eaten* supper, and consequently they did not wash Feet until after the Supper and the Breaking of bread was accomplished. Then they washed feet before they separated. But while many of them would understand it differently they agreed to change their manner of observing it, and introduced the order of washing them between the Supper and the Breaking of the bread as the River Brethren and a few others still do. But they did not observe it that way long before several learned men who understood the original language joined the Brethren, who contended that in the original it meant a *finished* or prepared supper, instead of a *partaken* or *eaten* one, as they had supposed it to mean, and therefore contended for another change. About the same time also appeared an Edition of the New Testament, as translated by the learned Dr. J. H. Reitz, which favored the same idea precisely, consequently they made another change—to that of observing it before the Supper or the breaking of bread as we still do.

But notwithstanding all these changes in the *time* of observing it, there never was any change that I can find, in the *mode* or *manner* of observing it. For they were all so unanimous in following the plain pattern of their Lord and Master that it appears they never thought of doing it in any other way, than *just in the way he did it*. And I am satisfied that it was not done in any other way, until many years after, when some of the later organized churches became very large, when *they did*, upon several occasions, observe it in the double or plural way, to gain time. But the few old Fathers that were then living yet, remonstrated with earnestness against such a deviation, as I myself very well remember yet from Peter Keyser and others.—But notwithstanding all their opposition against it, the deviation still gained ground, in most all the larger churches throughout the Brotherhood and simply because "it was so much more convenient," and because it could also be accomplished "in so much less time." And now since these good old Fathers have dropped off, there has been for a long time no opposing voice against the deviation. Consequently it became *habitual* and *general*, and is now so general that *many* even *Old Brethren* and *Bishops*, (who certainly ought to know better) will contend for it being the old way; *when in fact* it is a positive deviation—not only from our own *ancient order*, but also from the plain *precept* and *example* of our Lord Jesus Christ, who commanded us to do even as he had done to us.

I might add almost any amount of testimony to corroborate the above; but while my paper is already so long, I will only say yet that I am told by those that were eye witnesses at the time, that Alexander Mack and Peter Keyser *expostulated* against the change and advised that when a congregation actually was so large as to require so much time as (they alleged) the single action did, they should commence *earlier*; that it was right and proper in all cases "*sich in die zeit zu schicken*," or, when that was not expedient, they might be performing it at two or three different places at one and the same time; only don't deviate from the old established order, &c.

Herewith I will close, and hope my voice need no more be heard on the subject of Feet-washing, and as I am only a private member, the responsibility is not resting upon me for deviating. Therefore hope I have cleared my skirt from every man's blood.

ABRAM H. CASSEL.

Harleysville, Pa., Aug. 11th, '68.

Mercy and goodness alone makes us like to God

The Song of the Sowers.

PSALM CXXVI, 6.

Great Husbandman, at thy command,
We sow thy seed with liberal hand,—
And mindful of thy heavenly call,
Onward we go, forsaking all.

On, through the sad and weary years,
We sow the precious seed with tears;
And stay our hearts in faith sublime,
With prospects of the harvest time.

Not long shall we in sorrow go,
Not long endure earth's toil and woe:
For He who bids us sow and weep,
Shall call us then in joy to reap.

'Then shall the trembling mourner come,
And bind his sheaves and bear them home;
The voice long broke with sighs shall sing,
Till heaven with hallelujahs ring.'

Thick on the hills of light shall stand
The gathered sheaves from every land,
While they that sow, and they that reap,
The "Harvest Home' in glory keep.

—*The Christian.*—By H. L. H.

For the Companion.

Life's Influence.

BY EMMANUEL UMBAUGH.

When at the dawn of our primeval existence we came forth into being and for the first time beheld the creation of a being who has been both omnipotent and omnipresent from innumerable ages past we were sensible of pain and pleasure; and we looked out upon the things that were passing around us, we beheld them without any apprehension of danger, or at least we will be permitted to say, *comparatively* so. We had no knowledge of a future life of toil and sorrow; no fancies of joy or sorrow either in this world or the world to come.

How happy we are at this period of our existence! No knowledge of the evils of this world of pollution and sin. What a glorious pattern for after life! There could be nothing more desirable than to live such a life of innocence that each day would find us preparing for our exit into the Spirit land the same evening. It would be a double blessing to us. We would receive a blessing from Heaven for the good done to ourselves and for the influence thrown around the rising generation. This influence would be a holy influence, and whenever our influence ceases to be holy by our wilful actions we endanger our future happiness—disregard the christian duty of living a life of holiness, and forfeit our promise of heavenly reception. The lives of the young are greatly influenced by the conduct of those around them. The actions of the men of any community, no matter how unseemly they appear, are noticed by the young, and to a considerable extent imitated by them. How indispensably necessary it is, then, for the influence which we exert upon those around us, to be a *holy* influence. It matters not whether in our own temporary habitation or wandering in remote parts of this probationery sphere, our deeds should play in strict harmony with our faith in the gospel of Christ inculcated through the agency of the Holy Spirit. This process will change our simple belief in Christ and his Word into a *genuine* faith which is God's seal of approbation, and then we need not fear the result with reference either to our personal influence over the world or our acceptance in Heaven. It is true that we still commit sin through weakness and ignorance yet when in the process of attempting to avoid every evil we unintentionally commit wrong we will through the grace, mediation and atoning blood of Christ receive remission and find acceptance with all the sanctified Saints in Heaven. The actions of those around us may have a more pleasing appearance, in the eyes of the world, than our own and we may become very unpopular in the world, but what does all this amount to when considered in connection with the fact that we have done our duty and have become popular *in Heaven*. It matters not in what trade or profession we are engaged, we should never loose sight of the object of our existence. If we believe that we are in the world to glorify God can we consistently claim that we will come under the promises of the Gospel, and yet practice those things which are not consistent with his word and the object for which we live? No, if to glorify God is our business we must honor him in everything we do. We must honor him on the farm and in the shop as well as at the altar; while in the act of trading or doing business with a fellow man as well as when engaged in imploring divine aid. Let us, then, not forget our calling, but act out the great drama of life in its proper colors and as in continuous succession we follow one another in leaving the stage we will never regret the zealous manner in which we have acted our parts.

Pleasant, Ind.

EXPERIENCE.—Does experience teach fools? Hardly ever. it scarcely teaches the wise. One in a hundred perhaps, learns by experience; the remaining ninety-nine go on repeating their old blunders, and following ways or dispositions, or conceits that have already cost them dear.

From the American Christian Review.

A Voice on Feetwashing from Raleigh, N. Ca.

Bro. Franklin:—As the above subject is receiving considerable notice in this section, can you give me room in the REVIEW to offer a few thoughts to the churches? I have two objects in view—the first is to separate feet-washing from the Communion; the second to show that it is not a church ordinance. I hope the novelty of the things which I shall offer will not prevent a careful examination before they are rejected.—In order to occupy as small a space as possible I shall condense my thoughts, I fear, to obscurity.

I understand from the New Testament that there are two suppers—the first was given to Jesus in Bethany two days before the Passover, the other was eaten in Jerusalem on the night of his betrayal. There are two departures—one from each of those suppers. John records both—the first going hence is recorded in the 14th chapter and last verse, the second going out is recorded in the 18th chapter and 1st verse. Judas was pointed out at each of those suppers—at the supper in Bethany, where feet were washed, by dipping a morsel and giving it to him. Notice, also, at this time there was no inquiring among the disciples, "Is it I, is it I?" Judas was pointed out in Jerusalem by the inquiry, and by Jesus saying, "It is he that dippeth his hand with me in the dish." There are two cock crowings—one at feet-washing in Bethany, the other on the night that Jesus was betrayed. These two crowings are distinguishable by the first is as to time, indefinite,* the second by limiting the time of crowing to this night. Peter was told twice that he would deny his Lord—the first time at feet-washing, where the time of the cock's crowing is left indefinite, the second time in Jerusalem, where the crowing is limited to this night. A few thoughts on these two will close the present communication.

The supper in Bethany Jesus calls it *my table*, thus distinguishing it from the supper in Jerusalem, after which Jesus took the cup, saying, "This cup is the New Testament in my blood." This supper is stated by Paul in these words, "He took the cup after he had supped." Here the supper of Luke and the supper of Paul must be one and the same thing, and constituted no part of the Passover, but a distinct thing, which thing is the Lord's supper. After the supper where Jesus washed his disciple's feet John records five chapters of revelations, teachings and prayer. After the supper in Jerusalem all that was said or done, so far as recorded, was to sing the hymn. The first supper was before the feast of the Passover, the second was after. Judas went out from the first and sold his Lord. He went out from the second and delivered him up. All those, too, perfectly harmonize with the account given by John, and that given by Matthew and Mark. John records in his account no Passover, nor no supper, or supping of the cup. It also forever separates feet-washing from the communion as the Tunkers have it, and leaves it in Bethany two days before the Passover. It also leaves it in the family where it was instituted, and where Paul placed it when he wrote to the Church in Corinth, among the other good works of a family, such as bringing up children, etc. Bring feet-washing into the Church, and you divide the body of Christ into male and female, and it is no plea or escape from this consequence to tell us the males and females occupy different seats in the communion, while in feet-washing a brother cannot in decency wait on a sister, but in the latter he does and can, with all propriety, do so. I know my thoughts are badly clothed, and in some confusion, yet I hope that some brother will see the points aimed at, and will, from the hints given, give us a clear view of those things, and settle forever the subject of feet-washing in the congregation. I hope our Tunker friends will be brought to see their error of joining it with the Communion.

C. CURTIS.

*My opinion is the cock never crowed from the first supper till the night of the second.

COMMENT.

The writer of the above says, "I have two objects in view—the first is to seperate feet-washing from the communion, the second to show that it is not a church ordinance. I hope the novelty of the things which I shall offer will not prevent a careful examination before they are rejected." I have "carefully examined" the above article, and find it to contain but little more than bare assertions. The writer says, there were "two suppers," and "two departures." "John records both—the first going hence is recorded in the 17th chapter and last verse, the second going out is recorded in the 18th chapter and 1st verse." Let us look at these passages. John 14 13. "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise let us go hence." John 18, 1. "When Jesus had spoken these words, he went forth with his disciples, over the brook Cedron &c." Now where is there any "going out" in this verse? No where. The "going out" was from the supper recorded in the 13th chapter of John, and the conversation recorded in the 15th and 16th, chapters, and the prayer in 17th chapter occured between the place of eating the supper recorded by John 13th chapter, and the brook Cedron. Then "when he had spoken these words he went with his disciples *over* the brook Cedron," not *out* the brook Cedron as C. Curtis would have us believe.

Again, "Judas was pointed out at each of those suppers—at the supper in Bethany, where feet were washed, by dipping a morsel and giving it to him." Who told you sir, that this was done "in Bethany?" The Evangelists do not. The supper recorded by John 13th chapter, is indentified with the supper in Jerusalem, by the following facts. At the supper recorded by Matt. 26th chapter, the Traitor was made known. As also Mark 14th chap. And John 13th chapter, the traitor was made known. At the supper in Jeruselem, recorded by Mathew and Mark, Peter's denial was predicted. Also John 13th chapter. The same Mathew, Mark, and John, all three, recorded the supper in Bethany and the circumstances that occured there. See Mathew 26: 6—11., Mark 14: 3—7. John 12: 1, 9. And neither of them say one word about feet-washing in that connection.

Mathew, Mark, and John, all three record the supper at Jerusalem.—See Mathew 26: 20. Mark 14: 17 and John, 13th chapter. And inasmuch as John wrote last, he wrote, as some say, "a supplement," and therefore writes of "feet-washing," which was omitted by the other Evangelists. But feet-washing was performed in Jerusalem, and not in Bethany as the connected circumstances plainly show.

Again, "The first supper was before the feast of the Passover, the second was after." The first supper, that in Bethany, truly was "before the feast of the Passover?" Jesus was crucified on the 14th day of the month Abib, or Nisan, and 15th day of the same month the "fasting" began. For surely they could not feast upon the Lamb before it was slain, or killed. It was killed on the 14th and eaten on the 15th of the month. Jesus died on the cross on the 17th about the ninth hour; and this was the time the Lamb was to be slain, according to the law of Moses. For the antitype always filled the type.

The fifteenth day of the month Abib was always on ecclesiastical Sabbath. The next day after Jesus was crucified was a "Sabbath day," called by the Jews "a high day."—See John 19: 31. The day Jesus was crucified was "the preparation" for the feast of the Passover. John 19: 14. And it was the prepera-

tion of the Passover, and about the sixth hour." Now how could Jesus eat the "second supper, after the feast of the Passover?" When the scriptures teach plainly that he died on the "preparation" day. Did he eat the "second supper" after he was dead?

My friend Curtis says he has "two objects in view." If he accomplished the *two*, he certainly accomplished *three*, for he separated the two suppers so far apart, that he would have Christ to eat the *second* after he was dead.

Again, our Essayist says his remarks "forever separate feet-washing from the communion as the Tunkers have it, and leaves it in Bethany two days before the Passover. It also leaves it in the family where it was instituted, and where Paul placed it when he wrote to the church in Corinth, among the other good works of that family, such as bringing up children, etc." In which of Paul's Epistles to the "church at Corinth" does he place feet-washing with other good works? I confess I have not found it.—This must be one of our author's *novelties*." Our Essayist says, to save space "I condense my thoughts I fear, to obscurity." Whether condensing causes obscurity or not, I cannot determine, but I am quite certain there is much obscurity in his language. And not only "obscurity," but plain misrepresentation, as we have shown above.—And in conclusion I will say, that, as one of those he is pleased to call "Tunkers," I cannot "see" any "error" in joining feet-washing to the supper and communion. But he has committed a fatal "error" in his effort to "separate" them. I hope this may show C. Curtis, and those who believe as he does, their "error." Yours for the truth.

J. WISE.

Waterloo, Iowa.

Patience and Kindness.

What a rich gem we do possess if we have so completely subdued selfish nature as to always be patient and kind. Yes if we have obtained fortitude enough to always control ourselves, and always speak kindly, we certainly have obtained something entirely worthy of admiration a prize of priceless value. Many times, if we would be more patient and think a few moments before speaking, we would save touching the sensitive feelings of those around us, and many times if we would show our kindness by speaking softly a few gentle words, to the downcast one, we would send a brilliant light to the centre of the heart that would be as dazzling and prove to be as much refreshing as the brilliant rays of the sun when she bursts forth in all her splendor from under the dark terrific clouds that have just passed over us. Sometimes a few kind words do more good than we might suppose: they often make good impressions that are lasting, and such impressions are engraven on the heart with indellible substance and cannot be erased. Patience begets patience, and "kindness begets kindness." Kindness will surely subdue the most hard-hearted enemy, and cause the strongest heart to become a sensitive one. I think if that pure love exist between us that should exist, we would all try to exercise patience and kindness as much as possible. There is nothing more becoming in the christian than patience and kindness. It is a perfect ornament. Especially should we be kind to our parents who have patiently nourished us until we were able to nourish ourselves. I fear if we are not kind and obedient to our parents that we are trampling on the fifth commandment. We can never recompense them, but we can honor, and be kind to them. Parents should also be kind to their children, for it will do much more good than harshness. A kind word will fill the place of a harsh one every time, and then there is a good feeling all the while. Rather speak entreatingly than in a commanding tone. "A kind word, an obliging action, even if it be a trifling one, has a power superior to the harp of David in calming the billows of the soul." Especially we should exercise all our patience toward the erring brother or sister. Why not wait a little while longer, and try to give some strengthening nourishment and encouragement.—Doubtless we would often save the erring one from being cast off.—Why should we not be as patient as was the dresser of a certain vineyard, who prevailed on his master to spare the fruitless tree one year, that he might nourish it. It appears he wished to make use of kind or mild treatment before harshness. We should often read the sixth and seventh verses of the thirteenth chapter of Luke. They are full of loveliness and richness. These two verses surely do express much.—We are hardly able to decern their rich meaning. We all have many trials and troubles to contend with while traveling "through this waste howling wilderness," but let us even try to bear up under them with patience, and not become angry, or if we should be provoked to anger, let us close our lips tightly until we can speak kindly as becometh us as heirs with Christ.

REBECCA LYON.

Hudson, Ill.

Marble-playing copper pitching, chess and checkers, fox and geese, are often stepping stones to the gaming table. Many of the most dissolute, degraded, and miserable, and abandoned, date their first moving steps ruin-ward toward billiard playing, the chess board, or what is erroneously termed an innocent game at cards.

How, then, can parents, especially religious parents, consistently permit their children to engage in them? Time is lost, worse than lost, precious, golden moments, for which God will call you to account. A seared conscience, a callous heart, a turning away from the path of life to the path of death, is sure to accompany these games sooner or later.

Yet, strange as it may appear, professed ministers of the gospel are publicly advocating these time killers—missiles of Satan—commending them to parents for the amusement of their children! Wicked! Wicked!

Selected by E. GOLDSMITH.

The Charity Sermon.

"I saw and heard:" I saw within
A crowded church, and listened to the man
Of God, as, warm and fervid from his lips
There fell impassioned words, and eloquent
Appeals, that oft would cause a quivering
tear
To start from many an eye, and many a
breast
Would heave as if in tender sympathy.
His subject was the poor—the suff'ring poor:
"Blessed is he that considereth the poor,"
The preacher said; and then in earnest tones
Went on to picture gay and glitt'ring Wealth
And genteel Want, and Wretchedness, and
Woe.
And then the contrast! Oh! 'twas touching,
quite
And eloquent, and I saw from many an eye
A sympathetic tear.

As the preacher talked, I mused and I pondered:
The poor, thought I, and have they any
share
Within the limits of a town that builds
Such palaces as this, where the poor man
Never would dare to enter lest he might soil
These crimson-cushioned seats and covered
aisles.
With rough and coarse attire? The poor,
wretches,
Would start affrighted back, where'er they
caught
The gleam of this stained and gilded glass,
Through which rays of "dim, religious
light" weave
Gay patterns; that pealing organ, with
Its costly appliances, and those choral songs
From living throats would cause the
shiv'ring poor
To pause in wonder and in sore amaze:
And as they turn'd away, methinks I hear
Them say: "This is no kingly palace,
where
The great and noble keep their augest court,
And where the rich and beautiful go hold
Their nightly festival, while mast soft
A dreamy languor sheds o'er all the scene.
It cannot, nay, it cannot be that they
Are friends of Him who had not where to
lay
His tired and aching head, and who expired
On Calvary's rugged hight for erring man,
And loved the humble poor—oh! no."

Once more: "The poor—the sick—the
shiv'ring poor."
The preacher said, "O, visit, comfort them:"
And as he raised his arm aloft, as if
To give more force and unction to his words,
The costly gold around his neck did gleam
And glitter in the softened light, while from
His eye there rolled a liquid drop, which he
To pity gave,—"twas all he had—a tear."

Again I mused: "Why have we any poor?
And why must they in want and hunger live,
When here within these massive, towering
walls,
Is spread with lavish hand enough of wealth
And means to comfort many a sick
And bleeding heart?"

Why not bestow these gifts
So costly, on the suff'ring poor? Methinks
As [illegible] might here be reared, in which
To worship God and preach the gospel-word
[illegible]
[illegible]
[illegible]
"Amen and the poor."

For the Companion.

Under Great and heavy Affliction.

Since "man is born unto trouble, as the sparks fly upward," Job 5: 7, and Adam has entailed on all his race the sad inheritance of calamity in their way to death, it will certainly be prudent and necessary that we should all expect to meet with trials and afflictions: and that we, reader, whoever we are, should be endeavoring to gird on our armor, and put ourselves in a posture to encounter those trials which will fall to our lot as a man and a Christian. Prepare ourselves to receive our afflictions, and to endure them in a manner agreeable to both these characters. In this view, when we see others under the burden, consider how possible it is that we may be called out to the very same difficulties, or to others equal to them, and put our soul as in the place of theirs. Think how we could endure the load under which they lie, and endeavor at once to comfort them, and to strengthen our own heart, or rather pray that God would do it.—And observing how liable mortal life is to such sorrows, let us moderate our expectations from it, raise our thoughts above it, and form our schemes of happiness only for that world where they cannot be disappointed; in the meantime, blessing God that our prosperity is lengthened out thus far, and ascribing it to special providence that we continue so long unwounded, when so many showers of arrows are flying around us, and so many are falling by them on the right hand and on the left.

When at length our time comes, as it certainly will, from the first hour in which an affliction seizes us, we realize the hand of God in it, and lose not the view of him in any second cause, which may have proved the immediate occasion. Let it be our first care to "humble ourselves under the mighty hand of God, that he may exalt us in due time." 1 Pet. 5: 6. Own that "he is just in all that is brought upon us," Neh. 9: 33, and that in all these things "he punished us less than our iniquities deserve." Ezra 9: 13. Let us be composed to bear his hand with patience, to glorify his name by a submission to his will and to fall in with the gracious design of his visitation, as well as to wait the issue of it quietly, whatsoever the event may be.

Now that "patience may have its perfect work," James 1: 4, reflect frequently, and deeply, upon your own unworthiness and sinfulness. Consided how often every mercy has been forfeited, and every judgment deserved. And consider, too, how long the patience of God hath born with us, and how wonderfully it is still exerted towards us: and indeed not only his patience, but his bounty too. Afflicted as we are—for I speak to ourselves now as being actually under the pressure—we survey our remaining mercies, and are sensible of them. Make the supposition of their being removed. What if God should stretch out his hand against us, and add poverty to pain, or pain to poverty, or the loss of friends to both, or the death of surviving friends to that of those whom we are now mourning over; would not the wound be more grievous? Adore his goodness that this is not the case; let us take heed lest our unthankfulness should provoke him to multiply our sorrows. Consider also the need we have of discipline, how wholesome it may prove to our souls, and what merciful designs our heavenly Father has in all the corrections he sends upon his children.

Nay, I will add, that in consequence of all these considerations, it may well be expected, not only that we should submit to our afflictions, as what we cannot avoid, but that we should sweetly acquiesce in them, and approve them; that we should not only justify, but glorify God in sending them; and that we should glorify him with our hearts, and with our lips too. Think not praises unsuitable on such an occasion; nor that praise alone to be suitable which takes its rise from remaining comforts: but know, that it is our duty not only to be thankful in our afflictions, but to be thankful on account of them.

God himself has said, "In every thing give thanks," 1 Thes. 5: 18; and he has taught his servants to say, "yea, also, we glory in tribulation." Rom. 5: 3. And most certain it is, that to true believers afflictions are tokens of divine mercy: for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," with peculiar and distinguishing endearment.—Heb. 12: 6. If we view our present afflictions in this light, chastisements of love, then let our own heart say, whether love does not demand praise. Think within ourself, it is thus that God is making me conformable to his own son; it is thus that he is training me up for complete glory. Thus he kills my corruptions; thus he strengthens my graces; thus he is wisely contriving to bring me nearer to himself, and to ripen me for the honors of his heavenly kingdom. It is for a season if need be, that I am in heaviness: 1 Peter, 1: 6, and he surely knows what that need is, better than I can pretend to teach him, and knows what peculiar good he is graciously intending for me by it.—Thus tribulation "shall work patience, and patience experience, and experience" a more assured "hope:" even a hope which shall not make ashamed, while the love of God is shed abroad in my heart. Rom. 5: 3, 5, and shines through my afflictions, like the sun through a gentle descending cloud, darting in light upon the shade, and mingling fruitfulness with weeping.

Let it be then our earnest care, while we thus look on our afflictions, whatever it may be, as coming from the hand of God, to improve it to the purposes for which it was sent. And that we may so improve it, let it be our first concern to know what those purposes are. Summon up all the attention of our soul to hear the rod, and him "who hath appointed it," Mic. 6: 9, and pray earnestly that we may understand its voice. Examine we should, our life, our words, and our heart: and may that God would so guide our inquiries, that we may "return unto the Lord that smiteth us," Isaiah 9: 13. To assist in this, call in the help of pious friends, and particularly of our minister: entreat not only their prayers, but their advice too, as to the probable design of providence: and encourage them freely to tell us things which occur to their minds upon this head. And if such an occasion should lead them to touch upon some of the imperfections of our character and conduct we should look upon it as a great token of their friendship, and take it not only patiently, but thankfully. It does but ill become a christian, at any time, to resent reproofs and admonitions: and least of all does it becomes him, when the rebukes of his heavenly Father are upon him. He ought rather to seek admonitions at such a time as this, and voluntarily offer his wounds to be searched by a faithful and skilful hand.

And when, by one means or another, we get a ray of light to direct us in the meaning and language of such dispensations, we should take heed, that we do not, in any degree, "harden ourself against God, and walk contrary to him." Lev. 26: 27. Obstinate reluctance to the apprehended design of any providential stroke, is inexpressibly provoking to him. Let us set ourselves, therefore, to an immediate reformation of whatever we discover amiss, and labor to learn the general lessons of greater submission to God's will, of a more calm indifference to the world, of a closer attachment to divine converse, and to the views of an approaching invisible state. And whatever particular proportion or correspondence we may observe between this or that circumstance in our affliction and our former transgressions, let us be specially careful to act according to that more peculiar and express voice of the rod. Then we may perhaps have speedy and remarkable occasion to say, that "it hath been good for us that we have been afflicted." Psalm 119: 71. And with a multitude of saints, we shall be adding the songs of our sharpest trials and the seasons of our most exalted meetings of our life.

For this purpose, let prayer be our frequent employment: and let such sentiments as these, if not in the very same terms, be often and affectionate by poured out before God.

J. S. BURKHART.

Harrisonburg, Va.

For the Companion.

How should we Anoint the Sick?

In the epistle of James 5: 14, we read: "Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord." This injunction by the apostle should be carried out in this our day and time, as we find it on record. But the question is in regard to the phrase: "in the name of the Lord." Should we or should we not use the ceremony as we have it in the Commission: "In the name of the Father, and of the Son, and of the Holy Spirit." Inasmuch as we find, repeatedly, the expression, "in the name of the Lord," relative to baptism, (see Acts 10: 48, etc.) we claim that when these expressions occur, they signify: according to the Lord's direction, or according to the last commission given by the Savior. Matth. 28. 19, 20.

I would like to hear from brethren who can better express their thoughts and at more length, for information on this subject. I do not ask this for the sake of controversy, no, but for information. I know the order of the brethren, but would like your meditation on the subject. If Christ gave a ceremony or symbol of anointing the sick, it is not on record. Therefore, it might be that we should use the commission: In the the name of the Father, and of the Son, and of the Holy Ghost. Let us have all things according to the pattern. Sir, it cannot be wrong to give this subject a due consideration in the fear of the Lord.

MARTIN KEIM.

Lewis, Del.

Bible promises are like the pearls of the sea, which glisten lovely in the sunbeams, a gem and a joy to the eye, as the food of man's palate,

MISCELLANEOUS.

Speak Low.

The following excellent hints to mothers we find in the New York Chronicle. They are equally appropriate for fathers, and all others who have the care of or are brought in contact with children:

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor.—Sharp angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune, and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. When mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other.—Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bidden, while in many a home where the low firm tone of a mother, or a decided look of her steady eye is law, they never think of disobedience, either in or out of her sight.

Oh, mother, it is worth a great deal to cultivate that "excellent thing in women," a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you, even to try to be patient and cheerful, if you can not wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You can not have the excuse for them that they lighten your burdens any, they only make them ten times heavier. For your own as well as for your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice.—Which legacy will you leave to your children?—*The Household.*

The saints are sustained by the Spirit under their weaknesses; supported by him under their troubles; recovered by him when they are under spiritual decay; assisted by Him in all their conflicts with their spiritual enemies, till they enter the kingdom of eternal rest.

As you would be lovely in the sight of God try to be Christ like. Certainly it is the spirit of Christ within you which only can make you lovely; the more you resemble him in holiness, the more will you manifest of true excellence; and the more frequent and spiritual your communion with Christ, the more of the loveliness of Christ will be stamped upon your spirits, changing you into the same image, from glory to glory.

Skepticism Conquered.

A RECENT writer in the following sentences exhibits where lies that force of Christianity which lives thro' long centuries:

I was a skeptic, but this scene discovered a new world of thought to me. For afterward, as I traveled on my lonely way eastward, I never saw a church in the little villages that were stationed thirty miles apart, with no intervening civilization, but the thought arose, 'What is *this* Man that he can do these wonderful things?' Voltaire's sneers, the arguments of Hume, the ribaldry of Paine, vanished like matinal mist in the effort to reply. For, see, sixty generations have come and gone, crop after crop of men have been reaped by the mower death, since in an obscure and lonely village of a remote and despised province of the Roman empire, a babe was borne whose reputed parents were poor Jewish peasants; a carpenter's son who without culture, without social position, without political power, uttered words that have ever since moulded the lives of the greatest, the most powerful, the best the wisest, aye and the vilest also, of the most enlightened continents of the world. History, since this young man died, has been a mere record of struggles either to assist or resist his dominion. He left no written word; and yet the human race has bowed before the reports of his sayings by the way sides of Galilee and the deserts of Judea, to a group of fishermen and crowds of the despised of the earth. I never saw a church in these frontier settlements without feeling a sense of awe as I thought of the origin of the religion it represented. Scenes like these and thoughts like opened the heart to reply, in the words of earnest Peter, 'Thou art the Christ, the Son of the living God.'"—*Sel.*

Mistakes about Religion.

I cannot speak of religion but I must lament that, among so many pretenders to it, so few understand what is means; some placing it in the understanding, in orthodox notions and opinions; and all the account they give of their religion is that they are of this or the other persuasion and have joined themselves to one of these many sects whereinto Christendom is most unhappily divided. Others place it in the outward man, in a constant course of external duties, and a model of performance; if they live peaceably with their neighbors, keep a temperate diet, observe returns of worship, frequenting the church and their closet, and sometimes extend their hands to the relief of the poor, they think they have sufficiently acquitted themselves. Others again put all religion in the affections, in rapturous heats and ecstatic devotion, and all they aim at is to pray with passion, and think of heaven with pleasure, and to be affected with those kind and melting expressions wherewith they court the Saviour, till they persuade themselves that they are mightily in love with him; and from thence assume a great confidence of their salvation, which they esteem the chief of chris-

tian graces. Thus are those things which have any resemblance of piety, and at the best are but means of obtaining it, frequently mistaken for the whole of religion; nay sometimes wickedness and vice pretend to that name. There are too many christians who would consecrate their vices, and hallow their corrupt affections; whose rugged humor and sullen pride must pass for christian severity; whose fierce wrath and bitter rage against their enemies must be called holy zeal; whose petulancy towards their superiors, or rebellion against their governors, must have the name of christian courage and resolution.—*The Life of God in the Soul of Man.*

Four impossible Things.

First, to escape trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his imitators will in the end find themselves.—Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre.

Third, to form an independent character except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; but away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

Fourth, to be a growing man—when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up hill with difficulty, than to roll down with inglorious ease.

No Wonder.

A young man was recently executed at Newport, Kentucky, for burgulary and murder. In his last speech on the gallows, he said: "My father was a church member, and so was my mother, but they never gave me any advice. They went to church every Sabbath, but they left their religion at the church. They never explained to us the doctrines of the Bible." If the dying testimony of that young man was true it not only explains his own sad history, but should be accepted as a solemn rebuke by thousands of Christian parents in the land. No wonder their religion becomes a subject of mockery, when the child never marks any evidence of their regard for its solemn truths, beyond bare profession. In the church they profess to believe that their children have souls, yet they utterly neglect their salvation. If the force of this argument which our fallen nature so promptly grasps, is overcome by the efforts of the minister, it is a wonderful affair. Were the parents deliberately to concentrate all their influence on the mind of the child to efface every good impression made upon it, they would employ no means more effectual than profound indifference. With what silent, yet mighty energy, is this force being applied to the hearts of many boys and girls in the land! Their parents belonging to the church—go to preaching on sunday—look solemn, and that is all. The example of their week days lives make their children hypocrites or infidels. Better have a mill stone fastened around our necks and be cast into the sea than to have our children say when they die: "My parents belonged to the church, but never were enough interested in my salvation as to speak to me a word about my soul."—*Texas Christian Advocate.*

The Redeemer's Solitude.

In order to know the love of Christ, we must study much his sufferings, and his behavior under them. What hatred to sin! what pity for sinners! what zeal for God! what faith in truth! what solitude for his followers! The last point was manifested in his counsels addressed to them, and his prayers offered for them. For all his disciples he prayed, and for Peter in particular. In the psalms also we have the words which he used, and the arguments which he urged: and these have respect to his people in all ages. Mark how he describes his people: "Them that wait on Thee." These would be the fruit of his sorrows and death: for without these there would be no waiting on God, but a "turning every one to his own way." Waiting souls are worshipers. Such love God's character, come to his throne, desire his blessings, seek to do his will, and aim at his glory.

It is implied that they would be tired and tempted. Some things connected with Christ and his course would be used by the enemy to discourage them. Hope would be deferred, patience tired, and labor for a time seem in vain. Evil would be felt within, evil around would abound, and the enemy say, "Where is now thy God?" Let those who are thus exercised still wait on God. He who died for them still lives to plead their cause, and protect their souls. He uses these words still with the Father, "For my sake;" and "Him the Father heareth alway." "God for Christ's sake, hath forgiven us;" and for his sake the Lord will give that which is good: so that all who wait on him shall be numbered among the "blessed, who are not offended in him."

FAITH WORKING BY LOVE.—All true and lively faith begets love; and thus that heavenly light is the vehicle of heat. And as by this means, true faith has a tendency to the practice of obedience, so all true obedience depends upon faith, and flows from it. All knowledge of mysteries is vain and of no value, unless it have an influence upon the affections, and thereby upon the whole conduct of life. The luminaries of heaven are placed on high; but they are so placed that they may shine and perform their periods, for the benefit of this earth.

True Hospitality.—Let a man, then, say, My house is here in the country, for the culture of the country: an eating house and sleeping-house for travelers it shall be, but it shall be much more. I pray you, O excellent wife! not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bed chamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at any village. But let this stranger see, if he will in your looks, in your accent and behavior, and heart, and earnestness, your thought and will, that which he cannot at any village or city, and which he will travel fifty miles and dine sparely and sleep hard in order to behold. Certainly, let the board be spread and let the bed be dressed for the traveler; but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and sees the laws of the universe. The soul worships truth and love: honor and courtesy flow into all the deeds.—*Emerson.*

Books.

Give us a house furnished with books rather than a gorgeous array of furniture, beyond the wants of the inmates. Both, if you can, but books at any rate. Think of the mental torture you must undergo, to spend several days in a friend's house and hunger for something to read, while you are treading on costly carpets, and sitting down on luxurious chairs, and sleeping upon down, as if one were bribing your body for the sake of cheating your mind. Books are the windows through which the soul looks out. A house without books is like a room without windows. A book is good company. It is full of conversation without loquacity. It talks to you, not through the ear, but in another, and oftentimes, more desirable way.

We communicate the spirit we cultivate. A cross, peevish man, is like a thorn hedge, sure to prick some one.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 1 1868.

CORRESPONDENCE.

Correspondence of church matters solicited from all parts of the Brotherhood. Writer's name and addr ss required as evidence of communication, as guarantee of good faith. Rejected communications or manuscript cannot be returned. All communications for publication should be written in a paper on one side of the sheet only.

The Minutes of 1st Annual Meeting, in German, may be had, at 15 cents per single copy, or one dollar per dozen, by addressing H. J. Kurtz, Covington, Ohio.

The New York Medical College for Women will begin their Sixth Annual Term of twenty weeks, at their new College in Twelfth Street, corner of Second Avenue, the first Monday in November. For Announcements, giving full particulars, address, with stamps, the Dean, Mrs. C. S. Lozier, M. D., or the Secretary, Mrs. C. F. Wells, Box 730, N. Y.

Announcements.

DISTRICT MEETINGS.

District of Iowa State, in Marshall Co., on the 24th of September.

District of Southern Illinois, in Macon Co. on the 12th of October.

LOVEFEASTS.

In the Marsh Creek branch, Adams Co., Pa., September 26th, 2 o'clock, P. M.

In the Somerset branch, Mercer Co., Mo., September 30th, and October 1st.

In the Coon River branch, Guthrie Co., Iowa, October 3rd and 4th.

In the Indian Creek branch, Marshall Co., Iowa, September 29th and 30th.

At the Rush Creek meeting-house, Frederick Co., Md., October 3rd and 4th.

At Sams Creek meeting-house, Carroll Co. Md., October 5th and 6th.

At the Meadow Branch meeting-house, Carroll Co., Md., October 9th.

In the branch of Story and Polk Counties, Iowa, September 26th and 27th.

In the Carroll County branch, Iowa, Oct. 3d and 4th.

In the Shelby County branch, Iowa, Oct 7th and 8th.

At Brother Squire Hershey's house 3½ miles North of Fontenelle, Nebraska, Oct. 11th.

Marshall Co., Iowa, September 26th and 27th.

In the Conewago branch, Armstrong Co., Pa., Sept. 1st and 2nd.

Brother Isaiah: Please publish a Communion Meeting to be held on the 22nd of September, in Grundy Co., Iowa, the Lord willing. The place of meeting is Squire Lee of Miles, and 25 miles North of Marshalltown. A hearty invitation is extended to the Brotherhood, and especially ministering brethren. Henry P. Strickler.

Brother Henry: The brethren assembled in church council concluded to hold a Lovefeast, the Lord willing, in the Donald's Creek meeting house, six miles Northwest of Springfield, Clark Co., Ohio, on Thursday, September the 24th. A general invitation is extended, especially to the ministering brethren. Nicholas Frantz.

Brother Henry: Please announce that we intend to hold a Communion Meeting, the Lord willing, in the Loss Creek meeting-house, Miami Co., Ohio, on the 26th and 27th of September, commencing at 10 o'clock, P. M. We extend a general invitation to the Brotherhood, and especially to the ministering brethren.

By order of the Church.

Jacob K. Byerly.

We intend holding a Lovefeast near Bristolville, 11 miles, North of Warren, in Trumbull Co., Ohio, (Lord willing) on the 1st day of October. Those coming by way of Railroad, will please inform brother John Strom, Bristol, Trumbull Co., Ohio, to meet them the day before at Warren. A general invitation is extended. Brother P. J. Brown's presence is desired at that meeting, and as many more as feel to be with us. JOHN NICHOLSON.

Moultrie, Ohio.

On Feet-washing.

The brother who wrote the article in *Companion*, No. 31, has extended liberty to reason together concerning the practice of feet-washing.—Therefore I feel it my duty to consider the subject with my dear brethren. I think we can fill the example and command, if two or three or four brethren arise from supper, lay aside their garments, each one take a towel and gird himself and then pour water into their basins, and each of them wash 6 or 8, then take up their garments, and sit down again, and then let others arise from supper and do likewise. Thus changing, they will all have their feet washed and wiped, and, in this way, would fulfil both the example and command. The word is our discipline, we must do as we are commanded. "If ye love me keep my commandments."

Let us pray for each other, that we may all understand and practice alike. From your weak brother out of a pure motive.

JACOB SLEEL.

Hopewell, Pa.

Good news to the Church in General.

Brother Holsinger: Brother Joseph Wine, a co-laborer in the ministry with me, and brother Joseph Frye, a lay member, have just returned from a mission of love to Scott County, Va. Our object in writing this communication is to strengthen the brethren and sisters in the "faith once delivered to the saints." Brother Frye is an excellent singer, and was much help to us in this mission of love. We were absent twelve days and labored, by the help of God, to knew nothing among the people but Jesus and him crucified. Our appointments were well attended every where, and there were many calls for the Brethren to preach the word of the Lord; that we could not fill this visit.

On the North side of Clinch River, about forty miles from my house we have now sixteen members, and while in that vicinity we visited them in regular order, and found the members strong in the faith.—Therefore we held with them a church meeting, and appointed one brother to the deacon's office; in the regular order of the Brethren, and authorized them to meet together at least once a month to sing and pray for one another, and with each other; and to read a lesson from the word of the Lord, and to admonish each other to be faithful in their high calling. May God bless them and guide them by his Holy Spirit.

About twenty three miles from my house, at the mouth of Olays Creek we have been preaching as we passed in going North of Clinch River, and also on our return on this mission, we tarried three days there; good attention was given to the word at this place. Thank God, the Lord opened the heart of one man at this place; and he obeyed the word of the Lord and was baptised accordingly. Many others said, "we have heard the truth, and we believe it." "Pray for us while you are going from us" said many of them. We then left an appointment at this place to fill on our return; thence we went on North, meeting the appointments according to previous arrangement, till we got to our journey's end. Here we tarried three days, endeavoring to preach Jesus. At this place we baptized one, and also endeavored to comfort the brethren and sisters with words of consolation; and partially organized them as above stated. Thence we returned to Olays Creek, filled one appointment on the way to this place. We got here on Monday evening; filled the appointment we made on going North. Tuesday morning it was made known to us that there was five applicants here for baptism. We visited them in regular form; they made a good confession of faith. One man about seventy-five or eighty years of age, his companion not quite as old as he although she has been very much afflicted for the last thirty years, she has a great desire to be baptized but on account of her ill state of health at present, she and her husband postponed their baptism. We commenced meeting at nine o'clock this morning. I preached a sermon and baptized the other three candidates; two of them had been members of the Baptist church; the brother was a deacon in said church. After baptizing, while dinner was preparing, one lady said to me, "I am ready now to serve the Lord, but I am waiting for my husband to get ready. I hope he will be ready till you come back again; talk to him and pray for us." Another one said, "I am stronger in the faith now than ever." Thus seeing the good work of the Lord going on we promised them, by the help of God, to be with them again by the second day of October next. The time drew near that we had to give the parting hand to our brethren and friends. There was weeping and rejoicing there; we came home the same day, and found all well.—Thank God for the blessing.

HENRY GARST.

Bloomfield, Tenn.

Brother Holsinger: I desire to extend an invitation to those brethren who contemplate traveling west to visit Bates Co., Mo. There are 8 members here at this time and we expect several more about the first of September. We have one deacon among us. We would be very glad to have some minister move among us, as we believe much good could be done here.

We have good soil and can raise all kinds of grain and fruit. We have lime and free stone water.

Those who would wish to come to this place will take the Pacific R. R. to Pleasant Hill; then take the stage to Austin. We live 7 miles South West of Austin, and about 25 miles South of Pleasant Hill.

[The brethren then proceed to give the particulars of several farms offered for sale in their neighborhood, the prices of lands improved and unimproved &c., which we have omitted.—Ed.].

JOHN KNISELEY.
GEO. W. FANCHER.
ALNER J. TOMS.

J. S. THOMAS & Co., Wholesale Grocers, Sales and Tea Agents, have removed their old stand to more commodious premises, No. 305, Race St., 2nd door above 4th, Philadelphia.
Sept. 1, 1868.

Queries.

Is there any difference between a holy kiss and a kiss of charity, and will the Gospel allow us to extend it to those out of the Church?

GEO. MYERS.

To our Correspondents.

BARTLEY Y. HARRIS, Maysville, Tenn.—We have found no register of your letter which you say was sent in May. Do not know how lost. Postage for the Companion [illegible] cents a year, or 3 cents a quarter. It is sent out on the 1st of each month.

The address of Elder Daniel Neff is Somerville, Tuscarawas Co., Ohio. Sister Barbara J. Snider is at Hamilton, Iowa.

Since our last the following brethren have sent us subscribers.

R. Kunkle, 1; A. Young, 1; J. Wise, 1; John H. Sharpe, 1; Jacob L. Wineland, 6; Philip Boyle, 1.

[illegible].

[illegible]

In the [illegible] ELIZABETH COX, [illegible] years, [illegible] months, and 1 days. She [illegible] of whom are members [illegible].

She was a sister in the flesh to Elder Andrew Spreng'r, of the Aughwick branch, Pa., and mother of our co-laborer, brother Samuel M. Cox. Of her it can be said she was a "mother in Israel." Funeral services by Elder Grabill Myers, from 2 Tim. 4: 6, 7, 8.—Editor.

Departed this life, in the Chippewa congregation, Wayne Co., Ohio, on the 20th day of August, brother JACOB KURTZ, aged 73 years, 6 months, and 13 days.—Brother Kurtz was born in Berks Co., Pa., February 7th, 1795. He never having been married, lived with his brother Jonathan for over 37 years, with whom and family he emigrated to Ohio in 1855. He has always been regarded as one that was respected and beloved by all who knew him. He was a faithful brother in Christ, and finally fell asleep in Jesus. Occasion improved by the writer assisted by Elder Jacob Kurtz, from 2nd Tim. 4: 6—8, on Sabbath, August 23rd, after which he was buried in the city of the dead in the Wooster Cemetery, followed by over 100 carriages and buggies all filled with people. May we all imitate his virtues and share his reward.

P. J. BROWN.

In Union City, Randolph Co., Ind., July 8th, JAMES WESLEY WARSTLER, from the effects of a wound received at Atlanta, Ga., July 22nd, 1864; aged 26 years, 8 months, and 1 day.

The deceased was a brother of the writer, and born in Frederick Co., Md. In March, 1861, he went to Ohio, and in January, 1862, enlisted in the 63rd Ohio Regiment. His wound at Atlanta was considered fatal, tho' he survived almost four years. He was a member of the United Brethren Church.

J. H. WARSTLER.

List of moneys received, for subscription to the *Companion*, since our last.

Jeremiah McCloud, West Earl, Pa.	1.50
Saml Rettinger, Ladoga, Ind.	1.00
Catharine Baker, Nevada, Ohio	1.50
E. J. Shriner, Linwood, Md.	1.50
A. B. Hostetler, Waterloo, Iowa	.70
Mrs. Mary Stager, Pottstown, Pa.	1.50
Jacob Klein, Setzler's Store, Pa.	1.50
John L. Wineland, Martinsburg, Pa.	1.50
James B. McGraw, Clover Creek, Pa.	1.50
Alex. H. Miller, "	1.50

Advertisements.

WE will admit a limited number of select advertisements at the following rates: One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

PHILIP BOYLE,
NEW WINDSOR, MD.

PERSONS having, or expecting to have APPLES to sell by the car load, or small lots, (especially from Ohio, Indiana, or Michigan) will address, Geo. W. Ramsey, Tyrone, Pa.

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address.

B. F. MOOMAW.
BONSACKS VA.

SEWING MACHINES.

THE Celebrated SINGER'S IMPROVED FAMILY SEWING MACHINES, the best in the Market for all kinds of Family Work. Manufacturing, Stitching, Braiding, Hemming, &c. &c., having been awarded the *HIGHEST PREMIUMS* wherever they have been exhibited in this Country and in Europe, and after a TRUE TEST with the HOWE Machine, under the supervision of three impartial men, chosen as a committee in Lancaster county, Pa., by both parties was pronounced far superior, can now be obtained at the residence of JAMES L. McCOY, Agent,
TYRONE, BLAIR CO., PA.,
At the following prices, viz.: From $60 to $160, according to style and finish,
Who will deliver at any point desired, and give full and satisfactory instruction on working the machines.
25

THE EXCELSIOR BEE HIVE has so many advantages over all other frame hives that all practical bee-keepers prefer them.
Send stamp for descriptive circular and terms to agents for selling territorial rights to
S. B. REPLOGLE,
MARTINSBURG, PA.

DR. FAHRNEY'S Blood Searcher or Panacea, can be had of C. A. Saylor & Co., wholesale agents for the North West: Franklin Grove, Ill., and of Rollman & Kepner, Tyrone City, Pa. 26

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Manufacturers and dealers in SASH, DOORS, BLINDS, FLOORING, BRACKETS MOULDINGS, STAIR RAILING, PLASTERING LATH, SHINGLES, COMMON AND FANCY PICKETS, FRAME STUFF, and ALL KINDS OF LUMBER. Orders respectfully solicited. 32

Books, &c., for sale at this Office.

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One copy, post paid,	$0.75
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One copy, post paid,	$1.00
12 copies, post paid,	10.25
Turkey Morocco, prepaid,	1.00
12 copies, post paid,	11.25

The Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
Sheep Strong Binding,	1.25

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Plain Cloth Binding, post paid	25
25 copies to one person, by express,	5.00
Roan binding, red edges, post paid	50

Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.
All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

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Per dozen, post paid.	$0.20
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On good, heavy paper, per doz., post paid,	$0.30
" " per hundred, "	2.25
COMPANION Volume 3, bound post paid,	$2.70
Reserved at the office,	2.25

THE
Christian Family Compauion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."
The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.
It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.
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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, SEPT. 8, 1868. NUMBER 35.

Selected by Wm. B. Sell.

I've Just been Thinking.

I've been thinking, I've been thinking,
What a glorious world were this,
Did folks mind their business more
And mind their brothers' less:
For instance, you and I, my brother,
Are sadly prone to talk
Of matters that concern us not,
And others' follies mock.

I've been thinking if we'd begin
To mind our own affairs,
That possibly our brethren might
Contrive to manage theirs.
We've faults enough at home to mend
It may be so with others,
It would seem strange if it were not,
Since all mankind are brothers.

Hamilton, Va.

For the Companion.

Praying and Waiting.

A LETTER TO BROTHER SAMUEL GEDDLE, OF BERKS CO., PENNA.

When Lazarus was sick, and his sisters had sent a message after Christ to inform Him of it, the help they needed, or sought, did not come immediately. Christ kept them waiting. Death was allowed to enter the home of Bethany, and lay his icy hand on their beloved brother. Doubtless they often looked anxiously and tearfully along the road to descry the form of Jesus.—The palemonarch was writing his stern mandate on every limb and feature of the sick one. Hopes were growing dim and hearts were growing faint. But no Savior came. The king of terrors went before, and the grave had closed over the lamented dead when the weary, travel-worn God-man reached the weeping sisters.

You asked me to write to you, long ago, and you have doubtless often wondered why I keep you waiting so long. The case of Lazarus shows that delay is not always caused by the decay of affection. Christ had not forgotten the family at whose hands He had received so many tokens of regard. While the mourners were anxiously awaiting His arrival, He was communicating to His disciples, far away, the sad intelligence that Lazarus was dead. His heart was in Bethany. He had a sufficient reason for His absence, and I am not without reason for my silence. When Jesus arrived He did a mightier work than if He had come at the time so earnestly prayed for and restored the dying man to robust health. Had He come to Bethany when to human judgment the need was most urgent, and when, as the mourners thought, His presence would have availed, we would miss one of the grandest records of the gospel history. Had Christ hearkened to the petition of that afflicted family, the eleventh of John had never been written. So little do we know what is best.

An impressive and much-needed lesson is taught us in Christ's dealing with the family at Bethany.—We must not think that all fervent prayer will be answered, although it is certain that fervor alone will gain the Divine audience. Nothing is more central in the idea of God than the fact of His being without variableness, or shadow of turning; and yet nothing is more plain and striking than His persuasibleness. "I change not" is the view He presents of Himself, and yet He has given us the parable of the "unjust judge" to encourage our importunity in prayer. "Men ought always to pray, and not to faint." This is the injunction. God will certainly "avenge His own elect, which cry day and night unto Him, though He *bear long with them*."—Incessant prayer, with deference to God as to time and means of fulfillment, is the point of this parable, and the death scene at Bethany.—If ever a petition was sent from the *heart*, it was the message of Martha and Mary in behalf of their dying brother. Christ knew the feelings of bitter agony and disappointment that would break the hearts of those sisters if their prayer is not responded to. But He looked *through* the cloud into the light of joy beyond. When He stood in the presence of the bereaved, if we rightly read the words with which the sisters accosted Him, we discover in them something akin to reproach: "*Lord, if thou hadst been here my brother had not died.*" Christ had made their home His resort, and received all the care, sympathy, and affection they could bestow, and they may have felt that they had a claim upon His services in their hour of need. So strong was their confidence in His readiness to come to their relief that they did not even phrase their message so as to formally express their desire. They based their expectations on *his* attachment to *them*. "Lord, behold *he whom thou lovest is sick.*" This certainly evinced strong trust, and a calm repose on the power of Christ to bid away the blight and prostration of disease.—But they had not yet learned that Christ's coming into the world, and all that He does while here, is pure grace. They had yet to be made acquainted with the all-important truth that their labors and sacrifices for their mysterious Guest, however arduous and unremitted, could not entitle them to His favor. He could show them no preference in the hour of trial and suffering on the ground of services done for Him. If He comes to Bethany, nothing that they can do or feel may serve as a primal cause of His presence in their sorrow-stricken household. Their glowing love and open-hearted hospitality cannot place Him under obligations to lift a foot, or move a finger, or utter a word in their behalf. He comes or stays according to His purpose of grace, which includes both means and ends. If He comes at all, He times everything to the supreme object of His incarnation—the Divine glory.—"*This sickness is not unto death, but for the glory of God.*"

There is nothing we are more slow to learn than that our unreserved devotion to God gives us no title to His regard. Our *heads* know full well that man's work, however noble, beneficial and self-sacrificing, has in it not one grain of merit in the sight of God, but we are so inclined to self-righteousness, that our *hearts* are ever prompting us to self-exaltation on account of our own doings. It is hard even to give a cup of cold water in the name of a disciple without having our hearts whisper the evil thought that we are doing something worthy of commendation. If we give of our substance to feed the poor, clothe the naked, or erect houses for the worship of God, the left hand is almost sure to find out what the right is doing. If we pray with fluency and unction, we are apt to feel that it would be a pity that so fervent a petition should go for nothing. Not that such feelings dominate in the believers, but he is conscious of their existence. I would be astonished to hear you say that the devil never tempted you with your preaching.—Ministers are in many ways exposed to the fiery darts of the arch-enemy. If they lack power to give expression to their feelings in a great flow of words, they are discouraged, as though God could not achieve mighty results with insignificant instruments. And if a door of utterence is opened to them, so as to be able to move the hearts of saints and sinners, they are easily puffed up, as though it were not the gift of God to preach "in demonstration of the Spirit and of power." All this has for its root that hidden self-righteousness that would work *our own* into the *basis* of our justification.—We must not send for Jesus because He has so often been hospitally entertained beneath our roof. If we cherish such a thought, He will not come at our bidding. We must know that after having done all, we are unprofitable servants ; and such an one is glad for the crumbs that dogs eat under the table. Bethany is a school in which Jesus is preparing us for graduation, and we must expect occational trapping as long as we are in the class, and that is as long as we are in the flesh. Perhaps all of us know those among our ministering brethren who pass through sharp provocations and dark trials, simply on account of their high temper and the power of their corruptions. The brethren do not call them specially to serve at funerals, and they are inly corroded with the bitter thought that they are underyalued. They are always afraid nobody will care to listen to their preaching. When any thing goes wrong, and their feelings are probed, they threaten to resign their office, and make no further effort to feed the flock of God. Is not this sinning against Christ? Such a brother must expect to stand foot in the Bethany class until he learns his lesson better. When I see a minister, or a lay-member, pout and hang back because some one tramped on his toes, I would like to whisper in his ear that he is treading on Christ's heart.

We should not think that our prayers are not heard because they are not answered at the time and in the manner we think best. God knows how the present with all its circumstances is linked into the future with events of which we have no knowledge, and can form no conception. If Jesus had given the sisters of Bethany their wish, it might have changed the entire history of the church and the world. The omnipotent summons, "*Lazarus come forth*," that pealed through the silent vault of the shrouded sleeper, has sent its reverberations round the globe, and still quivers in the air today. That august event is forever embalmed in the memory of the church. The Divine condolence, the weeping Savior, the triumph of faith—these mighty forces are still operative. Thousands of afflicted souls have since gazed into that empty tomb to confirm their faith. Christ waits until our mercies seem buried, and a stone rolled on the grave's mouth, and then comes to intensify our joys by a resurrection exceeding all hope, and putting to shame our querulous unbelief. It was a great mercy that they knew where to find their Lord in the hour of trial and gloom, and their knowledge of His Omniscience and Rectitude should have sufficed as to the wisdom and justice of His procedure in their case. If we can in truth send such a message after Jesus as did those heart-broken sisters, we may rest assured that our petition will receive due attention. "Lord behold he whom thou lovest is sick," or needs this or that, expressive of sincere love and genuine faith, although erring widely in its expectation, is a prayer that will find its way to the ear of Jesus, although He may momentarily have withdrawn Himself. We may expect, the blessing in our way, and, in that respect, may suffer disappointment: He will bestow it in His own method, and convert our disappointments into blessings. If we are beloved of God, the best will always be done for us, even when Christ comes not at our call. If He "abide two days still in the same place," in seeming indifference, He is only delaying His answer in order to teach us a deeper knowledge of the true ground of our hope, and dispel all unwarranted expectations, and to make a more glorious display of His sympathy and love, and glorify Himself in our resuscitated joys and the establishment of His life in our inmost souls. He so often come to us in second causes that we are perhaps not aware how frequently we quarrel with His purposes. Events transpire so naturally, that we recognize in them no supernatural power. "If thou hadst *been here*." This is the language of unbelief.—When nature has done her best, in our view of her operations, dull, cold, withering impossibility stares us in the face. Too often do we manifest the conviction that Christ might come too late, and blindly reason with Martha that the removal of the stone that lies on our buried hopes will only fill the world with stink. Watching ourselves narrowly, we discover that in multitudinous ways our distrust interferes with Christs gracious designs.—Well it is that He daily turns upon us with the tender rebuke, "said I

not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?"

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

A Sister's Advice.

Dear brethren and sisters: When we were received into the Church of Christ we promised to take and give advice. So I will endeavor to give a little advice in the name of the Lord. I hope and trust you will bear with me.

My mind has been somewhat oppressed for sometime, and I feel like expressing my mind if it is in an imperfect way. I see so much evil growing in different branches of the Church that it causes me to feel sorry for those dear members who become victims to it. John, the beloved disciple, says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world the lust of the flesh, the lust of the eyes, and the pride of life, if not of the Father but is of the world."—Read 1 John 2: 14 to 19. Now I fear there are many of us that have the love of the world in various ways. I would to God that we were all more in union in regard to dress and practice; for it grieves me very much, when with some of the churches, to see a sister come into the meeting wearing hoops, fashionable bonnets, and such like; and brethren with shingled hair, paper collars etc., which is certainly unnecessary and unbecoming for a true christian. But some would try to excuse themselves, and say; "hoops are so nice and comfortable." I would like for such to give a reason for wearing them in winter. And to wear those little bonnets, they might as well go bareheaded, for they do not shield their faces from the heat or the cold. These things are all fashions and lust of the eyes. And it is very inconsistent for such to go to meeting in day-time with such fashionable things on, and in the evening lay them aside for Communion and put on some thing plainer. This looks as though we were serving two masters and that too in a very short time. Jesus has told us that "no servant can serve two masters." Now just look at the inconsistency of such practice. The apostle wrote "that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair, nor gold, or pearls, nor costly array: but, (which becometh women professing godliness) with goods work." Oh! dear brother or sister, my advice to myself and to you is, to refrain from all such evils. It appears to me that I can know of a time not far distant, when we will exclaim: 'If only I had lived more carefully in serving my God, and not cared so much for the lust of the eyes or pride of life.' We all know that death is certain, but life is uncertain. And when the time comes that we must depart, I think each one of us would request to be dressed in the plainest manner possible, for we would be afraid and ashamed to meet our God with such vanities and follies on our bodies. Let us form a new resolution that we will be more humble, and live up more to our profession. Let the world say what it will. The world always did persecute God's people until they yielded and became like to the world. Those who do not belong to the church expect of us that we transform ourselves from the world to the order of the church. I honestly and candidly believe that those of the church who do as the world, in these things, are more laughed at and talked about than when they are like members should be—conforming continually to humility and simplicity in Christ. I have frequently heard that such and such belong to the church and still they try to put on style. The world knows too what the order has been, still is, and should be. Some may think it looks too low and humble to come down and conform to the order. But let all take truth for their guide and not listen to those who say: "it matters not what we wear." I think if some of the leaders were not so uplifted in their practice, it would be a good example to the younger members. Read 1 Tim. 5: 1, 2. 1 Peter 5: 5. When Jesus was on earth, he was not particular about the appearance of his person, but was humble and careful for nothing, but to do the will of his Father, as it is written: "I came not to do mine own will but the will of him that sent me." This is a good example for us. The way to heaven is too narrow to carry all such fashions and follies with us. Remember that those are highly prized by the vain world. And can it be that some of our dear members would try to justify themselves in these things? Read Luke 16: 15. We must keep ourselves "unspotted from the world;" but I fear that there are some pretty large spots on some of us, which will not be blotted out unless we consecrate ourselves more fully to the service of God. We should search the scriptures daily to find what is our duty. We are commanded to love one another, and this has caused me to write. My motive in this is to awaken us to a sense of duty. My prayer to God is that we may all become stronger in the faith which we espoused when we put on Christ, live faithful to the promise then made, and at last be admitted into the joys which are prepared for all them that love God and keep his commandments. In love and truth, bear with your weak but well-wishing sister.

SARAH J. MILLER.

The Trinity.

He who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences, and existences, hypostacies and personalities, priority in co-existence, and unity in pluralities, may amuse himself and build a tabernacle in his head, and talk something he knows not what; but the renewed man that feels the power of the Father, and to whom the Son has become wisdom, sanctification and redemption, in whose heart the love of the Spirit of God is shed abroad, the man, though he understands not the words of what is unintelligible, yet he alone truly understands the Christian doctrine of the trinity.—*Jeremy Taylor.*

Night Thoughts—Editorial.

O Lord, let holy thoughts my mind inspire!
And kindle in my soul a spark of fire,
To warm my heart with love to all mankind,
So strong that neither sect nor blood can bind.

He who has only love for friend or kin,
Must not expect a lofty prize to win.
For I have learned from Jesus' blessed word
That giving love *for love* has no reward.

Then may my soul expand with love divine,
O Savior, I would have a love like thine,
So strong, so wide, so deep, so high, so kind,
That those who hate and curse may refuge find.

May my last thoughts before I close my eyes,
In gratitude ascend beyond the skies;
Forgiving all that all may be forgiv'n,
And I become an heir and child of heav'n.

Guard off each evil thought that would arise,
And tempt me by some vain though glit'ring prize,
And lure me from the straight and narrow way,
Which leads to life, and ends in endless day.

And if the light again my eyes shall wake
O may I to thy blessed word betake,
And first of all thy kingdom seek to know
And what I need thy promise will bestow.

For the Companion.

On the Resurrection of the Body.

If a being which was constituted by the union of two substances essentially different, were appointed to continue, it must continue a mixed being, otherwise it would no longer be the same being; the doctrine of the resurrection of the body is a necessary consequence of his nature.—Those who admit the immortality of the soul and deny the resurrection of the body, therefore, forget the man, and in effect deprive him of existence beyond the grave. Still, it has been thought by many, in all ages, a thing incredible that God should raise the dead. Acts 26: 8.—The contrary is no where positively asserted but in the scriptures received by christians, and by writings founded upon them. There are passages in the Old Testament which indirectly teach a resurrection or immediately refer to it.—Yet they are not such as produced a firm and universal belief in the doctrine among the jews. The Sadducees, for example, said: there is no resurrection, neither angel, nor spirit; bnt the Pharisees allowed both. Even among our Lord's disciples some doubted and wondering what rising from the dead could mean, but others of them, like Lazarus' sister Martha, believed that the dead would rise again in the resurrection of the last day. When Paul preached to the philosophers at Athens, and declared to them the resurrection of Jesus, they were astonished at the singularity and novelty of his doctrine, and said: "He seemeth to be a setter forth of strange gods," because he preached unto them Jesus and the resurrection. Acts 17: 18. These philosophers were so wonderfully ignorant that, when Paul "preached unto them Jesus and the resurrection," they fancied that he was laboring to introduce a new god and goddess among them. When he urged the matter still farther, they scoffed! And on another occasion when he was pleading before Agrippa and Festus, the latter interrupted him the moments he adverted to the resurrection of Jesus, exclaiming: Paul thou art beside thyself; much learning hath made thee mad. Acts 26: 24.

This doctrine of the resurrection of the dead is, as I have already intimated, one of the great articles of the christian faith. We believe that Christ died and rose again. We also believe —for so we are taught in the New Testament —that them which sleep in Jesus will God bring with him; that Christ by his rising became the first-fruits of them that slept; that the dead shall be raised incorruptible; that the grave and the sea shall give up their dead; that at this resurrection the dead in Christ shall rise first; and that the Lord Jesus Christ shall change our vile body, and fashion it like unto his glorious body, according to the working of that mighty power whereby he is able to subdue all things unto himself.

From history we learn not merely that the body of Lazarus was reanimated after it had been interred four days and that of Jesus after it had lain in the grave part of three days, but that after his resurrection, "many bodies of the Saints which slept arose, and came out of the graves" which had been thrown open by the earthquake at his crucifixion, "and went into the holy city and appeared to many," thus attesting the truth of his resurrection and declaring their own rescue from the grave, by virtue of his power over death and corruption. So that to deny the resurrection is to deny the truth of several matters of fact, all at least as well attested as any other facts in history, and in contradiction of very obvious modes of reasoning and striking analogies.

DANIEL WYSONG.

Milford, Ind.

For the Companion.

What is Faith and how is it Obtained.

We should learn to distinguish between things that differ. All who have thought and written upon subjects of a moral character, know the difficulty of finding suitable terms to express their ideas with accurateness. And yet it is of the first importance that the terms of a proposition should be used with care. The only attempt at a definition of faith is given by Paul. To the Hebrews he wrote: Now faith is the substance (confidence) of things hoped for, the evidence of things not seen. Epistle to the Hebrews, 11th chapter. And yet this is not, as it appears, a finished definition. The Apostle rather designs to show that faith answers all the purposes of a demonstration and realizes the actual existence of things not seen; and then proceeds to give the reader a number of forcible examples in illustration of the power of this great principle. There are three words in our language which are often blended together, but differ widely in their signification—knowledge, opinion and faith. The first has respect to our consciousness; the second, to the inference we draw from whatever premises may be before us; and the last to the induction we reach from the consideration of facts or testimonies. Opinions may be well or ill founded, false or true. Faith may be weak or strong according to the nature and amount of evidence before the mind, and the disposition of the heart towards the things believed. But knowledge has in it all the elements of a demonstration, and therefore is more certain than either. The one may be possible, the other probable, but the last certain. And yet in the affairs of this life we are governed more by opinion than by knowledge. In the trade and commerce of the pursuits of life men do not ask for knowledge because it cannot be had, but satisfy themselves in regard to the possibility, and still more the probability of events; and by acting upon one, or the other, or both, they often attain to the actual knowledge of things.

What, then, is Faith? This question is not once asked in all the New Testament. The apostles proceeded in their work of making disciples of all nations, as if their hearers fully understood all the terms they used. The Gospel was adapted to the mind, and the language employed was taken from the public mint with its true meaning stamped upon it; and if at any time words were used that were not generally understood, the apostles took pains to explain. Aceldama, "Golgotha," Emmanuel, which being interpreted, God with us." Thus they proceeded to give the true interpretation. Now it is certain that if the apostles had used the term faith, the principle of all religious enjoyment in an extraordinary sense, they would have given a definition of it. The fact then that they never attempted such definition, is positive proof that none was needed. The words "faith" and "belief" are used in the New Testament to convey the same meaning. They are, no doubt, identical in the original scriptures.

Faith then, is simply the belief of truth, or the receiving of a proposition as true upon its proper testimony; and the proposition before the mind should be the ever-glorious truth, that Jesus of Nazareth is the Messiah, the Son of the living God, this, this is the matter of faith—the truth to be believed, which both prophesy and miracle unite to prove and defend. To Him all the prophets bear witness; of Him, Moses in the law writes; and David in the Psalms, declares that the royal seed of Abraham, the Son of the Virgin, is the Messiah.

When Jesus was asked by the people what they should do to work the works of God, he replied: "This is the work of God that ye believe on Him whom He hath sent." And again: "Ye believe in God, believe also in me." "Testifying," says Paul, "both to the Jews and the Greeks, repentance toward God, and faith in the Lord Jesus Christ." To receive Jesus as the Messiah promised in the ancient scriptures, and the Son of God as acknowledged by the Father at his baptism in the Jordan, constitutes the faith of the Gospel.

How is faith obtained? or what are its conditions? To believe the Gospel is to receive it as a divine message upon its proper testimony; and therefore the only condition of faith in the Messiah, is the evidence which supports his claims. As there is no hearing without sound, no sight without light, so there is no faith without evidence. "Faith comes by hearing and hearing by the word of God." But says the critic, faith is the gift of God or of the Spirit. We answer, in one sense it is. It is the gift of God through the means which he has appointed. The whole institution of christianity is called by one apostle, the ministry of the Spirit. And Jesus, in consequence of the spiritual nature of his religion, calls his words *spirit* and *life*. But we are not to suppose from these expressions that faith is a gift bestowed without a hand, or an immediate gift without conditions. This would be to destroy all responsibility in man and to deprive him of all agency in the matter of salvation. A gift may be rejected. A beggar at your door must stretch forth his hand to receive as well as you to give.

We will notice a few cases in which the persons are said to have believed and if we can ascertain how they obtained their faith it will settle the question in regard to its conditions. Noah believed, and how? "Being warned of God," and receiving it as true "he became heir of the righteousness which is by faith." And God said unto Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." God then commanded him to build an ark for the salvation of himself and all that would receive his words and thus did Noah, according to all that God commanded him, and so became heir of the righteousness which is by faith. Abraham believed, and how? As he is the father of all believers, their type and representative, it is important to know the conditions of his faith. Hear the account Moses gave of it. And behold the word of the Lord came unto him saying: "This Ishmael shall

not be thine heir, but he that shall come forth from thee shall be thine heir." And he brought him forth abroad and said: "Look now toward heaven and tell the stars, if thou be able to number them." And he said unto him: "So shall thy seed be." And he believed in the Lord and he accounted it to him for righteousness. Thus God spoke to Abraham—he heard and believed the word spoken.

John, the Baptist, believed—he was filled with the Holy Spirit from his birth. Speaking of Jesus he said: I knew him not, but he that sent me to baptize with water said to me: "Upon whom thou shalt see the Spirit descending and remaining, the same is he that baptizeth with the Holy Spirit." Thus we discover, instead of faith being the immediate gift of the Spirit, the spirit is a gift to the believer, the obedient believer.

JOSEPH ZOOK.

Unionville, Iowa.

For the Companion.

The Jubilee.—Lev. 25: 9.

This was held in every fiftieth year; in the year after every seventh sabbatical year. This great sabbath of the Jubilee was to be kept as other sabbatical years. The ground was to remain uncultivated; but the peculiarity of the Jubilee, distinguished from other sabbatical years was this: Every Hebrew slave was then set at liberty, and returned home; and such lands as had been sold or mortgaged returned to their first owners, no one having the power to alienate his property from his family beyond this period. "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: and it shall be a Jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family."

The Jubilee commenced with the sound of a trumpet on the evening of the day of Atonement, peculiarly well chosen, as the Jews would be the better disposed to forgive their brethren their debts, when they had been imploring pardon of God for their own transgressions. The benefits of such an institution were many: It was a check on oppression, and on the inordinate desire of "adding house to house and field to field; while it rescued every family from those peculiar temptations" of abject poverty, which the misconduct of their ancestors might otherwise have entailed upon them.

It also preserved the distinction of tribes; giving to each the strongest motives of interest to keep his genealogy, that he might prove his right to the inheritance of his forefathers. "By thus preserving the distinction of tribes it was calculated to prepare for the promised coming of the Messiah, whom Jacob's prophecy, more than 1600 years before He came, had identified with the tribe of Judah.

It was typical of the spiritual liberty to be introduced by the gospel dispensation.

It was one of the many proofs of the divine authority under which Moses acted. If a legislator had dared to demand such a surrender of property every fiftieth year would a people in actual possession of their property have yielded it up, but under the full conviction that the demand rested on divine authority? The same remark applies to the provisions of the Sabbatical year. That a people whose characteristic was stubbornness, and who were so characterized by the very giver of the law, whose subsistance was derived from agriculture and pasturage. should have submitted to laws apparently so contradictory to their interests is a striking evidence and illustration of the miraculous Providence by which they were governed and which formed the peculiar feature of their government as a Theocracy.

JOHN NICHOLSON.

Moultrie, Ohio.

For the Companion.

Thoughts on the Past.

Taking a retrospective view of the many little events which have made up the history of our lives, we call to our mental vision many scenes of pleasure, and peradventure, many more of sorrow. For we should remember that this mortality is composed of intermingled pleasure and sorrow. Who among the inhabitants of earth has never experienced a season of sorrow or mental gloom? None, no not one. It is the nature of our being to be pleased or troubled.—Experience teaches the variableness of our mental nature. In this we have found that what will be pleasing or acceptable to one, may not be to another. And in matters of sentiment upon different subjects, it is fully apparent that very few, comparatively, are of the same mind & judgment in all things. This confusion or diversity of thought shows how man is estranged from Edenic innocency, and Christ-like unity.—The *cause* of this took its rise in the far-gone past, but the *effect* has been produced in all ages

since, and will until this "mortality shall put on immortality." Now in bringing to our recollection the many and various incidents of our past lives, we see many instances in which we might have acted more wisely, and done right instead of wrong. And the consciousness of having done wrong is what causes us to feel sorry for ourselves. But in other instances we feel sorry for others. Perhaps we can bring to our remembrance an instance of unkindness to another, or of being the means of another doing wrong.—These things occurring as they easily and frequently do in boyhood and girlhood, have led many so far into the paths of wickedness that they have never yet returned. Unkindness and deception have rendered many disreputable.—They have driven many from the society of home and friends, and made them the irretrievable spoils of infamy. Our thoughts alone will injure no one; the words that we utter may injure many; but our *actions* have the greatest bearing upon our moral social, and religious relations to our fellowmen. The thoughts of men are very much distracted. So much indeed that experience teaches us, that when we think of having them fixed upon objects worthy of our constant meditation, they are wandering back among the rubbish and ruins of Egyptian servitude. Oft we try to contemplate the goodness of God to us-ward, and of our duties to him-ward, but to our sad mortification we become conscious of our thoughts strolling along forbidden paths, and of our affections being too much upon the contagious vanities of this world. To the humble, world-weaned believer, these things are so annoying that he exclaims in sorrow of soul: "Who shall deliver me from the body of this death?" But our sorrow in this respect is mostly the result of our inability to do anything good of ourselves. But that one who will continually lean upon the All-sufficient and strive to follow Him in all self-denial and truth, will eventually overcome to everlasting joys. He will then rejoice for having so fully resigned himself to the struggle for the mastery.

If, then, the past teaches us the insufficiency of ourselves, let us trust more fully in him in whom we believe is power to save to the uttermost. Wherein we have failed in the past, let us take warning for the present. And knowing our weak points, let us endeavor to be stronger therein If the enemy has deceived us, trust him not again. Watch lest ye be tempted and become ensnared in the snares of your adversary. And dear reader, if you are yet unconverted, but oft have striven to tear your affections from vanity, and have not yet succeeded in being delivered from sin, I say be not discouraged; harbor no thought of despondency. The economy of grace through the death of Christ for the sins of the world is sufficiently potent to save the chief of sinners. Though thy sins be as scarlet, through the work of Christ you can be cleansed every whit. Turn from sin, for this is repentance. Accept the conditions of salvation, for this is faith. Obey these conditions by being "buried with Christ in Baptism" and thus you will show a living faith in the Plan of Salvation, and be constituted a branch of the True Vine. But let not the work cease when this is done.—"Go on to perfection."

D. B. MENTZER.

When will You Begin.

CARELESS SINNER!—You who are heedlessly pursuing the "broad way that leads to destruction," it is unto you this question is addressed. You cannot but acknowledge that you need religion,—that you must have it or be lost for ever. You believe that there is a great work for you to do before you can enter the kingdom of heaven. You must be sensible also that the time is short,—that the short space allotted you will soon be gone. Soon, very soon, you will be called to give an account of your stewardship. And how, think you, will it be with *you* in that great day when you will stand before the "Judge of all the earth?" It may be that your eternal happiness or misery depends upon the decesion of the present moment.—*When will you begin?* It may be that you will never have another opportunity,—that you will be suffered to go on in sin until you have filled up the measure of your iniquity, and then be cut off as a cumberer of the ground, and be "cast into outer darkness, where there shall be weeping, and wailing, and gnashing of teeth."

Reader! are you one of those who are "putting the evil day afar off," saying unto himself, "By and by, when I have drunk my fill of earthly enjoyments, when I have lost my relish for earthly happiness, then I will seek for pleasure in things which never fade." O how infatuated! What! spend the best of your days in the service of the enemy of all righteousness, and then expect to obtain religion? But stop!—think a little farther before you thus rashly decide. Remember, if you will *now*, without delay, give your heart to God, it shall be well with you.—*Sel. from a tract.*

For the Companion.

Knowing each other in Heaven.

I see in the 26th No. of the *Companion*, a communication signed by Benjaman Benshoof, entitled, "will we know each other in Heaven?"—The subject is ably argued in the affirmative, and the writer displays much literary talent in the composition of his article, yet I feel constrained to differ somewhat with him, in opinion. He refers to the parable of the rich man and Lazarus, and says that Dives, I presume meaning the rich man, in hell, recognized Abraham in heaven, with Lazarus in his bosom; and quotes other passages of scripture to prove there will be recognition in heaven, as I understand him, similar to the recognition and relationship we bear towards each other on earth.

I have given the subject some consideration before, and since reading ym friend's communication, and feel honestly inclined to take the negative side of the question. I believe all who shall be admitted to heaven will recognize each and every one of the inmates there, with sensations of joy, happiness, and felicity far superior to any pleasure or happiness that we, in our limited scale of judgment and comprehension, can immagine or comprehend, at the thought of meet with our nearest and dearest friends and relatives on earth, after a long separation. I believe all who meet there will be recognized by each other as father, mother, brethren, sisters, and children.

That no grief or sorrow can enter heaven, presume is admitted by all; but if such recognition exists there as friend B. argues, would there not be grief in some cases. Let us suppose a man dies, leaving a son; after many years the son dies and goes to heaven, but does not meet his earthly father there, would it not be a source of sorrow and grief to the son to realize the fact that his father to whom he had been bound by the tenderest ties on earth was in perdition? and *vice versa*.

We read in the 22 chapter of Mathew, that the Sadducees, who denied the resurrection of the body, once came to the Savior with a question which they thought could not be satisfactorily answered, by one who taught the doctrine of the resurrection. They said a woman amongst them, had successively married seven husbands, all of whom died before the woman, last of all the woman died also, asking whose wife she would be in the resurrection. The Savior answered, "ye do err, not knowing the scripture nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

Now if there is or will be such recognition in heaven as friend B. appears to think, would it be a happy and felicitous meeting where one woman should meet at one time, her seven husbands, or seven husbands meet their *one wife*. If friend B's. theory is correct, would there not have been some weight in the argument of the bigotted Sadducees.

We read in the third chapter of Mark, that the multitude said to the Savior: "Behold thy mother and thy brother without, seek for thee, and he answered them saying, who is my mother and my brethren?—And he looked around about him and said, behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and my mother." Therefore, I infer that if the faithful, without respect to consanguinity, or other earthly ties, will sustain such relationship to their Savior, they will sustain the same to each other upon the same principle, namely, having done the will of God. The Savior at one time said: "But be ye not called Rabbi: for one is your Master, even Christ, and ALL ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven." "Matthew 23: 8, 9.

The foregoing passages of scripture, in my opinion, plainly show that the saints are connected by spiritual ties entirely different from, and independent of earthly ties and consanguinity. Friend B. appears to think the minister will recognize his flock in heaven, and the flock, the ministers. But I am of the opinion that the injunction, call no man your father, &c., refers to spiritual instructors, pastors, teachers, &c., and not to be natural parents, as the Savior in allusion to such, frequently uses the terms father and mother.

Therefore, if there shall be no such recognition upon the earth, we must infer there will not be in heaven; but that they will all be on one equality there, irrespective of their positions and relationships here.—In the parable of the vineyard those who had performed but a small amount of labor, were recompensed equally with those who had borne the burden and heat of the day.

I do not believe the souls in perdition will be able to recognize and converse with those in heaven. In the parable of the rich man and Lazarus, it is said, the former lifted up his eyes in hell, and saw Abraham afar off with Lazarus in his bosom: that they conversed together, &c., but I view this as a parable, and it should be considered in the same light with all other parables.—The will of God was revealed to man by parables; language was used suitable to the understanding and comprehension of the hearers, and heavenly things compared to earthly ones with which the people in those days were familiar. Heaven was presented in a vision to John, on the Isle of Patmos, and he describes it in the following terms: "And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass." Rev. 21: 18. Now we do not suppose there is *material* gold in heaven, nor that in the architecture thereof, *material* stones of a beautiful green color were used, but that the beauty, splendor, and magnificence of the place, and the majesty and glory of God, far exceed the splendor of gold, precious diamonds or anything we can immagine or conceive, and John used the terms gold, jasper &c., as figures and metaphors as nearly approaching thereto, as anything with which the people

were familiar. So the Savior in portraying the happinesss of heaven and the tortures of hell, used the subjects and conversation set forth in the parable, as figures and metaphors most easily understood and comprehended by his hearers.—Much more might be written on the subject, but I no not wish to be tedious or to trespass too much upon your space.

JOHN ROBERTS.

Conemaugh, Pa.

For the Companion.

Fragments of Thought.

Honor—What a controlling influence the honor of the world has over thousands of minds, as though it were a priceless gem of lasting tints. But ah! it is only a thing of time. All its rewards end at death. But there *is* an *honor* that is of infinite value—that of honor to God. The soul that knows no other, and trusts in it, shall shine a bright star in the galaxy of the Eternal Heavens.

Wisdom and understanding.—The study of the arts and sciences is called wisdom. He that can count thousands of the shining stars in the firmament of heaven, call them by name and compute their various distances, and tell us about the geography of the sun and moon—paint in glowing colors to the imaginating mind the beauties, and astonishing wondors of astronomy, is called wise. He that penetrates into the bowels of the earth and brings to light specimens of geological formations, and professes to tell all about them—calculate the age of the world therefrom, and giving many evidences of his learning in geology, is called a man of understanding. But "the fear of the Lord, that is wisdom and to depart from evil is understanding."

Philanthrophy—A more magnanimous love to mankind can scarcely be conceived than that of being willing to sacrifice every vain pleasure of the world—completely crucify self—bury every carnal desire and labor and live for the good of Christ's Kingdom, in seeking the salvation of precious souls,—pointing them to the "Lamb of God" and warning sin-stricken souls to flee the wrath to come. So much the Lord requires of every one "born of God."

Spasmodic religion!—Some seem to enjoy religion as the grass hopper does life, on a sudden, up into the air with glowing wings and chirping songs, when the *sun shines*: away to some secret retreat when the clouds come or storms arise, and all is silent as the tomb until another sunny day, when the same scene is enacted, and so on to the *end of summer*, when the last song is sung, that of death, in the mournful accents!

Holiness—Did the Holy Spirit have supreme control in the heart of every professed christian, as it should have, the powers of darkness would be amazed at the rapid strides of christianity. Trembling Demons would be driven nearer the confines of their horrid caverns! The Son of Righteousness would shine in dazzling splendor—its genial rays would meet the sin-hardened heart and pour into the benighted soul a flood of everlasting light. The sons of God would shout for joy, and the Angelic hosts cause the heavenly welkin to ring with praises to Jehovah, the Mighty God!

God or Mammon—It is somtimes difficult to fully determine which some men in their hearts are really serving, God or Mammon. But when you see them come to where the two seperate no query then as to which is their master. Like unto two men traveling the highway and a dog following them; one is the dogs master but it is not certain which, until they come to the forks of the road and seperate, then the question is at once solved, for the dog goes with his master!

Transformation—If God can change the caterpillar—a repulsive worm—into a beautiful butter-fly with glowing head and golden-colored wings, and give it power to speed its way through the air; can he not change our mortal bodies to those of immortality—clothe them in dazzling splendors as glorified bodies and give them power to soar through regions of eternal bliss!

Procrastination—The thief that steals before our eyes, never can be made return anything, and goes unpunished!

Pride—The impudent, presumptuous and giddy-headed imp that robs us of wealth, health, reputation honor, and ease; and leaves us to end our days in bitter remorse, and pass away to the chambers of everlasting death!

J. S. FLORY.

Oak Hill, W. Va.

The Dove, the Raven, and the Eagle.

A nobleman had a dove, a raven, and an eagle, belonging to his place. There was no sociability or friendship prevailing among them. The dove fed on its own food, and hid herself in the clefts of the rocks, or in the dove-house near the place. The raven fed upon dead carcasses, and sometimes picked out the eyes of little innocent lambs, if she could pounce upon them in a chance place; she also nestled in the tops of trees. The eagle was a royal bird, flying very high, but yet of a rapacious character. Sometimes he would not mind eating some half a dozen of the doves for his breakfast. He thought himself king of the birds, because he flew higher than they all. The doves greatly dreaded his strong beak, his watchful eye, and his sharp grappling claws. When the gentlemnn threw wheat for the dove on the pavement the raven would have a piece of ear or the foot of a lamb in its beak; and the eagle was for taking up some little child from the cradle to its nest.

The dove is the pious, diligent Christian: the ravan is the dissolute and difficult to be managed; and the proud, selfish professor is the eagle; These three characters are too frequently to be found together, and there is no denomination or church or chapel without these three birds, if there are any birds at all there. It is impossible for three birds, so different in their dispositions, ever to be happy together. Brethren, pray for "the unity of the Spirit in the bond of peace."—*Christmas Evans.*

For the Companion.

Good Examples—Consistency.

To you, who have not very long since got the consent of your will to become obedient to the faith delivered to the saints, we wish to address a few words through the *Companion.* It is to you we look with the expectation of filling our places, in the church, after we shall have closed our labors; it is to you we look with an ardent hope of having the practical principles of the gospel perpetuated insomuch, that those who are not yet born, may through you realize all its spiritual blessings. We therefore feel drawn in the spirit of love, to admonish you to "take heed to yourselves, and to the doctrine." You have been baptized by the apostolic baptism, hence you are bound to the apostolic doctrine, and if you now take heed thereto, it will teach you the way to eternal life: the way in which the Apostles and brethren before us have walked. We ardently desire that you may find "the old paths that good way, and walk therein; and ye shall find rest for your souls." See Jeremiah 4. By so doing, you will through your example, become instrumental in bringing others, and perhaps, many others to heaven, and glory. This is why we address ourselves to you in the manner we do. In order that you may always, by your life, conversation, and example cooperate with the brethren who preach the word; if you do so, it will not only tend to strengthen your ministering brethren, but your example will give the preached word, a double power or influence.—This *needful power* and influence is sometimes lost, for the want of more consistency in the younger members of the church; it is through the young members, that the church speaks to the young people; hence, we desire the younger members, and the older members to "be steadfast, *always* abounding in the work of the Lord." The work of grace is both internal and external hence, it is seen in the *outward* life of the young as well as of the more aged follower of Christ.—The brethren are a sociable people, some of them visit much, especially, on Communion seasons. When we go to other congregations in order to commune, or in case we go to a funeral, or elsewhere, we should always all dress plain and comely, dress so as to be recognized as members of the church, otherwise we exercise an *unfavorable influence* upon the young members and others whom we visit, and not only so, but we know of instances, where it has given the Elders some considerable trouble to arrest such influences.—Beloved, "these things ought not so to be."—We therefore, appeal to you who have brothers and sisters not yet bound to the doctrine by baptism, for their sake to be more *consistent.* We appeal to you who have children, to be consistent at all times, in setting them a good example: we exhort you who have companions who are not, as yet, members of the church, to win them by your example, and by your chaste conversation, coupled with fear. Let us do all things to the glory of God.

PHILIP BOYLE.

New Windsor, Md.

A Holy Life.

The rising of the sun is known by the shining beams; the fire is known by its burning; the life of the body is known by its moving; even so certainly is the presence of God's Spirit known by the shining light of holy conversation; even so the purging fire of grace is known by the burning zeal against sin, and a fervent desire to keep God's commandments; even so certainly the life and liveliness of faith is known by the good motives of the heart, by soul and body, to do whatsoever God wills us to be doing, as soon as we once know he would have us do it. He that hath this evidence hath a bulwark against despair, and may dare the devil to his face; he that hath this, hath the broad seal of eternal life, and such a man shall live forever.

Selected by LEWIS KIMMEL.

Beauty of Virtue in Youth.

VIRTUE is the brightest ornament of youth. As, on the one hand, religion is never more lovely & engaging than when it dwells on the lips, and is exhibited in the lives of young people; so, on the other hand, young persons never appear so amiable, and deserve so much esteem and confidence, as when they are religious;—when they walk in the paths of virtue, honest sobriety, and integrity. Always interesting in itself, youth is rendered doubly so when associated with the graces and tempers of the Gospel. A young man or a young woman, destitute of religion, may be very estimable and worthy on account of the amiableness of their dispositions and the propriety of their deportment, but where the spirit and graces of Christianity are added, it is like adding life and motion to a statue which we have admired for its proportion and decoration. But a young person of elegant form and engaging manners, who lives in profligacy, impurity, and blasphemy, deserves to be compared to a finished statue, streaming forth corruption, and poisoning the atmosphere with contagion and death.

MISCELLANEOUS.

Selected for the Companion.

The Ripening Corn.

How sweet to walk through the wheatland brown,
When the teeming fatness of heaven drops down;
The waving crop with its bursting ears
A sea of gold on the earth appears;
No longer dressed in a robe of green,
With tawny faces the fields are seen;
A sight more welcome and joyous far,
Than a hundred blood-won victories are.

Beautiful custom that was of old
When the Hebrew brought, with a joy untold,
The earliest ears of the ripening corn
And laid them down by the altar's horn;
When the priesthood waved them before the Lord,
While the Giver of harvest all hearts adored;
What gifts more suited could man impart
To express the flow of his grateful heart?

A crowd awaits 'neath the cottage eaves,
To cut the corn and bind the sheaves;
At length is heard the expected sound—
Put up the sickle, the corn is browned;
And the reapers go forth with as blithe a soul
As those who joined the Olympian goal;
And sorrowless hearts and voices come
To swell the shouts of the harvest home.

And there is a *reaper* on earth well known
Whose deeds are traced on the burial stone;
He carries a sickle more deadly and keen
Than e'er on the harvest-field was seen!
He cuts down the earliest ears in spring,
As well as the ripest that time can bring;
The *tares* he gathers to flames are driven,
The *wheat* is laid in the garner of Heaven.

"In Floods, Our Rock."

As the mountain was to the ark for lodgement and support, and the ark to the dove, for shelter and refuge so is the triune God to his dependent creatures.

In hours of sorrow and distress to compare Jehovah to a "rock" was a favorite and expressive figure with the sweet Psalmist of Israel, and to hie to that refuge as a constant and never failing source of strength and comfort became his unalterable purpose and practice.

Readily might the Christian learn a profitable lesson from the experience of David. Well may we as individuals tremble for ourselves when we see *him* fall. With his renewal, well may the vilest sinner despair not of a glorious saintship, through that God who is "rich in mercy" and the all-cleansing blood of Christ. Remolded, and stamped anew with the divine likeness, unceasingly the royal fugitive proclaims the power of God—and the knowledge of that power—"to save to the *uttermost*;" to sheer, to console, as well in the darker experience of his storm-driven life as in the sunlit hours of day. Behold him, when trouble comes, widely-flooding his soul, now fleeing from revengeful Saul, anon from his "proud boy Absalom," still looking for the "rock," the "refuge," and, with his deliverance, falling down before God, he pours his soul-stirring song of praise, "I will love thee, O Lord, my strenth. The Lord is my rock and my fortress, and my deliverer, my God, my strenth, in whom I will trust. I will not be afraid of ten thousand of the people that have set themselves against me round about. Thou, O Lor,d art a shield for me, my glory, and the lifter up of my head. Salvation belongeth unto the Lord."

Full faith gratitude and love is this pæan of praise from the delivered to the Deliverer. Now assured are we that God is "no respecter of persons;" "the same yesterday, and to day, and forever." Trouble and affliction do and will come to us all. Trials temporal, in family and finance, trials spiritual with our great adversary. If in the "good fight of faith" we endure hardness as soldiers, similar experiences with those of David may be ours; but fear not, O fainting heart, a similar *upholding* may be ours also.

Ah! yes as the flood-tides of sorrow roll over our soul, to God, thro' Christ the great Mediator, may we go for deliverance and victory; to that "higher Rock," the "Rock of Ages," strong stable, permanent, from which flow the never-failing waters of life, joy and salvation for evermore. Then, with unfaltering faith in God, during all the adverse storms of life, in death, like one "at home" may we exclaim, "I am not sinking I *cannot* sink, for I am on the *Rock*.'"

Home Life.

The other day I chanced to enter a friend's house. He did not know I was in the parlor, and I overheard his conversation. He was very harsh in his dealings with his child. He was "out of sorts," that morning. "The wind was east," and the east wind blew into his lungs, and into his soul, and soured his mind and soured his heart, and so, like a base miscreant, as he was, he vented his bad temper on his wife and children. It is a habit some men have. This man was talking in a hard, unchristian tone—talking as no father should talk. He had lost his temper. He was saying what he would be sorry for in a few moments. Mind you, that man would have said he could not help it: "The boy teased me! He did what I cannot endure, and on the impulse of the moment I spoke my anger. I could not control myself." There was a frown on his face; but when I was announced, being more or less of a stranger, demanding of him certain courtesies. he at once smoothed his face as though nothing had happened--as though the sun were shining brightly in the heavens, and the wind was south and not east.—He came into the room where I was, and in the most kind and courteous way possible, gave me his hand and smilingly bade me welcome. He could not control himself, simply because he did not think enough of his boy—because he did not sufficiently appreciate his family; and because he thought that his home was a den in which he could roar with impunity, and not the great temple of God, where he should walk like a priest and king. And yet, I, almost a stranger, was sufficiently strong in my presence, to cause him at once to cool down into courtesy, into affability, into politeness! I tell you that many and many a man and many and many a women in this strange world of ours, in which many things seem to go wrong, will be gentle, and kind, and charitable, and full of smiles outside of their houses, with strangers, for whose opinion we do not care one jot or one tittle, and in the house, where all the happiness of years depends upon their sweetness of soul, and where they are constantly shedding influences that will ripen into the good or bad life of their children will yield to a pettishness and peevishness unworthy of them as men and women, and wholly unworthy of them as Christians.—*Hepworth.*

Liberality in Giving.

When the tabernacle was erected in the wilderness, and the Israelites were called upon for their offerings, so cheerfully and so generously did they respond to the call, that more was contributed than there was any necessity for. The value of the gold and silver and all the metal together, amounted to two hundred and forty-four pounds, or one million, two hundred and twenty thousand, six hundred and fifty-five dollars, our money. Moses was obliged to decline receiving any more, and to proclaim that the offerings must cease. Very creditable was this certainly to those Israelitish donors; but how does it rebuke us in this later age, who contribute so little for the up-building of Christ's kingdom, and require so much prompting and urging to draw from us even the limited funds that are raised. "Their deep poverty abounded unto the riches of their liberality," although "the words of Jesus—how he said, It is more blessed to give than to receive," they had never heard. If the great mass of the Christian world had one half the measure of the liberality shown by them, the stream pouring into the Lord's treasury would by swelled at once, and every wheel in the machinery of our benevolent enterprise be put in effective, happy motion.

Speak to him about his Soul.

At a meeting for prayer and fasting last Tuesday, a brother who was, I think, the best man amongst us, make a confession of cowardice, and we all looked at him and could not understand how he could be a coward, for a bolder man I do not know. He told us that there was a man in his congregation who was a wealthy man. If he had been a poor man, he would have spoken to him about his soul; but, being a wealthy man, he thought it would be taking to much liberty. At last one of the members happened to say to him, "Mr. So-and-so, have you found a Savior?" and bursting into tears, the man said, "Thank you for speaking to me; I have been in distress for months, and thought the minister might have spoken to me. Oh, I wish he had; I might have found peace." I am afraid, that often and often you good people have sinners convinced of sin sitting be the side of you, and when in the place of worship; and when the sermon is over, you ought to get a word with them,—you might be the means of their comfort, but you forgot it, and go your way.—Now, is this a thing to be forgotten, as if it were no great offence? Let me give you a picture which may set it forth. See yonder poor wretches whose ship has gone down at sea, they have constructed a poor, tottering raft, and have been swimming on it for days; their supply of bread and water is exhausted, and they are famishing, they have bound a handkerchief to a pole and hoisted it, and a vessel is within sight. The captain of the ship takes his telescope, looks at the object, and knows that it is a shipwrecked crew. "Oh!" says he to his men, "we are in a hurry with our cargo, we cannot stop to look after an unknown object. it may be somebody perishing, and it may not be, but however, it is not our business," and he keeps on his course. His neglect has murdered those who died on the raft. Yours is much the same case, only it is worse, because you deal with immortal souls, and he only deals with bodies which he suffers to die. Oh, my brother, I do implore you before the Lord, never let this sin lay at your door again; but if there be one who is impressed and needs a word of comfort, fly on the wings of mercy to such a soul, and help to cheer him as God enables you.—*Spurgeon.*

Begin the Day with God.

There are many toiling ones, whose time is not at their own command. But there is not one who cannot hold converse with God. His ear can hear amid the clang and roar of machinery, or the hum of hundreds of voices. The heart can go up to him, no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So, wherever the Christian heart is, there is also an acceptable altar, from which the incense of prayer and praise may ascend.

Yet there are but a few who may not, if they will, find time and place for private communion with God, before entering on the morning's duties.

Luther in his busiest seasons, felt that praying time was never lost. When remarkably pressed with labors, he would say, "I have so much to do, that I cannot get on without three hours a day praying."

Sir Matthew Hale also bears testimony:—"If I omit praying and reading God's word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent discontent and loss of happiness.

Dangers of Reverie.

Do anything innocent rather than give yourself up to reverie. I can speak on this point from experience. At one period of my life I was a dreamer and castle-builder. Visions of the distant future took the place of present duty and activity. I spent hours in reverie. I suppose I was seduced in part by physical debility. But the body suffered as much as the mind. I found, two that the imagination threatened to inflame the passions, and that if I meant to be virtuous, I must dismiss my musings. The conflict was a hard one; I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed. I beg you to avail yourself of my experience.—*Channing.*

In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution — to be undetermined where the case is so plain, and the necessity so urgent; to be always intending to lead a new life, but never to find time to set about it.

Child, you have two ears and only one mouth. Listen much, and little speak. You have two eyes and only one mouth. Learn to see more than you say.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 8 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

From Brother Heyser.

Brother Holsinger; Some time having elapsed since my last report to the brotherhood, I again seat myself for the purpose of saying to interested ones, who read the *Companion*, that, through the blessings of a kind Providence all is well so far. Good bodily health and a constant supply of the necessaries of life have been vouchsafed unto us. In laboring for the advancement of the great and good cause, I have been much hindered from present necessities, and though my efforts to lay the foundation for more extended permanent usefulness. It would be useless for me to deny the fact that I have met many unexpected obstacles in the way of building up a church according to our faith and practice. But I have an abiding faith in the assurance that God will aid in overcoming all in due time. And that the little seed now being sown will eventually take root and spring up. Indeed I have been almost forced to abandon missionary work whilst grappling with poverty and in the struggle for bread.—Now, however the prospects for bodily support brightens a little, and I look hopefully to the future when I may be able to labor more effectually for the good of souls.

In the mean while the work of educating the children is steadily going on. We still have a school in Madison, and at our home, 3 miles away. My wife has been teaching constantly since last January.—The pupils number at this time between 40 and 50. We get no support except what little the people are able to give; no money worth speaking of. Occasionally a few chickens; water melons, &c. During the season the scholars brought us sixteen bushels of blackberries I received them on account of school expenses. And now we have them dried ready for a Northern market. Whenever the weather is favorable now, we have them to assist in preparing peaches to dry. They too are being prepared for sale in the North.

Unfortunately for us we experienced a severe drouth in June and July which injured our crops very much. Still we have much to be thankful for, to our kind Heavenly Father.

I feel encouraged in the work, though sometimes it seems as if such poor, weak ones, can accomplish nothing, where there is so much opposition; still, trusting that God will sustain and carry on the work to his honor, I feel willing to labor on, trusting to him for guidance and support.

I see through the *Companion* that the brethren are still awake to the importance of spreading the gospel; but I fear much valuable time is being lost so far as southern people are concerned. If only all could be of one mind and all work to the interest of needy souls, how much could be done, that is now left undone. One important difference seems to be with regard to the support of missionaries. Without at all entering into the discussion, I trust I will not be considered out of place in giving my opinion as relates to this field. It is decidedly against sending ministering brethren here with money to support them without work. There is no doubt but a man would be able to accomplish more good by employing all his time in spiritual work; but the colored people need examples of industry and economy, also, by preaching and practising by the same rule; we thus o vercome the mistaken idea (so prevalent here) that it is not respectable to work. We have too many preachers here of all colors, that are anxious to be honored through the profession, and not enough to follow the meek and lowly Savior. With that view I went to work on an old worn-out plantation, and so to identify myself with the people laboring around and with me, and whilst encouraging them in their efforts to gain an honest livelihood, carry on the work of moral and mental culture in the little circle around me with slow but steady progress; and at the same time hold myself ready at all times to preach whenever there is an opportunity. I feel satisfied that no good would be likely to follow a visit of only a day or two at a place. To awaken the people here to a sense of their duty it is necessary that a man first gains their respect and confidence by a walk and conversation, in harmony with the gospel he teaches.

But for the present I must say adieu, and may God bless all.

E. HEYSER.

Madison, Ga. Aug. 25 '68.

P. S. Since the last report thro' the *Companion*, I have received the following contributions.

Cash from a sister, Rural Valley, Pa.	$1.00
" " "	.50
" Per Draft, Per Michael Bashor. Pa.	17.50
45 Testaments from brother Sharp.	
60 " new Edition from A. P. S. New York.	
250 easy Scriptural lessons for Freedmen A. P. S. New York.	

E. H.

Brother Henry; Please to announce that we expect to have a Lovefeast at our place, Beaver Creek, Rockingham Co., Va., on the 26th of Sept. Other Lovefeasts will follow soon after. The object of this notice is to solicit brethren to be with us. Last year we did not know of any laboring brethren coming to us, until a few days before our meeting, and then not their names until the day of meeting.—And O how refreshing was the presence of brother Trostle, and Good, and Cober. We hope others will be induced to come to us, or the same brethren if they can; come, brethren you who can, we have no choice to make but come in the cause of your Master, and your calling and we will hail your presence. Come help us in the mighty cause of the Redeemer. There are still a few coming into church, 49 have been received by baptism and others have made application, and will be received soon.

I in company with brother Isaac

Long, took a little mission across the mountains in an adjoining county, where we keep up regular appointments every four or five weeks. We were gone over two Sundays; had 14 meetings and baptised 15; among them an old lady in her 98th year. Although bowed down by many years we succeeded very well in baptizing her, at least for one that could not kneel down, and in her condition. We say again to our ministering brethren remember the 26th day of September and come as many as can to our Communion Meeting.

DANIEL THOMAS.

Beaver Creek, Va.

Brother Holsinger; Having received the ever welcome *Companion* this evening, & noticing several requests therein which I am hardly able to answer, I will communicate a few lines. The first is the address of brother Gabrial Neff, which if it has not been changed since I lived in the same congregation, is Shanesville, Ohio. [Brother J. S. Snyder gave the same last week.—Ed.]

2nd. Sarah J. Miller, Milford, Ind., wishes to know whether any brethren are living near Charleston, Ill. I feel confident that there are none very nigh to Charleston, having been acquainted with an old brother by the name of Miller, who lived near Charleston two or three years ago, (but has since died) who was the only one at his time, living in that vicinity. But there are 7 or 8 members living 20 or 25 miles South of Charleston; and three 30 miles South East. We have organized a church at the first named place. Any one wishing to move there will inquire for brother David Rothrack, Hazeldell, Cumberland Co., Ill. We have preaching there regularly once in four weeks, and would be glad to see members, emigrating to that place. It is a good country, at least we think so. Come brethren and sisters, we will welcome you with a brotherly and sisterly affection.

3rd. "Why do the Brethren close their eyes when they pray," We answer, because we desire no intercourse with the world, while we hold sweet communion with our Heavenly Father. And not to give the world, nor the enemy of our souls any chance to interrupt or mislead us, for when we converse with God we wish no intruders.

DANIEL TRUMP.

Melrose, Ill.

Announcements.

DISTRICT MEETINGS.

District of Iowa State, in Marshall Co., on the 24th of September.

District of Southern Illinois, in Macon Co. on the 12th of October.

LOVEFEASTS.

In the Marsh Creek branch, Adams Co., Pa., September 26th, 2 o'clock, P. M.

In the Somerset branch, Mercer Co., Mo., September 30th, and October 1st.

In the Coon River branch, Guthrie Co., Iowa, October 3rd and 4th.

In the Indian Creek branch, Marshall Co., Iowa, September 29th and 30th.

At the Rush Creek meeting-house, Frederick Co., Md., October 3rd and 4th.

At Sams Creek meeting-house, Carroll Co. Md., October 5th and 6th.

At the Meadow branch meeting-house, Carroll Co., Md., October 26th.

In the branch of Story and Poke Counties, Iowa, September 29th and 30th.

In the Guthrie County branch, Iowa, Oct. 3rd and 4th.

In the Shelby County branch, Iowa, Oct. 7th and 8th.

At brother Samuel Honberger's house 5½ miles North of Fontenelle, Nebraska, Oct. 11th.

Marshall Co., Iowa, September 26th and 27th.

In Grundy Co., Iowa, 8 miles east of Eldora, September 22nd.

Donalds Creek meeting-house, Clark Co., Ohio, Thursday, Sept. 24.

Loss Creek meeting-house, Miami Co., Ohio, 26th & 27th of September.

Near Bristolville, Trumbull Co., Ohio, October 1st.

The Lord willing, a Communion meeting will be held by the brethren, October 14th and 15th, in the Aughwick congregation, Pa., commencing at 1 o'clock, P. M., the 14th. The members generally and ministering brethren especially, are cordially invited to be with us.

By direction of the church.

JOHN LUTZ.

Brother Henry:—Please say through the *Companion* that there is a Love-feast appointed at the Brethren's meeting-house, in the Mohicking Church, in Wayne Co., Ohio, on the 23rd of September. And on the 25th of September there is a Love-feast in the church at Black River.

The brethren and sisters are heartily invited to attend, and especially ministering brethren.

JOSEPH RITTENHOUSE.

Brother Holsinger; Please announce that we intend to hold a Love-feast in the Conemaugh branch of the Church, Cambria Co., Pa., on Thursday, the first day of October, commencing at 10 o'clock, A. M. Also, preaching on Friday the 2nd, and we hereby extend a hearty invitation to the brethren and sisters to be with us, and in particular the ministering brethren.

By order of the church.

STEPHEN HILDEBRAND.

Brother Holsinger; Please announce thro' the *Companion* that we intend to hold a Communion Meeting on the 19th and 20th of September next, God willing, in the Cold Water Church, Iowa. We extend a general invitation to the brotherhood, and especially to the ministering brethren, to be with us.—Those coming by R. R. stop at Waverly Station.

Eld. J. F. EIKENBERRY.

Brother Henry; Please announce that we intend holding a Love-feast at the Spring Run meeting-house, Mifflin Co., Pa., on the 5th and 6th of October. The place of meeting is two miles north-west of McVeytown Station, P. R. R. Ministering brethren and members are invited to be with us on that occasion. Meeting will commence at 1 o'clock on the 5th, the Lord willing.

Also at Dry Valley meeting-house, four miles North-east of Lewistown, Pa., on the 7th and 8th of October. Ministers and members are invited to attend.

JOS. R. HANAWALT.

Brother Holsinger; Please announce that we intend, the Lord willing, to hold a Love-feast, on Thursday, the 29th of October next; 5 miles South-west of Ladoga, in our meeting-house, in Montgomery Co., Ind. Meeting to commence at 10 o'clock, A. M.; to which we invite as many of our beloved members as may desire to be with us, and especially the ministering brethren.

MARTIN NEHER.

Quinter and McConnell Debate.—This is a phonographic report of a Discussion by brother James Quinter, and N. A. McConnell, Disciple preacher, held at Dry Creek meeting house, Lynn Co., Iowa, October 14 to 18. The following were the propositions.

1. Trine Immersion is essential to Christian baptism. Quinter affirms, McConnell denies.

2. The bread and wine commanded to be taken by the Disciples of Christ, in remembrance of him, are the Lord's Supper. McConnell affirms, Quinter denies.

3. The Washing of Feet is an ordinance established by Jesus Christ, and by him commanded to be observed by all the saints, in the public assembly of his church, until his coming. Quinter affirms, McConnell denies.

The Book contains 326 pages and is interesting and instructive. Price

$1.25; by the dozen $12.00, sent by express. Sold by Elder James Quinter, Covington, Ohio. May be ordered by the single copy from this office at $1.25.

Below we give an extract from brother Quinter's fourth speech:

My fourth argument will be drawn from the structure of the language which constitutes the formula for baptizing.

My friend knows, I suppose, and it is known to such of you as are somewhat acquainted with our mode of defending trine immersion from the commission, that we believe the language of the commission to be of the kind that grammarians call *elliptical*; that is, in order to make the text full, according to the correct grammatical construction, certain words must be supplied.—We believe that when the ellipses are properly supplied, the text will read as follows: "Baptizing them in the name of the Father, and [baptizing them in the name] of the Son, and [baptizing them in the name] of the Holy Spirit."

It is plain that in order to analyze or even understand the sentence, the phrase, "in the name" must be added before the words "of the Son," and "of the Holy Spirit," at least in the mind of the reader. There are two methods of coming to this conclusion. One is by parsing or analyzing the sentence according to the rules of grammar. The other is by accepting the authority of reputable writers upon this point. Both will lead to the same conclusion. Those of you who are acquainted with the rules of grammatical analysis, will see that the sentence is not grammatically complete in construction without supplying the words "in the name." You know, probably, that the rules of grammar are founded upon the manner in which eminent writers and speakers use words.—Such rules as, "a verb must agree with its subject in number and person;" and, "prepositions govern the objective case:" that is, reputable writers do not say "to who," or "men is," but, "to whom," and "men are:" and hence the rules I have referred to, which require the latter form of those expressions, rather than the former. So much by way of introduction to the argument on the elliptical character of the language of the commission.

As grammar itself is based upon the usages and authority of men, rather than spend time on dry grammatical analysis, I will appeal at once to the statements of those who have made an examination of the matter.—On this point, I will refer you again to Alexander Campbell, as quoted by a writer—H. J. R.—in the *American Christian Review*, in an article on the preposition *eis*, etc. The writer, in making his remarks, said he introduced Mr. Campbell because he was known to have given this subject great attention. Mr. Campbell says:

"Hence, in Christian baptism as enacted by himself, he [Christ] commands all converts to be immersed, not IN but INTO [*eis*] the name of the Father, and of the Son, and of the Holy Spirit. This is purely a christian institution, not of Moses or the prophets; hence the formula is a perfectly original and unprecedented institution. There had been washing, cleansings, and purifyings, among the Jews, Samaritans, and Gentiles, by various authorities, and enactments, but not one like this—'INTO the name of the Father, and INTO the name of the Son, and INTO the name of the Holy Spirit.' Therefore, 'IN the name,' and 'INTO the name,' indicate two distinct and incontrovertible acts, which no grammar nor dictionary in the civilized world can equivalence or synonomize." [Vol. X, No. 39.

Another writer, P. Hasty, in remarking upon the language of the commission, uses these words:

"'Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit;' if this is not the true import of the commission, I do not know that my obtusity will permit me to know what it is.'" [*American Christian Review*, Vol. VII, No. 34.]

James Purves has the following:

"Again: 'Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;' it is the same, or of the same import, as to say, 'Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.' If this is not the sense, to what *does* the 'name' refer? or what is meant by it? If it does not refer to or mean the name of the Father, and the name of the Son, and the name of the Holy Spirit, it would seem that the text should in part read the very reverse of what it does; that is, it should have read, 'Baptizing into the name, not of the Father, nor of the Son, nor of the Holy Spirit, but into the name that denotes the unity of their essence.' I suppose any one may see the absurdity of this, and what difficulties it would present to a serious inquirer; while the text as it stands is suited to convey instruction to the most ordinary capacity."—[PURVES' ATTEMPT, P. 44.]

Now I have any amount of testimony on this point, to show that it is the idea of the most learned and eminent men, that the words "in the name" should be understood before "Son" and "Holy Spirit." But I presume my friend will admit this, and I shall not enlarge upon it further till there seems to be a further necessity for doing so. And, let it be noticed, these remarks were not made by men who were writing upon the practice of trine immersion; they had no thought in reference to trine immersion in their minds at all; these remarks were made incidentally, in writing upon other subjects; but looking at the commission, the idea seemed to strike them, naturally, that the words "the name of," should be understood as coming in before "Son," and "Holy Spirit," as it is before "Father." If that is not the sense of the passage, there is no sense in it all. I would like to have my friend, or any one else tell me what is the meaning of it, if this is not *?*

In concluding this class of testimony, I will introduce one to which I will call your attention, on account of a peculiar mode of expression contained therein. I hold in my hand the work of MEYER, a German commentator, acknowledged to be one of the most profound and critical of New Testament commentators. He gives the following clear and decided testimony to the elliptical character of the baptismal formula:

"If Jesus had said, 'the names,' he would have expressed himself in a manner easily misunderstood, though there are meant three personally different names, inasmuch as 'to *onomata*' [the names] might have been taken for the several names of each individual subject. The singular signifies the definite name, expressed in the text, of each of the Three, so that '*eis to* 'omoma' before 'tou patros' and before '*tou hagiou pneumatos*' is to be added again MENTALLY, *as a matter of course*." [See his Commentary on Matth. XXVIII: 19.]

That was the idea of this learned commentator—that the words, "in the name," should be added before "the Son," and before the "Holy Ghost," *mentally*, "as a matter of course." This supplying the words needed, mentally, is exactly what grammarians mean by an "ellipsis."

In the sentence under consideration, the conjunction "and" occurs twice. What office do conjunctions perform? Grammarians tell us they connect words and phrases. What do they connect here? It is evident that "and" can not connect the phrase "in the name of the Father," to "of the Son," because the latter commences with a connecting word, the preposition "of;" and the use of two connecting words together, without any ellipsis, would not be allowable in any other language than this; and not in this, in any subject disconnected with theological views, or something else that men were particularly interested in sustaining.

Since our last the following persons have sent us subscribers: Henry Hershberger, 1; Sam'l A. Leedy, 1; Christiana Royer, 1; Franklin Forney, 2; Ezra Zumbrun, 7; Philip Boyle, 2; J. T. Rowland, 1.

Our obituary department, already in type, was entirely crowded out this week.

We have made up a tract from brother Cassel's "Sketch of the history of the Brethren." We have omitted that part of it which refers to the division upon the subject of Feet-washing. Price 5 cents, or 45 cents per dozen.

To our Correspondents.

H. E. E. will send us his full name. Why is it that brethren withhold their full names? We publish in every number of our paper that we demand the name and address of every writer.

LIST OF MONEYS received for subscription to the *Companion* since our last.

John Shuss, Mann's Choice, Pa.	1.50
J. Albert, Merriam, Ind.	1.50
Sarah Whitmore, Shady Grove, Pa.	1.00
D. B. Martin, Mansfield, Ohio	75
Mrs. H. Howes, Bellington, W. Va.	1.50
Benj. Shockey, Milton, Ind.	50
Daniel Brown, Columbia, Ind.	50
Levi Kinsey, Merriam, Ind.	50
Jesse Zeigler, " "	50
Levi Zumbrun, " "	50
Jacob Royer, " "	50
Abram Workman, Cherubusco, Ind.	50
Jeremiah Musselman, Three Springs, Pa.	1.50
Sol. P. Engler, Oak Orchard, Md.	1.50
John Wenger, Berlin, Pa.	50
Tobias Beachley, "	50
Wm. O. Smith, Sabbath Rest, Pa.	50
Joanna Hanna, New Windsor, Md.	1.50
Susan Stoudler, " "	1.50
Martha Nigh, Hilot Grove, Ind.	1.50

Special Notices.

PACKARD'S MONTHLY. — This is a new Monthly, the September No. being its fifth issue. It has for its motto: "Devoted to the interests, and adapted to the tastes of the Young Men of the Country." Taking it altogether, we are rather favorably impressed with the work. Being somewhat of an enthusiast, and more or less philanthropic, its stirring and pointed essays just suit our taste. If it continues as it has set out, we shall ever remain its friend. Price $1.00 a year. Single copies 15 cents. Address S. S. Packard, 937 Broadway, New York.

MUSICAL ADVOCATE; Aldine S. Kieffer, & Wm. S. Rohr, Editors; Singer's Glen, Va.— Price $1.25 per annum, in clubs of 10, $1.00 each. Sent 3 months for 25 cents.

The ADVOCATE has lately been enlarged and improved. Each number contains several pieces of music, in patent, seven character notes.

"Dr. P. FAHRNEY'S Celebrated Blood Searcher or Panacea" is a medicine that we can recommend to to those who are afflicted, having used it in our own family and furnished our friends with the article; we can, therefore, from experience, say that it is a medicine possessing rare medicinal properties. It is a mild purgative. It is well to keep it always in the family where there are children or those subject to colds or other sickness. It is compounded from medicinal roots, leaves, barks, seeds and berries which are said to be entirely free from poison. We are personally acquainted with the proprietor who was our family Physician for several years, and we were at one time raised from a bed of affliction under his judicious treatment.

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WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

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To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
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For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

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" " per hundred, "	2.25
COMPANION Volume 3, bound post paid,	$2.70
Reserved at the office,	2.25

THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, SEPT. 15. 1868. NUMBER 36.

The Aged Believer at the Gate of Heaven.

I'm kneeling at the threshold, weary, faint, and sore;
Waiting for the morning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence; to the gladness of his home.

A weary path I've travelled, 'mid darkness, storm, and strife;
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed, as they stand,
Singing in the sunlight of the sinless land;
Oh! would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered long ago
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumphs sooner won;
How lovingly they'll hail me when my toil is done!

With them the blessed angels that know no grief nor sin,
I see them by the portals, prepared to let me in.
Oh Lord! I wait thy pleasure, thy time and way are best:
But I am wasted, worn, and weary, Oh father, bid me rest.

For the Companion.

Family Religion.

"I will walk within my house with a perfect heart." Psalm 101: 2.

Many families, even among all professed, or so-called, christians are as destitute of religion as the numerous herds of cattle which roam upon the forest. How can we account for this?—May we not justly blame the masters of those families? How unlike David, who amidst all the great duties of a public life, resolved "to walk within his house with a pefect heart."

There is too frequently a great difference between a man's walk before the world, and his walk within his house. Before the world, he appears prudent, just and good; but within his house imprudent, unjust, and wicked. Public opinion weighs more with him than the opinion of his family. Hence he studiously deceives the public; but throws off the mask before his domestics. His family influenced either by natural affection, or a fear of his resentment, conceal his real character, and help him to deceive the world. But a man of this discription, though unknown to men is fully known to God, who will "appoint him a portion with hypocrits there shall be weeping and gnashing of teeth." Matt. 24: 5. The walk of a man within his house, includes his whole conduct both civil and religious, in the bosom of his own family. There could we follow him, we should be able to develop his real character, as his tempers, words, and works within his house, are generaly without disguise, every one in his house, except the undiscerning infant, witnesses, form day to day his rising up and lying down, his going out and coming in; and all the steps he takes both in temporal things, and in those things which relate to the eternal world. To walk with a perfect heart, implies genuine simplicity, and godly sincerity. A pious man professes obedience to God, love and respect to his family, and a desire to do good to all men. The sincerity of his profession appears evident, in his daily walk within his house, and those who know him best admire him most. Under his roof, God is honored; peace and happiness abound; and plans of public usefulness are formed.

David resolved to give his family a proof, that he loved and served God himself. They neither heard any thing from his lips, nor saw any thing in his life, which clashed with the laws of his God. Both his temper and conduct harmonized with the profession which he made before men. How admirable is consistency between profession and practice! When this is found, calumny itself cannot fix a stain. Thus the man who walks within his house with a perfect heart, is a bright example of religion to his family. They see religion examplified, and finally illustrated, in every action of his life.—All its divine charms appear in their native lustre, and produce admiration and love. There cannot be a greater blessing to any family than that of a master who conducts himself upon these principles, compared with this, finest gold, in point of real value, is but dross and dung.—Such a man will institute in his family those forms of religion, which may appear best calculated to lead his family to God; and he will frequently call them together, to read the Holy Scriptures, to sing hymns of praise, and to offer up prayer and supplication to God. And that these forms may prove useful, he studies to make them in every respect, as agreeable as possible.

knowing how many, by severe form, have created disgust against all that is good.

Those forms are accompanied with prudent and interesting instructions upon general and important subjects; and in addition to general instructions, a pious man often instructs each individual of his family apart, in those particular duties which are absolutely and essentially necessary to salvation. His own mind being richly stored with religious knowledge, he imparts it freely to every one who is placed under his care. The instructions of such a man are followed by commands. It is said of Abraham, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord." Gen. 18: 19. Parental authority, wisely directed, has great influence.—A pious parent insists upon outward decorum, while he recommends the life and power of vital godliness. He cannot give spiritual life to his family, but he uses the means, and leaves the rest to God. If commands and well-timed advice fail, a man of this description will add reproofs and corrections. Solomon says, he that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes." Prov. 13: 24. His corrections, however, are prudently administered. They are inflicted at a proper time, and are proportioned to the crimes which may have been committed. Want of caution, in these respects frequently defeats the designs of corrective punishment. A family governed by a pious father commonly prospers in temporal things. Every one is trained up in the habit of industry, frugality, and honesty. Those habits promote health and wealth, and every comfort that this world can afford.

Reputation necessarily follow piety and usefulness. All except the most worthless, both think and speak well of such families. They stand high in the esteem of wise and good men; the tongue of slander is silenced; they are secretly admired by the vilest of men. Who would not wish to share these excellencies.—The artful policy of wicked families to keep up their reputation, proves how much real worth is esteemed even by those who dare not pursue its excellencies. But what is of most importance, God approves of such families. He looks down from heaven, his holy habitation, with smiles of approbation. They are lovely in his sight, and are favored with his special presence. When Jesus was upon earth, he honored the pious family of Mary and Martha with much of his company; and when he comes again to judge the quick and dead, such families will receive peculiar tokens of his favor. He, who approves of such families sends down upon them the choicest blessings, both of providence and grace. He supplies their wants; protects them by night and by day, and will finally call them up to join the family of heaven. There their piety, friendship, and happiness, will be perfected. Death may separate them for a few years, but they will meet again, in a happier world, to part no more. While they live together here, the special presence of God, like the ark of the covenant in the house of Obed-edom will secure them a blessing. "The ark of God remained with the family, of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had." 1 Chron. 13: 14.

Heads of families, suffer the word of exhortation. Much, very much, depends upon us.—Our families are either blessed or cursed through our instrumentality. Now let us begin to act wisely, we have a great and weighty charge committed to our care, and we will have an awful account to give on a future day. Success may not always follow our well-meant endeavors to promote the happiness of our families; but let us make the attempt in the name of the Lord, and say, with pious Joshua (24: 15:) "as for me and my house we will serve the Lord."

J. S. BURKHART.

Eldorado, Pa.

For the Companion.

Remember the Sabbath day to keep it Holy.

This is a duty that is enjoined upon us by the Creator, as it is revealed in the Bible; but it is much neglected. It is sometimes sounded to our ears thus: 'You "Dunkards" are very careful to preach the necessity of keeping the commandments, such as Feet-washing and the Holy Kiss, but say nothing about keeping the Sabbath holy, and of parents raising their children in the nurture and admonition of the Lord, which are of as much importance as the other.' We have sometimes heard the report of a gun on the Sabbath-day, and were told by the world

that they were "the good Dunkard's children." Dear brethren and sisters, it is wrong to allow our children thus or otherwise to violate that law of God which kindly and necessarily gives us a day of rest. But let us not only have our children keep the day of rest, as by precept, but by precept and by *example* let us bring them up "in the nurture and admonition of the Lord."—If they are thus brought up in the discipline of the Holy Scriptures, they will become wise, even unto salvation. By teaching them the words of the Lord from the Scriptures, they will learn to fear the Lord, will reverence his name, and grow up to be men and women fearing the Lord and walking in the way to Heaven. And we ourselves, who have entered upon the way of righteousness, and "walk worthy of the vocation wherewith we are called," are "the light of the world" and "the salt of the earth." Then let us remember the Sabbath day that we keep it holy and teach our children the same, for it is a holy day—a day of rest. And let us spend each returning day of holy rest, in seeking after truth, wisdom, and understanding. May we on that sacred day draw in our wandering minds and place them upon things which are not earthly. If in company with others we should not spend it in joking, jesting, and worldly affairs, for the first two are especially hateful and abominable in the sight of God. But the day should be spent in acquainting ourselves with God's gracious and sacred word. To do this is our privilege, and more than our privilege—*it is our duty*. In the Holy Scriptures, which are now printed in many languages and published in all the world, are the very Scriptures which were first penned by inspired hands, and handed down to us by the will and providence of our Heavenly Father, who hath "brought life and immortality to light through the gospel." God has provided for us. He has done all things for us that are needed to make us "wise unto salvation" and to enable us to find the path of duty. Now, will we walk in that path? Will we neglect to consult the scriptures—our guide-book—to know what we shall touch and what we shall not touch—what we shall say or not say—what we shall do or not do, as we pass along on "the narrow way?" Let us then, dear brethren and sisters, diligently seek for the foot-marks of the righteous who have passed on before us, that we also may be righteous before the Lord, and receive, at the last day, a crown of glory, "an inheritance which is incorruptible, undefiled, and that fadeth not away."

Your sister in christian love.

G. E. CART.

New Paris, Ind.

The Proof.

Some years ago a Frenchman, who like many of his countrymen had won a high rank among men of science, yet denied the God who is the Author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed with a sneer that at certain times his guide, whatever obstacle might arise, put them all aside, and kneeling on the burning sand, called on his God. Day after day passed, and the Arab never failed; till at last one evening, the philosopher, when he arose from his knees, asked him, with a contemptuous smile, "how do you know there is a God?" The guide fixed his burning eye on the scoffer for a moment in wonder, and then said solemnly, "How do I know there is a God? How did I know that a man and a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun whose last rays were fading over the lonely desert, "that footprint is not of a man."

Speak of Christ.

Ah! the man that has had Christ in his soul, and wants to tell nobody, has a soul that is a sepulchre, and he is dead. If there be one thing in this world that is worth telling, it is not that honor, that wealth, that any good fortune in similar things has come to you; but that Christ has been made known to you. It is the noblest of all events, and the most precious of all disclosures; and if there is a man that has walked in sorrow and sadness, and had his Saviour come to meet him, and interpret the Scriptures to him, and at last disclose himself to him in his own house in the breaking of bread, and he is not moved so to tell his friends and neighbors, then the dead ought to speak, and the very stones ought to cry out.

WHAT TIME TEARS ARE GIVEN.—The pensive years drink a portion of the light from our cheeks, as birds that drink at lakes leave their footprints on the margin.

For the Companion.

Least—Greatest.

Under this heading, I find an article written for the "Christian Family Companion," No. 30, current Vol., commencing with the quotation: "He that is least in the kingdom of Heaven, is greater than he." Then says, "much has been expatiated upon this by the brethren, and various opinions advanced, such as these: "Christ is the least," others that "any one in the kingdom is greater than John the Baptist."—The last one he objects to the most, and that for the reasons that now follow.

After bringing before our minds the peculiar characteristics of John the Baptist, that of his teaching; of being filled with the Holy Ghost from his mother's womb; of having baptised Christ, &c., he proceeds: which of us in this present life could have the presumption to claim even an equality. The conclusion he objects to most you find advanced in an article written by S. T., and published in No. 27, current Vol. of the *Companion*. I must confess that I cannot see why he is so emphatic in discarding said conclusion. It surely is a rational one, and permits of a considerable amount of reflection on our part. There are a great many attainments to be made in our divine life, which are almost incredible; and more especially so if we view them in the strength of our own weakness. But if God would have us to be greater that John, the greatest of prophets, who can say aught against it? May we not be found replying against God? Have we forgotten to say: "not my will but thine be done?"

"Among them that are born of women, there hath not risen a greater than John the Baptist." Reading the account with which the quotation stands connected, it appears that John the Baptist, while in prison, had lost sight of the Savior. He no doubt had heard of the wonders of this man, Jesus, and that it was said that this is the Messiah. But to be sure about this matter, he sent two of his disciples to find out if he were the Christ. The Savior, ready to give an answer, in this as in any other question asked him, said: "Go and show John these things which ye do see and hear: the blind receive their sight, and the lame walk," &c. And as the disciples departed, Jesus began to say to the multitude: "what went ye out for to see?" No doubt but in this multitude there were some who inquired of John: "Who art thou? art thou the Christ, Elias, or that Prophet?" To encourage those who had received John as a man sent from God, (notwithstanding John's imprisonment at the time), as it seems to have done according to Luke 7th chapter, He spake in this wise: "A prophet, yea, I say unto you, and more than a prophet." "For this is he of whom it is written: Behold, I send my messenger before thy face which shall prepare the way before thee. Verily I say unto you: Among them that are born of women there hath not risen a greater that John the Baptist, notwithstanding, he that is least in the kingdom of heaven is greater than he." From this we learn that Christ wished the multitude to understand that John was a greater prophet than Isaiah, Jeremiah, or any of these former prophets that some of you so much rely in. Here some might object, and say you place John among the wrong prophets.—Does not Christ place him among those of his kingdom? and that too for the purpose of showing how much greater he was than we are? Here is where the difficulty lies.—Some want to place him among those of the kingdom, but Christ places him among such as we have above named. Even among them "that are born of women." Here let me ask a question. What makes men great? Is it hereditory? I think not. But upon him who does the greatest amount of good in the position in which he is placed, we wish to confer that honor. So in the case of John. By no means do I wish to be understood that Isaiah, Jeremiah, and those prophets who prophesied concerning Christ's coming that they should go unhonored. I think that John prophesied of Christ to come, and continued on until he could point him out to the people and say "Behold the Lamb of God," and more than this, he was to assist in making the necessary preparations for the reception of Christ, which none of the other prophets had the pleasure of doing and in his baptism to see the Spirit of God descend upon him, which was a sign or token to him that that is the Messiah. And more than this, he even had the pleasure of hearing of the wonders he performed, whom he had so shortly before baptized. Hearing and seeing all this he was still said to be less than the least in the kingdom of heaven. "And he shall be filled with the Holy Ghost from his mother's womb." This is another peculiarity attending this man which is said of none other which was born into the world as a prophet or otherwise. Hence we can with propriety say that in this he exceeds any one born of women. Were it said that he was conceived in the Holy Ghost, we would have to place him equal with Christ; but since it is said from his mother's womb, I conclude that he was no more than any other man born of women, in so far as man was concerned. I would here say with my brother, J. R., who that is born of woman, of flesh, of man or of blood, would take the responsibility of saying, in the face of all the peculiar circumstances attending this great prophet, that he is greater than John. No one has such claim, and if one should be so presumptious he should blush for shame, in this that he has so little esteem for one of God's greatest of prophets of women born.

"Notwithstanding, he that is least in the kingdom of heaven is greater than he." According to this declaration there are still some who are greater than John, and for these we must seek among the subjects of God's kingdom, in which none will be honored unless he is born of God.

To be born of God, is to be born of his Spirit, as Christ says, "of water and of the Spirit." This we must do to get into his kingdom. I

entertain the idea that everything belonging to this spiritual birth is spiritual in its nature. If this conclusion is correct, then all the subjects of God's kingdom here on earth are conceived in the Spirit, born of the Spirit. Then as rational creatures we conclude that all thus brought forth are also spiritual in their nature, laying aside all claims that we held in our progenitors prior to the change brought about in the application of the divine institutions of God by which we are inducted into the Divine life of Jesus Christ his Son. Hence if we are called prophets we are not born of woman but of God in Christ Jesus.

The subjects of the kingdom of God realized the blessing of that kingdom of which all the prophets prophesied even until John, and also seen fruits following the words of Jesus Christ, and were partakers of the joy which filled the heart of many a son and daughter of Abraham, and enjoyed what many a prophet hoped to enjoy, but fell asleep before that time came, in which they could enjoy it. They seen more of the nature of the kingdom, and could tell the people more about Christ and his kingdom than John, hence I think be greater than he.

Last of all but not least of all, if God in this arrangement of saving the world, and in that of selecting a people for Himself, and making him of whom John and the prophets spake, head thereof; if he from among this number selects the least to be greater than John, be it so.—And if it is in this that he honors them with the title of kings and priests, what kings and priests are meant? Who ever heard that John was thus much honored? Peter says, "a Holy priesthood, to offer up spiritual sacrifices." I think in this of being priests and kings and that only by permission, on the part of God, certainly makes the subjects of the kingdom greater than the person who never enjoyed the divine favor of being made priest and king. There are a great many things which the subjects of this kingdom shall attain to in their divine life, which they could not subscribe to were it not that they experience more and more of it every day of their lives. Let us then, brethren, always be satisfied with the position into which we are placed by the laws of the kingdom.—Let each one fill his position lawfully, properly and honorably. It is in the doing of our duty in our several positions that we shall be called great. If Christ could of an humble fisherman, make an apostle whose writings are venerated by all true christian believers, may he not raise many from among his subjects to eminence; and who of us would dare to envy such in their position, it seems all with one voice would say, 'not I, not I.'

Now are we said to be kings, priests, prophets, preachers, &c., and in all of these several positions are we governed by the same spirit: but the time will come, and may not be far distant, when we shall lay all these down, and take upon us another office, which we cannot now lawfully hold or execute, but will fill and perform the holy functions thereof, painful as it may perhaps be, in carrying out the duties of said office. And in this John and all the prophets may take part, and that to officiate in that high office of a judge.

Behold how high God exalts his people! Prophets born of women, of which John is the greatest.—Kings, of which Jesus is the Universal. Priests, of which Christ is the great High-priest. Judges: here the "Ancient of days" shall sit.—Notwithstanding all this his chosen shall act as his subordinates, each one in his sphere. No matter then, how high or how low we are placed in this kingdom, let us try and be content; let us say with David, "I would rather be a door keeper in the house of my God than dwell in the tents of wickedness." Even so, Amen.

I have not written the above with any spirit of controversy, but simply to give my views of the matter under consideration, and do hope that brother J. R. will receive it as such from his unworthy brother in Christ.

C. G. LINT.

Myers' Mills, Pa.

Christ, and Christ only Saves.

Take a familiar illustration, familiar to all of you Look at that locomotive as it snorts like a giant warhorse to its place in the station at the head of the train. You have in that engine, power of the amplest capacity to drag at swiftest pace the far-stretching carriages. Boilers, tubes, pistons, fire, steam—all are perfect order; and that broad-browed, dusty man gives assurance of tired ability to guide the charge committed to him. You look: carriage is filled, the hour has struck, the bell rung, and yet there is no departure, no movement, nor would be till "crack of doom," if one thing remained as it now is. Aha! the lack is discovered; the uniting hooks that bind engine and train together were wanting. They have been supplied. Like two great hands, they have clasped, and a screw has so riveted engine and carriage that they form, as it were, one thing, one whole; and away through the dark sweeps the heavy-laden train, with its freight of immortals. Mark, *no one ever supposes that it is the uniting hook, or link, or coupling, that draws the train.* A child knows that it is the engine that draws it. Nevertheless, without that hook, or link, or coupling, all the power of the engine were of no avail; the train should stand still forever. Exactly so, my brethren, is it in the relation of faith to Christ. It is not our faith that saves us, but Christ that saves us. Yet must faith lay hold of Christ, else Christ avails nothing. It is a wonder and a sorrow, that what is so palpable in ordinary affairs should be so darkened in the momentous matter of the salvation of the soul. Blessed be our God, this is so needed hand, this "grace" that apropriates Christ, is, with himself, "the gift of God."—Christ, and Christ only, saves you. —*Grozart.*

He is always safe, who knows himself.

For the Companion.

The Gospel.

The word "gospel" signifies good tidings: and the message which the gospel contains is indeed fraught with the most cheering intelligence. It does not merely communicate news from a distant country, and concerning people with whom we are little connected. It contains tidings of great joy, which respect ourselves. It does not rehearse the civil and political state of the different nations of the earth, or inform us of new and better modes of conducting trade and goverment; neither of mountains unopened, where mines of wealth are to be found; nor of regions unexplored, from which new luxuries may be imported, for its contents are infinitely more joyful and excellent. It describes to us the policy and the government of Emanuel's realms and unfolds the treasures and delights which are the heritage of its subjects. It discovers to us at once the cause of and the remedy for all our evils. It reveals whence and how we may obtain peace of mind on earth and immortal felicity in heaven. If our share of worldly goods be little it informs us how to make that little a treasure to ourselves; if much how to render our superabundance a blessing to others. It unfolds the grand secret, how to be happy in every situation to rejoice in afflictions, to smile beneath the gray hairs of age and to descend, with firm stepand undaunted heart to the chambers of death. The gospel is an object of importance to mankind, unto men perishing in sin and misery, this peace of God, or the doctrine of God our Savior, is most interesting. Salvation to them is the one thing most needful, and the grace of God, which brings the report of it to their ears, displays the glory of it before their eyes, and sets the blessings of it within their reach, must be to them unspeakably and universally interesting. You who have believed the report, and beheld the glory, and received the blessings, are happy beyond expression; and bound by every consideration to esteem, improve, and commend the glorious gospel, by which your riches and honors, and titles are ascertained and in believing which, your possessions and inheritance are sealed and secured. Neither the worth nor the efficacy of the gospel is derived from man. In respect of worth, it cannot be valued with the gold of Ophir, nor the topaz of Ethiopia. The price of the grace of God is above pearls and rubies, its worth is inestimable. The efficacy is not of man any more than the worth; it is not by might, nor by power, nor the wisdom of words, not the excellency of speech, but by the Holy Ghost sent down from heaven, and working mightily with the word, that the fortresses of error are shaken, the walls of Jericho are thrown down, and the standard of the gospel, with this motto: The grace of God: lifted up in kingdoms and in the hearts. Who was Paul, and who was Appolos, but ministers by whom God wrought, and men believed, the first planted by his learning and the last watered with his eloquence, but God gave the increase. And furthermore, the lustre of the new dispensation of the grrce of God is brighter than that of the old dispensation. There were light and glory; light shined, but it shined in darkness; glory appeared, but it appeared in a cloud, and through a vail. The beams of the sun of righteouness passed through a thick and gross atmosphere of ceremony, and were obscured by clouds of incense and pillars of smoke. In the new dispensation this glorious luminary appears in his meridian, and the light of the knowledge of the glory of Jehovah, shines in his face with sevenfold lustre. The light of the moon is as the light of the sun, and the light of the sun is sevenfold as the light of seven days. If the gospel of the grace of God be hid, it is hid to them that are lost.

The most celebrated system of philosophy could not have benefitted the world like the religion of Christ. With more appearance of ingenuity than the superstitions of the vulgar, they fall equally short of the object at which they aim. The lamp of reason which burns in the human breast, though trimmed with ever so much care, gives only a feeble and wavering light; and the greatest geniuses who have sat down to read the divine nature with no better assistance, have risen from the task with little improvement. They were unable to read distinctly the very first letters of Jehovah's name, or to discover the service with which he will be pleased or the satisfaction he will accept for past transgressions. Can the light of the stars, especially when the sky is obscured, serve man for the purposes of life, and how shall reason, obscured as it confessedly is by ignorance and prejudice, and vice, light the sinner to God, and happiness? The deductions of reason can at best produce in the breast only a tremulous hope founded on probability. They must often, like those wandering lights which appear to the benighted traveler in marshy places, mislead, while they seem to direct. Christianity alone can conduct to true felicity.—Its whole horizon is illuminated by the great "Light of the world," "Sun of righteousness," whose beams irradiate, whose presence enlivens, whose influence gives life, vigor, activity and joy, to those on whom he shines. A single ray from Christ, the great Fountain of spiritual light, is of more use to lead a sinner to God, than all the torches lighted up by the reason or fancy of all the sages of ancient and modern time.

SPENCER BEAVER.

The Best Name.

There is a great power in the name of Jesus *to make people rich as well as good.* I dare say you have read the story of the "Forty Thieves." It is not a true story, but it does very well to illustrate the point of which I am now speaking.—You know the story says, there was a woodman once, in a forest, cutting down trees, when he heard a band of robbers approaching, and saw a long train of horses come winding over the hills where he was.—He quickly climbed into one of the

trees, where he could watch their motions without being seen. They rode up on their horses till they came to a great rock, where dismounting, the captain of the band walked up to the rock and said, "Open Sesame." The very moment shis word was spoken a great door flew open, and they all went in and stowed away their plunder in the cave. The woodman watched, in great surprise while all this was going on. He remembered the wonderful word "*Sesame*," which opened the door. So he remained quiet until the robbers were gone. As soon as they were out of sight he came down from the tree, and went up to the rock and cried out, "*Open Secame!*" Instantly the door flew open and he went in. Then he gazed, in wonder, on all the precious things that were gathered together. He filled his panniers, or donkey baskets, with gold and silver, as much as the animal could carry, and went home a rich man. He was made rich by the power of the word "*Sesame.*" But, as I said before, the story is not true.

Now suppose my dear children, that there *was* a cave in this country, filled with gold and silver and jewels: and that it was locked and fastened, so that no key could open it; but suppost there was one word alone that could unfasten the door, and that somebody should tell you what that word was, and give permission to use it, and open the cave and fill your bags with its treasures, would there not be a power to make you rich? But I need not tell you that there is no such cave of treasures in this world, and know such wonderful word to open it; but there is something better.—There is a treasury full of good things. There is a door to that treasury too; but it is closed and fastened. No key that man can make ever will open that treasury. Yet there is a kay that will open it; and this key is a single word. And if that word is used aright, this door will fly open, and all who wish may enter in, and get everything that is necessary to make them rich and happy. The treasury is in heaven. The grace of God, and all the good things that belong to him are in it. And the name, the only name that will open it is the name of Jesus.—Jesus said, when he was on earth, "Whatsoever ye shall ask the Father *in my name*, he will give you." If you are a sinner and want pardon, the name of Jesus will get it for you. If your heart is very wicked, and you want to have it changed, the name of Jesus will change it for you. If you do not understand the Bible and want to understand it, the name of Jesus will secure for you the influence of the Holy Spirit, and nothing but this can enable anybody to know its meaning. If you have evil passions, bad tempers and dispositions, and are striving against them, but feel that you cannot help yourself, if you seek it in the name of Jesus, you will obtain all the aid you need. And, whatever you require to make you truly rich and happy, he will give you, if you ask him aright. Oh, there is wonderful power in the name of Jesus!—*Newton.*

For the Companion.

Revision of the Old Testament.

The New Testament, accurately translated, reveals Christ in his fulness, the Spirit in his work, the Father in his love, and the order of Messiah's kingdom, with the duties and privileges of its subjects. We love it, therefore, dearly; but the *Old* Testament is an invaluable treasure. With a correct New Testament in our hands we have the key to unlock the old casket, and the light to reveal the beauty and richness of its jewels. Concerning these old writings the Savior said: "Search the Scriptures, for in them ye think ye have eternal life: and these are they that testify of me." By his own reference to them on many occassions he has illustrated their importance. He used them to confound his human foes, and with weapons drawn from this armory he repelled the three assaults of the Devil. The events of his birth, life, death, and resurrection attested the truth, fulness, and force of the "thus *it is written.*" His last exposition, though spoken to a small audience, and transmitted to us only in the most condensed form, is full of interest. The two disciples were walking in sadness toward Emmaus. Their hope for the redemption of Israel seemed to struggle through the darkness which surrounded the cross; their weak faith could give but slight credence to the story of the women who were early at the sepulchre. A stranger joins them; he listens to their mournful narrative, and then says "Was it not necessary that the Christ should suffer these things, and enter into his glory? And beginning from Moses and all the prophets, he explained to them in all the Scriptures the things concerning himself." No wonder that they constrained him to abide with them, and, when they knew him, said: "Did not our heart burn within us while he talked to us in the way, and while he opened to us the Scriptures!"

Every word of God is pure and precious, whether it be spoken by patriarchs, prophets, psalmists, apostles, or from the loving lips of the *Word Incarnate*. Portions of our received Old Testament seem to have a cloud over the meaning. It would be wrong to refer this in every instance to great inaccuracy of rendering; yet it is undeniable that in many places a wrong translation obscures the sense, and in some cases perverts it. At this day it is not needful to cite examples. These were spread before the world years ago, by men well qualified to verify what they affirmed. Those who think that these errors do not affect any doctrine, or obscure any important truth, are mistaken.

We have no desire to underrate the excellencies of our version; they are many and precious; but King James' forty-seven revisers, imperfect as they were, and under some peculiarly potent influences (clearly authenticated in the history of the times), in a number of instances misconstrued the original, and failed to give us the proper accuracy of direction and thought. A truth obscured or distorted involves error. Error in the standard must affect the doctrine. We should desire the utmost accuracy in these old writings because of their age, and influence in revealing the relations, the habits, the thoughts, and the history of ages so long departed. But when we add the element, when we remember that these words were God-breathed, and therefore contain lessons meant for our souls, it becomes a matter of the greatest moment to have before us the thoughts expressed in words stating accurately the sense intended, and best adapted to convey that sense to the common mind. The many translations of "parts of the book," and comments on various portions involving changes in the rendering, are confessions that the "revision" made under James needs a thorough re-revision. If the excellent scholars known to be at work with this end in view will put the work to press as rapidly as strict accuracy will allow, the many readers of the Common Version who wish light on the obscurities of the Old Testament will be greatly gratified and benefited, as the eagerness and delight with which "Genesis" and "Jobs" are read abundantly testify.

Inquirer.

Conformity with Christ.

The chief study of a Christian, and the very thing that makes him to be a Christian, is conformity with Christ. The sum of religion, (says Pythagoras,) is to be like him whom thou worshipest. And that truly is our only way; there is nothing but wandering and perishing in all other ways, nothing but darkness and misery out of him; "but he that followeth me," says he, "shall not walk in darkness." And therefore it is set before us in the gospel in so clear and lively colors, that we make this our whole endeavor,—to be like him.

For the Companion.

"Repentance unto Life."

There is perhaps no doctrine or subject in the New Testament that is given in but one aspect, and this fact is seized upon by creed mongers and man-worshippers to support their false theories, and bolster their ill-derived practice. Slipshod religionists, from romanism down through all ranks and grades of sectism, point triumphantly to some aspect of doctrine or truth in support of their tenets. If some ambitious upstart in theology can break the back-bone of the Gospel into ever so many pieces, and run off with a fragment, he thinks, and many think with him, he deserves canonization. And so he does, but neither in Heaven nor on earth. Because repentance is unto life, and not to be repented of, some have hastily concluded that they cannot sin after conversion, and others see in this declaration of scripture the remission of sins prior to baptism: and some are blessed, or cursed rather, with such acute perceptions as to discover in this essential truth a strong ground for infant sprinkling. Repentance, in the latter view, is but the evolution of the Divine seed implanted pastoral manipulations when the child cannot discern between its right hand and its left. License to sin because repentance is unto a life that is essentially imperishable! Sinning is impossible because we possess the life of Christ! We repent unto life because we have in us, as sinners in heart and life, the germ of all we can ever be in the realms of glory! Truly, "if the light that is in thee be darkness, how great is that darkness!

All true repentance is unto life. This particular phraseology favors not the supposition that repentance may by genuine, and yet not unto life. Because truth is variously presented, one or the other aspect may not be put forward as the central idea, if not the only idea, of the subject to which it relates, unless this can be done without straining or equivocation. There is much repenting among men, but being in the main a repentance to be repented of, it is not unto life. 2 Cor. 7: 10. God is frequently called "the *living* God," and is represented as the Giver of every good and perfect gift. James 1: 17. In Acts 11: 18, we are plainly told that repentance is a gift or grant of God, thus leading us into the conception of the nature of genuine repentance. I have heard noted speakers in the Brotherhood affirm in their public ministrations, that repentance is a natural product, and needs no Divine Author, or co-operation. If the ground of the new life can be laid independent of the work of the Holy Spirit, the edifice can also be upreared without supernatural aid. Christ is not only the Author and Finisher of our *faith*, but it is one of the first offices of His Spirit to *convince or reprove of sin*. John 16: 8. By nature we are *dead* in trespasses and sins, and a dead man has no inherent power to restore himself to life. Eph. 2: 1. When one is dead, we know that a *radical* change cannot be effected in his state but *unto life;* and because we are *quickened*, in repentance, have implanted the germ of a better being, we repent unto life. Death and life are the only two conditions possible, either physically or spiritually, and if we are by nature *dead* to the Source and consciousness of holiness, it is evident that whatever radical change takes place in repentance, must be unto life; not a higher degree of life rudimentally possessed in a state of sin, but life in relation to quality, as being amalgamated with God.—When our sorrow for sin, or rather its consequences, is transient and superficial, we soon repent of the sorrow itself, thus showing that sin as sin was not the cause of our repentance, and that we are still in a state of death. It is the same kind of fear that would actuate us were we in danger of drowning or burning, dreading the horrible fate awaiting us without any fundamental consideration of the springs of character in us that led to the catastrophe. Godly sorrow is not *simply* that which results from a contemplation of God and his reserved indignation against evil-doers, but is the product of the Holy Spirit working through the central, controlling laws of our being. All repentance that reaches not the deepest current of our corrupt nature, is spurious, and can no more result in our confirmation in good, than a house can be built from the roof downward.

Genuine repentanc is "*from dead works*," a wrenching of the heart "from idols, to serve the *living* God." Heb. 6: 1. 1 Thess. 1: 9. Repentance is the gift of Essential Life, and leads to life. Christ says of Himself, "I am *the Life*," and His injunction to a race of dead souls is, "*repent*." In the first of John the Redeemer is called the "True Light," and is represented as

giving light to "every man that cometh into the world." Without this illumination no one could see "the exceeding sinfulness of sin," and, consequently, no one could repent unto life.—"In Him was *life* and the life was the *light* of men." He reproved the Jews for their obstinacy, saying, "ye *will* not come to me, that ye might have *life*," declaring, however, "that no man can come unto me, except it were given unto him of my Father." John 5: 40; 6: 65. We are thus shown to be, most manifestly, as dependent on God for repentance as for faith.—Ministers are directed in meekness to instruct those that oppose themselves, "if God peradventure will *give them repentance* to the acknowledging of the truth." 2 Tim. 2: 25. As repentance is dependent on Life objectively, so it leads to and results in life subjectively. Without repentance there is no life, being that in this terrible Sinai-work the rubbish of sin is exploded and cast off, the conscience is purged from dead works, Heb. 9: 14. This is done by the blood of Christ, "who is our life." "In Him *was* Life," independent of blood, but as a man, a sin-bearer, "the life is in the blood," which cleanseth from all sin, to which repentance is a necessary precedent. It was *through the Eternal Spirit that Christ offered* Himself to God without spot. God in Christ, the life everlasting under sin for sin, blood wherein is life flowing through and around the incarnation of mystery, the eternal Spirit inhabiting and brooding over all, and this vast, incomprehensible linking and interweaving to purge our conscience from dead works, and restore us to the normal condition of our immortality,—here is life on life, without and within, assaulting and discomfitting sin on sin and death on death. Life, in unity of character with God, is a rill flowing down over the banks of the Crystal River, and rippling back again through the golden ducts of faith and love into the heart of Jehovah-Jesus. I am come that they might have *life*, and that they might have it more *abundantly*. John 10: 10. Thus was the affirmation of Christ Himself in regard to His mission. And Peter hesitates not to delineate man as so degraded as regards moral ability, that the exaltation of Jesus by the right hand of God to be a Prince and a Savior, had for its specific purpose the *giving of repentance* and remission of sins. Acts 5: 31. Christ *came* to give *life*, and He *went* to give *repentance*, and as His coming necessarily includes His going, we repent only through Him, and so repenting, are brought into *vital* contact with the Life through which the grace of repentance comes. Repentance is not life, but if it be the product of godly sorrow, it is the work of the Holy Spirit, and leads out of darkness, disrobes us of sin as our characteristic garment, lets in the light that emanates from the life of Jesus, and in this light we behold the beauty of holiness, which by contrast throws a deeper and more appalling hideousness on sin, and this quickens faith in the fulness of Christ, and by faith we are saved. If the Redeemer came to give us life, and the repentance which He works in us by His Spirit were *not unto life*, He would manifestly be an illustration of His own parable, "every house divided against itself shall not stand." Matt. 12: 25. Christ is 'the Author of salvation." "Except ye repent, ye shall all likewise perish." "Lord, save us: we perish." Salvation and destruction are antithetic, repentance is the beam in the balance between Heaven and Hell, and Christ furnishes the power in His life to turn the scales Godward. Thus God giveth us repentance unto life.

C. H. BALSBAUGH.

Union Deposit, Pa.

Power of Christian Life.

There is one department of Christian evidence to which no skill or industry of the champion of revealed truth can do justice,—one also with which the skeptic is little disposed to meddle. It is that which is spread before us in the noiseless and almost entirely unrecorded lives of thousands of the faithful followers of Christ.—Ambitious of no distinction, intend only on the Master's services, pursuing the even tenor of their way in the discharge of common duties, their lives are ennobled, and sometimes become heroic, through the lofty purity of their aims, and singleness of their devotion to life's great end. No theory of infidel philosophy can account for them. The attempt to explain them by means of enthusiasm is an insult to common sense.

Never indulge in what appears to be a little sin; it will harden the heart and lead to greater.

Tyrone City, Pa., Sept. 15 1868.

By a little mismanagement our local matter and correspondence has become separated. Other matter intended for this department has been crowded out.

The following nameless letter was received just as we insert it, word for word, and letter for letter, except that we omit the name of the person alluded to and insert a a dash. What can it mean? Who knows?

"Augest 15 Mr houl singer pleas notis in Com panpanning that brother ——— is ex speld from thy Churge be Cause he is ad law in north pensilvania C hope God wil stil bw with him he Cannot help id."

To our Correspondents.

JOHN E. GARMAN, Mastersonville, Pa.—Subscription money can be put in a letter and sent to our office with perfect safety, if enclosed in a good envelop, carefully sealed and plainly addressed. Persons sending money to us should not send more than $2 by mailed letter; larger amounts should be transmitted by registered letter.

No. 34, page 332, 16th line of "Comment," read 14th instead of "17." In 19th line read John 14: 31, instead of "14: 13." Third column of same page, 14th line from bottom, read on the 14th, instead of "17th." In the 8th line from bottom read, *an* ecclesiastical, instead of "on."

CORRESPONDENCE.

CLOVER DALE, VA. }
AUGUST 27, 1868. }

Brother Henry: It may not be uninteresting to you if I should give a short account of what is being done in this part of God's moral vineyard by our brethren, who, being encouraged by the flattering prospects before them, seem to be willing to make all necessary sacrifices that may tend to the advancement of our common and mutual cause.

I will first say that as the grant for the Yearly Meeting for '69 was obtained by the Virginia brethren, it seems to be appreciated by all, and all seem to be willing to take every necessary step which may secure a pleasant and successful council.

A co-operative meeting was appointed on the 15th of August about 90 miles distant from our place, to which myself with five other brethren started upon our horses some days before. We had a number of appointments on our way to and from the meeting, and while some of the meetings were small yet we enjoyed the opportunity of disseminating the gospel of our master, believing that if we had gained one soul it would have been worth more than all the world besides.

All particulars of the meeting will be given in proper time by the committee of arrangements.

On our return from Augusta Co., we assembled, according to appointment, at our place of meeting in Botetourt Co., with the view of holding a choice for two ministers. After suitable devotion, the brethren from adjoining churches who were called to our assistance retired to a private room to receive the choice of the members, who feeling the importance of the great matter, in a solemn manner went before them and made known those whom the Lord had chosen. And while two were intended, three run so near together that the old brethren considered it proper to accept them all.—The lot fell upon brothren William G. Nininger, D. C. Moomaw and Levi Huff. The brethren wept under a deep sense of the heavy responsibilities just laid upon them.—Brother Nininger could not acknowledge in himself the requisit, qualifications which the church seemed to discover that induced it to give him this evidence of his worth and merit, consequently he did not accept the office at the present but wished time to further consider the matter.—Two other brethren were advanced to the second degree of the ministry. At tsis time there are eight brethren at the word in our congregation. We are able, therefore, with proper energy to attend a great many meetings, and we are much encouraged to do so by the success which has attended our labors hitherto.

On the of day and the Sabbath after our election we baptised four, and a few Sabbaths before I was present when five were immersed. At another place on same day two were added. On first Lord's day of September we have a special meeting for the accommodation of some who have given us their names. Ever since the war closed the brethren have been gaining ground, and we think the great argument which the war has furnished is largely the cause of our success. While all the churches have been torn asunder, *we* have maintained that union which alone shows to the world the body of Christ, which is indivisible; against which the gates of hell shall not prevail.

Not long since I met with the president of the Baptist college of Richmond, Va., to whom I mentioned this fact. He candidly remarked that "we had a most powerful proof of the correctness of our tenets which few others had." Now we hope since the Yearly Meeting will be here in the midst of this great interest to which I have alluded, that the brethren from all parts will come among us before next Whitsuntide, and while we are attending to the secular business of the meeting they will give the car one mighty push at our various places of public worship, where they will be invited and made welcome to attend and preach to our people up to the time of the sitting of the council. Proper arrangements will be made and noticed through our papers in due time.

The health of the brethren and sisters is exceedingly good, for which we feel truly thankful to our Lord, whose uniform kindness has sustained us thus far along the journey of this life. Myself am suffering from dispepsia, yet I must not complain.

Yours in prospect of a blissful immortality.

JOHN C. MOOMAW.

Brother Holsinger; Will you please inform me through the *Companion* if there are any brethren in or near Chicago, Illinois. I expect to attend the Homœopathic Medical College this fall and winter, at that place, and would be much pleased to get acquainted with the brethren if there are any in that place.

NATHAN F. CANADAY.

We have a subscriber whose ad-

dress is Elias Shellenberger, No. 1306 State Street, Chicago, whom we suppose to be a brother. Make his acquaintance, and he may be able to give you all the desired information. If there are others in the vicinity we hope they will address you, or call on you.—EDITOR.

CHURCH AT MARSH CREEK, }
ADAMS COUNTY PA. }

Dear Brethren:—Doubtless a word from this part of God's heritage would be duly appreciated. We number about one hundred and thirty members with four speakers, and six deacons. We have had four accessions during the summer by baptism, and several by certificate; and hope, by God's grace, and the efforts of our brethren, to record, ere long, still more. May the Lord bless the labors of our dear brethren in thus endeavoring to win precious souls to Christ. We remember too, our brethren from other congregations who meet with us occasionally, and minister in the word to our edification.

We purpose holding our Love-feast on the 26th of the present month. We anticipate a joyous meeting with all our brethren.—Since our last Communion, three of our aged and esteemed brethren, have been called to the eternal world. God only knows how many of us may be spared to enjoy the approaching one. Then "let us not be weary in well-doing, for in due season, we shall reap, if we faint not."

B. F. KITTINGER.

Fairfield, Pa. Sep. 3rd '68.

The Sabbath School of the Brethren,

In the Nettle Creek Congregation, held at the Brick meeting house, Wayne Co., Indiana.

On sunday morning 9th of August, a considerable number of brethren and sisters, friends and children being present, after singing and prayer, we organized, by appointing a Superintendent, an Assistant Superintendent, and a Secretary. Next were appointed six male, and five female teachers, and their classes; making together eleven classes in the New Testament; all in good working order; and the probability is that more classes will be added as we go on in experience. We have scholars in attendance who are between the ages of seventy and eighty years (old brethren) down to the child of five years old; all seeming to be alike interested. We have the evidence to believe, that this institution will result in much good, when we hear scholars quote whole chapters from begin ning to end; which they memorized during the week; which many could do if they would. Our school has averaged thus far, about sixty scholars. Number of chapters read 1550; verses memorized 700. We expect to report regularly at intervals of about four or five weeks.

Frederic Dilling, Superintendent; Samuel Wine, Assistant. superintendent.

LEWIS W. TEETER, Sec'y.

Hagerstown, Ind.

Announcements.

DISTRICT MEETINGS.

District of Iowa State, in Marshall Co., on the 24th of September.

District of Southern Illinois, in Macon Co. on the 12th of October.

LOVEFEASTS.

In the Marsh Creek branch, Adams Co., Pa., September 26th, 2 o'clock, P. M.

In the Somerset branch, Mercer Co., Mo., September 30th, and October 1st.

In the Coon River branch, Guthrie Co., Iowa, October 3rd and 4th.

In the Indian Creek branch, Marshall Co., Iowa, September 29th and 30th.

At the Rush Creek meeting house, Frederick Co., Md., October 3rd and 4th.

At Sams Creek meeting house, Carroll Co. Md., October 5th and 6th.

At the Meadow branch meeting-house, Carroll Co., Md., October 26th.

In the branch of Story and Polk Counties, Iowa, September 29th and 30th.

In the Guthrie County branch, Iowa, Oct 3rd and 4th.

In the Shelby County branch, Iowa, Oct 7th and 8th.

At Bostwick Samuel Bonsteel's, about 30 miles South of Plattsmith, Nebraska, Oct 11th.

Marshall Co., Iowa, September 29th and 30th.

In Grundy Co., Iowa, Salthouse's [illegible] Sept. 28th.

Dorcas Creek meeting house, Clark Co., Ohio, Tuesday Sept 24.

Lost Creek meeting house, Miami Co., Ohio, 26th & 27th of September.

Near Brittonville, Trumbull Co., Ohio, October 1st.

Brother Henry: Please announce that we intend to hold a Communion Meeting, the Lord willing, in the Jacob's Creek meeting-house, Fayette Co., Pa., on the 3rd day of October, commencing at 2 o'clock, P. M.—We extend a general invitation to the brotherhood, and especially to the ministering brethren. Any person coming by Rail-road will have to get off at Dawson's Station, some 4 miles below Connellsville. There will be brethren there to convey persons to the place of meeting.

By order of the church.

ABRAHAM SUMMY.

Brother Holsinger: Please announce, in the *Companion*, that we intend, the Lord willing, to hold a Love-feast in the old meeting-house in the Yellow Creek congregation, Bedford Co., Pa., on Tuesday evening, the 29th of September, to commence at about 4 o'clock. Also meeting the next day. A general invitation is extended.

By order of the Church.

DANIEL SNOWBERGER.

Brother Henry: Please announce, the Lord willing, that we, the brethren and sisters of Fawn River Church, Lagrange Co., Ind., have appointed to hold a Love-feast meeting, on **Thursday, the 1st day of October** next, in the vicinity of Lexington.—**Meeting to commence at 10 o'clock, A. M.** A hearty invitation is **hereby extended** to the brethren and sisters as usual, from other districts.

GEO. LONG.

Brother Holsinger: You may announce, through the *Companion*, that the brethren in the Black River congregation, Van Buren County, Mich. intend holding a Communion Meeting, the Lord willing, on the 26th and 27th of September. A general invitation is given to the brethren. Brethren coming from a distance, can come by Railway on the **Michigan Central Railroad to Lawton, and** change cars for Paw Paw, where we will meet them on the 25th, if informed in time.

A. B. WALLICK.

Bronsville, Mich.

Brother Henry: Please announce that a Love-feast will be held, the Lord willing, at my place, 4 miles South of Springfield, Missouri, on the 25th and 26th of October. We make a special request of brethren travelling west this fall, to suit their time so as to meet with us. And as our branch of the church is on the frontier, ministering brethren should come and help us.

Brother Jacob Utzy writes from Osceola, that I shall extend an invitation to their love-feast on the 5th of October.

Brethren coming to our love-feast will be conveyed from Osceola if they desire it.—May God grant that many will come in the bond of the church.

HENRY CLAY.

Brother Holsinger: Please announce through the *Companion*, that the brethren of the Antioch congregation intend having a love-feast on the 19th of October, at Wolfe's meeting-house. A cordial invitation is given to the brethren to be with us.

JOSEPH F. ROHRER.

Brother Henry: Please announce to the brethren and sisters that there will be a love-feast held, the Lord willing, in West Branch meeting house, Ogle Co., Ill., on the 26th and 27th of October. Meeting to commence at 10 o'clock. Invitation is extended to the neighboring churches, and especially the ministering brethren to be with us.

JOHN DIEHL.

How Young Men are Ruined.

Mr. Greeley pictures the process by which a young man goes down, step by step, from the possibilities of his early life to failure and destruction, in the following plain and pungent way:

As an apprentice or minor his means were scanty, and he spent them on his own needs and appetites, at least as fast as he received them. At length he became a journeyman, when his income was suddenly swelled to double or treble its former sum. He had already developed expensive appetites; he has now the means of securing their gratification. Each month, or week, puts him in posession of an amount at least double his absolute needs; and the surplus "burns in his pocket" till it is expended. He is single: he is in the hey-day of youthful energy and youthful passion; he seems to have boundless capacities to earn as well as to enjoy; he fancies that money will always come as easily and be as unlimited as now; and is surrounded by journeymen older in sin than himself. Thus he is insensible and gradually drawn into a life of dissipation and debauchery. Balls, clubs, saloons, grog-shops, gaming houses, and even more shameful haunts, allure him to wast his time and squander his earnings until diseased in body, and depraved in soul, he is fully enlisted in the devil's service, and often sinks through vice into crime. Even if he escapes this final plunge, and ultimately marries, he has disqualified himself for domestic life, and the companionship of a pure, true woman: he has acquired vicious tastes and habits, which will cling to him through life; he has entered upon a path which leads, naturally, to a drunkard's, a pauper's, a suicide's grave.

The One Cherished Sin.

Often from my window on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is, that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchants it, and will not let it go.—Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons move them not—yes they move them;—a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchants the soul, and will not let it go. If it be so, make one desperate effort, in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail, and waft you onward over the ocean of life, to the haven of everlasting bliss.

The Proof of Love.

A very little girl said to her mother one day, "Mamma, I love you!" The mother was busy and did not reply, and so she repeated her words.

"Mamma, I love you!"

Still the mother made but slight answer, and little Ella said again very earnestly: "Mamma, I do love you!"

"But why do you think so, my child?" said the mother.

"Because," said Ella, "I love to do all I can to please you."—*Christian Advocate.*

"Because I Depend on Jesus."

A miserable drunkard once went to a prayer meeting to ask prayer for himself. "Will you pray for me to-day in the meeting," said his note, "that I may be delivered from the power of the destroyer before my eternal doom is sealed, and I lie down in a drunkard's grave and a drunkard's hell?"

After prayer and some words of encouragement, a gentleman arose and said he had a few words to say to the despairing young man. "I have been two years living, by the power of Jesus, above the same evils by which he is beset, and by which I was once surrounded. No man has been nearer hell than I have, and yet escaped. I was given over to destruction by my best friends.

"One day as I was working, I took out my bottle, and said to some one, 'For days I have not lived on any thing only what I get out of this bottle. I cannot live so. I cannot live with this vile drink, and I cannot live without it; and what am I to do?'

"'Why don't you ask help from God,' said some one. I had never thought of it. It was like life from the dead to cast myself on the help of Jesus. I threw myself into his arms of love. He became mine, and I became his. This was two years ago. What a glorious change for me! What happy years these have been for me! My family are happy, my business prospers. I am now a member of a Christian church. All my relations in life are changed, and all because I depend on Jesus. My love of liquor is gone; all is changed.

"My old companions tried to win me back, but they have given it up, and I have won some of them to Jesus. I cannot tell you how happy I am. All this comes of living by faith on Jesus."

Parental Discipline.

A recent writer, alluding to the prevalence of crime among boys, very properly asserts that one of the main causes of the decline of morality, is the decay of parental discipline.—The family circle, the domestic hearth, is the true fountain of purity or corruption to public morals.—Most people become what they are made at home. They go forth into the world, to act out the character they have formed in the first fourteen years of their lives.

Wait for others to advance your interests, and you will wait until they are not worth advancing.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 15 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Henry; By your request I will try to give you some idea relative to the freshet here on the Patapsco, July 24th, inst, though I am at a loss to know where to begin; for where is the man who can describe God when moving in the black, rolling, heaving and looming cloud? Who describe the incessant roar of heaven's artillery, whose mighty thunder shakes earth to its centre, and whose penetrating, vivid zigzag and forked lightning lightens up every part thereof, accompanied by great hail and mighty wind, storm and tempest!

I cannot describe to you our little Patapsco river, swollen to a great stream on the aforesaid morning, slashing its new made banks as if some mighty hand was at work, to destroy us all, and bearing upon its angry bosom about seventy-five dwelling houses, besides factories, merchant mills, saw-mills, and out houses of every discription; stacks of hay, great trees torn up by the roots; large sections of railroad taken up bodily and carried away for miles; railroad bars of iron bent into many and inconceivable shapes; cars turned in every direction, and some taken entirely away; great fills in the railroad entirly washed out, so much so you would not think a railroad had ever been there; sixteen large and well built bridges (many of them iron) all swept away as so much straw. And then in the midst of all this rushing of waters and wreck of matter, away go forty-nine souls to eternity. Thirty-nine in the flood. Bodies have been recovered. Then hear the pitiful cries of those left behind; little children with streaming garments calling upon father, mother, brothers, sisters, or others, as the case might be, to "take them home." The reply would be: "My dear child we have no home to go to." Oh what a sight! God save me from such a scene as this again:—I shed tears while I write. Who could refrain from tears upon proper reflection. Much more so to have been an eye witness. Who tell the grief and stirring emotions of the heart of those who had to stand and see the hard earnings of years swept away and not left a second suit; who a few minutes ago were worth twenty thousand dollars, are made beggers in less time than it takes to tell it.

The Patapsco is forty miles long and takes its rise near Mount Airy in this county (Carroll), and runs due east along the B. & O. R.R., and empties into its basin, the Spring Gardens, at Baltimore.—It is very rapid in its course, having a fall of six hundred feet in forty miles, and is about the size of the river Jordan. The flood damaged property along the stream for thirty miles, more or less. The greatest sufferings were the poor who lived along the river and lost their all; the rich lost much, but are able to replace their homes, &c. One million dollars will not more than set the railroad company right again. The greatest destruction of property &c., was at Ellicotts City, Elysville, and Sykesville. Forty-eight lives were lost at Ellicotts City and about half million dollars. One man at Elysville lost about one hundred thousand dollars. Those who suffered most here pecuniarily were Zimmerman & Co., who lost twenty thousand dollars; and John Grimes, (my brotherinlaw) lost at least twenty thousand dollars. Mr. G. had a fine hotel here, four large stories high, fifty feet front and seventy feet back, and well furnished. It was built in 1832, of granite and has been used ever since, for city and local boarders. This was all swept away and not one stone remains on another that was not torn down. His former beautiful garden and yard, are now one solid bed of rocks.

My companion and self were boarding with him at the time and lost all we had except what we had on.

No brethren live along this stream and of course were not damaged by it. There was a beautiful granite rock situated in a bank here near the bed of the stream and at the end of one of the bridges and a common resort for all, washed sixty yards from its former place. We measured it, and it is twenty feet long, eight feet wide, and five and a half feet thick, and weighs sixty seven tons and three quarters and a fraction. This will give you an idea of of the force of the water here at that time:—Sixty seven and three quarter tons moved sixty yards by the water, and then the stone was so situated as not to receive more than half the force of the water.

Some man wrote a discription of the flood, who was on the railroad train which was caught in the freshet near Mount Airy, and among many other things he said that, he could see not far off where the water was coming down in a solid body, &c. That man was right. Yesterday (Aug. 31st) we put ourselves to much trouble to visit a place where it was said a water spout, or cloud had broken. It is nine miles west from here, and about one mile north east from where the man and train were at that time. The first thought that strikes you upon beholding this place, is one of terror. The place is about six hundred feet above tide water, near the top of a large wooded hill, about two hundred feet from its base. In the side of the hill are two large holes cut purpendicular to the earth; one of them is about two thousand square feet and several feet deep and the other, about fifteen feet from the first, is about twelve hundred square feet and also deep.—The space between the two holes is not disturbed, not so much as the leaves. Also the leaves on three sides out of four, are all remaining as they were before the freshet, and within two inches of where the water struck the earth they show no signs of being disturbed, while rocks and twenty trees are torn up root and branch in the holes. Two of

the largest trees are thrown up the hill and you can see where the water rushed down the hill at least twenty feet deep and about sixty feet wide. Doubtless hundreds of thousands of tons of water were poured out here in a few minutes thus causing the sudden rise in the river, and this causing such great loss of life and property. It was so dark here at eight in the morning that candles had to be lighted.—And men of seventy five years, and all others said the like was never seen or heard of in this country.—Some declared, and still affirm, that it rained fire; indeed I began to think so once myself, for the lightening was most intense and incessant for two hours, and it would strike the railroad and fly off at right angles in great spawls, and strike telegraph pole after pole and flinter them into a thousand bits.—It did seem to me for a while that heaven and earth were coming together, and if it had not been for God's promise not to destroy the earth by water again, I should have concluded the last time had come.

I have only hinted at some of the most important items of this flood, so your readers may form some idea at least of its greatness. It would be too tedious to give details and tell you of the hundreds of thousands of dollars worth of property destroyed: tongue cannot express it; language fails.

ASA WARD.

Sykesville, Md. Sept. 1st '68.

Brother Holsinger: This is to inform the readers of the *Companion*, of a number of brethren and others that were poisoned by arsenic on the third Sabbath in June last. We were called upon, on that day to have meeting at the house of an old friend now a brother, for the purpose of his reception into the church by baptism. Our heavenly Father permitted us to go, according to divine appointment. The Sabbath morning was a very beautiful one. The seats were arranged in a grove about a quarter of a mile from the house, so as to give all the hearers an opportunity both to see and hear, as it was the first meeting ever held in that part of our country by the Brethren.—There were present it is supposed 1000 persons. Our text upon the occasion was this: If thou believest with all thine heart, thou mayest." Very good order was observed during the entire services. Brother Sessler was baptized, and we remained with him, by his request, for our dinner. There were about seventy persons who remained for their repast, and of that number thirty-six were poisoned by dropping *arsenic* into two buckets of water which were brought for table use. Who this enemy was or what the design was, is not known. Whether it was intended for myself alone or whether for all the brethren, or for the family, we have not yet learned, but the Lord be praised for acting as our Physician that not one of us lost our lives; all were restored to health within about a week from the time of receiving the poison. I was one of the unfortunate sufferers amongst the thirty-six, my brother Samuel also as we were of those that drank water at the table. I related the circumstance to a very excellent physician a short time afterwards. He told me that all that saved us was that the portion received by each was too small or all would have died from the effects of venom! But as the Shepherd of our souls would have it be, we have again paid the same congregation two more visits since that time—one on the first Sunday in August. We then baptised four. One of this number was brother Sessler's wife; and on the third Sunday we met them again and baptised four others. Would have been five but one was prevented from being present on account of sickness. So, if the Father will, we expect to pay them another visit yet and try to do them good for evil. They are trying to destroy our bodies with poison. We want to keep their souls in health by feeding them on the Bread of Life. But I can do nothing of myself, therefore I make this hearty request of my dear brethren, every where, that they remember me at a throne of grace whenever it seemeth good with them, as I am a very weak instrument in the hands of him whom I love. In conclusion to this I will give the number of souls that we have received within the last year or from the first Sunday in August 1867, to the 16th of August in this year. We have added to the Church by baptism 23; which is about four to one in our arm of the church in former years. My prayer is that the Lord will continue to call until many may yet be saved in the day of the Lord Jesus.

ABRAM CRUMPACKER.

Blacksburg, Va.

Brother Henry; I am happy to say that I am again at home, from a trip to Preston County, West Virginia, where we had a very pleasant, and a very large Lovefeast with the brethren on Sandy Creek. Found the members generally well; union and love prevalent among the members, my heart was made to feel as often it has felt on such occasions, and more especially so when I had the happy privilege of meeting with other brethren who came there to assist in laboring for them in the good cause. I only do hope that brother Joseph I. Cover and Wm. Buckalew have met their families as I met mine: ALL WELL.

C. G. LINT.

Meyers Mills, Pa.

Dear Brother Holsinger; On the morning of the 15th August brother Christian Long, John Metzger, and others from Ill., arrived at Hamilton to pay us a visit of love. In the afternoon brother Long started to the brethren at Log Creek, some 10 miles distant, and brother Metzger, the writer and others, started to Clinton Co., to the brethren at Smith Fork branch. Had meeting, Sabbath 16th, at Log meeting house; good attendance and good meeting. In the evening brother Metzger and others were conveyed to Log Creek and I returned home. On Monday evening the brethren met at Hamilton again to attend an evening meeting appointed at the Hamilton school house. Sorry to say we had

quite a small meeting owing to the heavy shower of rain that came on just at the time of meeting. Still we had a good little meeting. On the morning of the 18th quite a nice little number of members took the cars for Clinton Co., again, to meet with the brethren at Smith Fork branch in Council. Good feeling, seemed to prevail and business disposed of in the spirit of love and affection. In the evening brother C. Long, myself and others returned to Hamilton, and brother Metzger staid to attend an evening meeting at Fairview school house.

Next morning brother Metzger met with us again at Hamilton, where the brethren from Log Creek also met with us in Council, in order to deliberate upon matters and things pertaining to the interest and welfare of the Church, and we are happy to say truly this was a season of edification and comfort to all the members assembled, and such harmony, peace and love seemed to to manifest itself during the deliberation.

Our New Church branch organized at this meeting is called Hamilton branch. We now have Smith Fork, Log Creek, and Hamilton, branches formed out of the former two, numbering nearly 100 members in the three branches. May the Lord bless the dear brethren for their labors of love.

On the evening of the 19th brother Long took leave of the brethren and friends here, to prosecute his journey and labor of love farther west, brother Metzger remaining to attend an evening meeting which was well attended; had a good meeting. The word was preached in its symplicity, purity, and power, and our hearts were made glad.

On the morning of the 20th brother Metzger and his company returned home. This ended a series of solemn and impressive meetings which we hope we shall not soon forget. May the Lord bless his Zion and open the way, and grant the necessary grace, wisdom and means, whereby his kingdom may be extended and the barren wastes be made to rejoice, and the knowledge of the Lord cover the earth as the waters cover the sea.

Yours in bonds of the gospel.

GEORGE WITWER.

N.B. The members would be much pleased to see a report of brother Long and brother Metzger's journey and visit, especially as brother Long made his visit Westward from here, and we desire to hear of his safe arrival at home, as well as from brother Metzger.

G. W.

Hamilton, Mo.

MARYV'LE, BLOUNT CO., TENN. }
September 7th, 1868. }

To the many inquiries of the brethren and sisters in the North, we desire to say through the *Companion*, that we arrived here safely about two weeks ago, and enjoyed good health ever since, for which we try to be thankful to kind Providence. The climate is delightful and said to be the most pleasant and healthy east of the Rocky Mountains, and not near so hot in the summer as with us in Pa., being generally a difference of about 15 deg., and about that much warmer in winter.

Vegetation retains all the freshness of mid-summer and spring for some time to come. Corn, yams, are fruit, with the exception of peaches, and very abundant, while the melons brought to market are wonderful in respect to size and quality. There is still considerable land to be had of excellent quality at from twenty to thirty dollars per acre, and near the rail road. The people are kind and hospitable, and we believe we have very good neighbors, being honest and upright in their dealings. We are sixty five miles farther south than any organized church of the Brethren, but we hope to have a church here also. We number but three members yet—being bro. J. C. Yoder, and my wife and self.

We have held no meetings yet, though we have been invited twice to do so. We hope to attend to them as soon as we are better settled and we can tell better how the doctrine of the Brethren will be received here. In the mean time we earnestly entreat the Brotherhood to pray for us that we may be faithful to the charge entrusted to us, and that we may preach nothing but the pure Gospel.

S. Z. SHARP.

DIED.

In Plum Creek congregation, Armstrong Co., Pa., August 13th, JOSEPH C., infant son of brother Jacob and Eliza A. KELSO; aged 5 weeks, and 5 days. Disease, whooping cough. The little son suffered all that, and even more than we thought its body could endure, and we thought had made a turn for the better, but soon, ah! soon, its bodily disease increased, and its little frame fell before that fell destroyer—death—to whom we must all surrender. Let us remember, gentle reader, we too must die.—The Lord graciously warns us.

Funeral services from Heb. 9: 27.

LEWIS KIMMEL.

In the Falling Spring branch, Franklin Co., Pa., July 24th, sister MARY, wife of Elder David BOCK; aged 64 years, 10 months and 14 days. Funeral services by the brethren.

In the Antietam branch, Franklin Co., Pa., August 20th, sister REBECCA OLLER, wife of Joseph Oller, (deceased) aged 65 years, 4 months, and 29 days.

Both the above dear sisters were ill but a few days; hastily passing from earth to heaven. We hope our loss is their great gain.

D. F. GOOD.

On Friday evening, August 21st, STAMEN GOOD, of Waynesboro, Franklin Co., Pa., aged 21 years and a few months. The deceased was an intelligent young man. Having spent one winter in teaching school, he commenced studying for the medical profession; but now is not. How uncertain is life! How transient the time of this mortality! This is another token of warning for his associates and kindred friends who have not yet responded to the mandate: "Prepare to meet thy God." E.

In the Roanoke congregation, Roanoke Co., Va., June 15th, CHRISTIAN, son of brother Abraham and sister Polly FLLER; aged 22 years, 2 months, and 16 days. The above subject deserves some notice. He was by nature courteous, kind, and in the vigor of life. On the first Sunday of June as he was riding to church, some 3 miles from home, the colt reared and threw him, bruising his body so seriously that he could not bear to be taken home. The funeral was attended by a large concourse of kind friends and relatives and the occasion was improved by brethren Abraham Sell, and D. H. Plaine, from Matth. 28: 44. Subject: It is the midst of life we are in death.

C. WERLY.

August 3d, near Mexico, Juniata Co., Pa., an infant daughter of Daniel and Martha Hickernell, and granddaughter of Michael and Barbara Barbour. Aged 11 days. Funeral services by brother George Myers. Text 1 Cor. 14: 20, 32.

Also, in the Lost Creek branch, brother ADAM WADEMAN, aged 58 years, 11 months, and —— days. Funeral services by by brother Solomon Sieber and others from Heb. 13: 14.

Also, in the same branch, August 22d, sister DEMUTH, aged 66 years, 9 months, and 6 days. Services improved from 2 Cor.

—: 1. Occasion improved by brother Geo. Myers.

MICHAEL BASHOAR.

In Upper Deer Creek church, June 26th, SARAH, daughter of brother William and sister Catharine SNIDER, aged 9 years, 1 month, and 7 days. Funeral services by brother Henry Gish and others, from Job 14: 1. A. RINEHART.

Of Diptheria, in Pigeon Creek district, Steben Co., Ind., June 21st, JOANNA SHOTTS, daughter of brother Henry and sister Maria Shotts. Aged 6 years, 5 months, and 4 days. Funeral discourse by Peter Long and the writer. GEO LONG.

In the Loss Creek congregation, Perry Co., Pa., August 10th, sister MARY, wife of brother Abraham BRANDT, aged 74 years, 6 months, and 16 days. She became a member of the "church of the Brethren" in 1819 and remained a consistent and devoted member for about 12 years at which time she became deranged in mind and so remained until near the close of her life. Funeral services by brother Solomon ——— from Heb. 13: 14. ISAAC BARTOW.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Wm Buckalew, Albright, W. Va.	.65
Henry Shotts, Flint, Ind.	1.50
John Lyter, Colon, Mich.	1.50
Geo. Winklepeck, Mongoquinong, Ind.	1.50
David Truby, Lagrange, Ind.	1.50
Total amount is right, but the credits are confused.	
Jeremiah Hoff, Fremont, Neb.	.70
David Kinsey, Gogginville, Va.	.50
J. D. Yoder, Unionville, Iowa	2.00
Elizabeth McBride, Hazel Dell, Ill.	.75
Lizzie Kirkpatrick, Bridgewater, Va.	1.50

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One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
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To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

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For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

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Christian Family Compaunion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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BY T. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1 a year in Advance

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Diligent in business and fervent in Spirit.

A LETTER TO A BROTHER IN THE MERCANTILE BUSINESS.

There is a false impression that needs to be removed in relation to the privilege of obligation. Many think and act as though Paradise were a place only for do-nothings. The "slow-bellies" of Crete were representatives of a large class. Titus 1: 12. We have their descendents in the Church in alarming numbers. Responsibility is a real annoyance to them, and to have a curb put upon their present interest, they regard as a hard restriction, just so much deduction from their due rights. To work from a sense of obligation, grounded in love, making self-interest secondary, is too hard for human nature under sin. To be obliged to do, and perish if we do not, and yet have all our glory and honor in the merits of another, seems so paradoxical, that it requires a Divine anointing to see its possibility, or reasonableness. Without the sense of obligation we would lose even the distinction of rationality, and with nothing but that sense, service is a dry, cramped grinding in the prison-house of legality. Our want of love to God renders us sufficiently indolent to give an aspect of cruelty to all obligation. And when the sense of obligation allows us no rest, the spasmodic efforts at obedience that spring from it present themselves as claims upon the Divine favor. Not that they can give permanent peace, but a broken moral constitution must in some way show that it contains elements however jarring now, which in their pristine powers and relations, were so glorious and God-like as to be the ground of a righteousness that would be acceptable even to Infinite Holiness. To be obliged for one's own sake, and do or not do, or do as we please, is the law of sin, and while it makes such dreadful havoc in the Government of God, shows that the nature in which it is lodged, and which it plies and wields in opposition to God, is truly of Divine origin, and essentially immortal. This, however, is practically the same as no obligation, and to act from this point is a virtual denial of God, although we may be conscious, in all our ill-motived conduct, that we are amenable to a higher Power.—The same internal machinery with which we live and labor without God and against God, is reversed in our renewal, and kept strung, balanced, and motived by the Holy Spirit. Then the sense of obligation no longer burrows behind caste, reputation, or position, but has its life and relations and motives in Christ and Him crucified.

To be diligent in business and fervent in Spirit is the epitome of the Church of God, and of every true member of it. "Whatsoever thy hand findeth to do, do it with thy might," is possible only when linked with these self-abasing words, "without Me ye can do nothing."—Eccl. 9: 10. John 15: 5. As we sow, in like manner will be our reaping, and yet it is God that giveth seed to the sower, and power and wisdom to scatter it. Gal. 6: 7. 2 Cor. 9: 10. "The hand of the diligent maketh rich," and yet God hath declared, "the silver is mine, and the gold is mine." Prov. 10: 4. Hag. 2: 8. He that is slothful in business is brother to him that *will* be rich at all hazards. One mocks God in trusting to His mercy for a harvest while he neglects to sow, and the other mocks Him in sowing to the flesh, and practically divorcing God from nature. Every thing after its kind. God is not related to the universe as the soul to the body, or not in the pantheistic sense, and yet He is as truly in nature as the broken elements of endless existence are in fallen humanity. There is a beautiful energy in natural laws, because God is their life, and he who brings into conjunction, intelligently or ignorantly, the greatest number of favorable circumstances, will have the best results.—But nothing can be rightly called good or beautiful unless fervor of spirit has been the directing power of the diligence that obtained the result. "Whatsoever a man soweth, that shall he also reap," and all labor and expectation resting on

the opposite principle is a mockery of God, although it may have the sanction of Heaven in the necessary results of the laws of God in nature, and fill our houses and barns with plenty. "*Thou fool*" is Christ's appellation for such an one. Not only will they who sow wheat get the same, and vice versa, but the manner of sowing, and the conditions afforded in the cause of development and maturation, will greatly affect the future harvest. Not only shall those that sow to the flesh, reap of the flesh corruption, but he that soweth to the spirit *sparingly*, shall reap also sparingly. Diligence for ends not prompted by the indwelling spirit may bring wealth, if it conjoins the proper elements, but it also brings a snare, and in numberless instances drowns men in destruction and perdition. How few are so enamored of Christ as not to strike hands now and then with brother Demas, and strain every nerve in pursuit of the shining dust, or as a present substitute, the flimsy greenback. How few know what they mean when they pray, "give us *this day* our daily bread." If we be diligent in business and fervent in spirit, we will not only know how to get gain, but we will know where and how to apply it. When the cause of Christ needs support, either in relation to an individual or on a larger scale, and brethren are loth to part with their money, more anxious to fill their pocket-books with bills than Heaven with souls, I am at liberty, I think, to question their fidelity to God in the accumulation of their property. Let no one think that because the work of his hands has been blessed he is Heaven's favorite. "It is more blessed to give than to receive" is a Divine declaration, the realization of which will show the connection of diligence and spiritual fervor vastly more than *amassing* wealth. The apostle's view of the subject brings out not only the cardinal principle of relation between cause and effect, but determines the *kind* of occupation suitable to a follower of Christ. It cuts down, lops off, restricts, so as to set us off from the world widely not only in the disparity of our callings, but often in the same callings. Diligence is specially enjoined, being we are so prone to do nothing if not allowed to centre all interest in self, but at the same time there is *power* given to *direct*, and motive to *right* direction. Diligence and discreet management amount to a kind of prophecy in relation to a person's temporal prospects. We expect success where there is such a combination of circumstances as bring diligence and prosperity in the relation of cause and effect. But to husband and dispense what such circumstances bring into our purse and storehouse exhibits what we *are*, and leaves no one to doubt who has studied human nature profoundly where our heart is. God is an ever busy Being, but can be active only in the direction of good, even when He makes laws, the false conjunction of which by those who bear His image brings evils innumerable. The Apostle would have us be diligent, in a sense, after the Divine Model, or at least, would have all our efforts shaped by the Divine influence not only but the Divine inbeing. In the hidden and unforeseen there is a wide margin for Providence as the term is usually understood, but the knowledge of ourselves as individuals and our relations, will bring many a disaster, many a failure in business, far below *that* sense of Providence, and place it clearly within the sphere of human control, resulting from negligence, indifference, if not sheer laziness. In a wider and more proper sense there is a truly Divine Providence in every thing, even what is evil, but the deeper and more controlling our sense of obligation, and the wider our knowledge of the laws by which our diligence is directed and aided to favorable issues, the more certainly will such Providence work for our good. A "slow-belly" not only likes a good meal, and plenty of it, but will soon be tempted to obtain it by fraudulent means. In this way he will not only bring on, it may be, the horrors of dyspepsia, but the horrors of the convict's cell. The love of money is as strong as the hunger of the glutton, and is, moreover, the root of all evil, so that the desire to gain much and gain it with ease, has whelmed thousands in temporal and eternal ruin. Here again the sowing and reaping are in exact equation, and the law that binds ill-sowing is as Divine and inflexible as that which connects a harvest of Everlasting Life with a spiritual sowing.

But we bring our sifter a little nearer home. It is not strange that other people's chess and chaff should go easier through the mill than our own. It is easier to see a beam in our fellow's eye than a mote in our own. A mountain in the way to wealth and eminence will on-

ly fire our ambition, while a pebble in the narrow path to the possession of all the fulness of God, makes us wring our hands in despair, or engenders in our hearts against God the charge of austerity. The principles I have endeavored to elucidate in the foregoimg remarks will perhaps pinch the best of us if we make a rigid personal application, and our merchant brethren in particular. Whom the truth marks as her own, or spots as an alien, is not for me to say, but let every one examine himself in her light, and be sure that he stands, in relation to God, where he would wish to stand when called to appear before the judgment-seat of Christ to receive the things done in the body.

The account you gave me of your conversion and secular business led me into this train of thought. It is a matter of the first importance that we get to the true foundation when we begin to build for Eternity. When you solemnly and publicly pledged yourself, in the flowing stream, to renounce evil in yourself and in the world, and to become an humble, self-denying, truth-honoring disciple of the Cross, you were so absorbed in the Beloved that your future course was all to be determined by your love to Him. How does the employment of your time and talents, in detail, since that impressive event, tally with your feelings and purposes then? If we have found the Pearl of great price, it is unreasonable that we should barter it for a mere bauble, or even the whole world, or ten thousand worlds like this. Whosoever finds Jesus, finds Him in such circumstances as to render Him unspeakably precious. Our rescue comes just as we are sliding over the edge of the fiery abyss. Our souls are so scorched and blistered in the fires of repentance that, when once delivered, we are not so soon lured again into the the "fowler's snare." Is Jesus still precious to you—as precious as when he drew you out of the pit, and put the song of victory in your mouth? Our hearts may be kept glowing for a while with our first love, and after long contact with evil, tampering with temptation, we may be drawn, almost insensibly, into some net, and, before we are willing to acknowledge our retrogression, may be far on the enemy's territory.—Satan never stumbles the saints by offering them great temptations at first. Our souls would shrink from the perpetration of a flagrant wrong at once, but when the way is paved with what are termed little sins, we may slip and fall and perish in an hour when we think not. Enter into daily examination of your life, narrowly scrutinize not only every look, word, and deed, but the deep, hidden springs from whence your outward life flows. Take Jesus with you behind the counter. Let the sense of His presence be the substratum of your buying and selling. Every article you dispose of has something to do with the make-up of your character, and will affect your relation Godward. In measuring and weighing and counting, you are but measuring and weighing yourself for the world to come. What you do in your store will give you boldness in the day of judgment, or wring from you the vain petition to the mountains and hills to hide you from the face of Him that sitteth on the Throne, and screen you from the wrath of the Lamb. Truth is too precious to sacrifice at any cost, and temporal gain too mean a motive to place in the balance against the Heaven-derived, Heaven-bought soul.—There are many ways of lying without uttering a word. Silence carries a high hand in robbing its thousands in every branch of business. A smile, a nod, a shake of the head, a wave of the hand, may lie as effectually, and defraud a customer, as picking a pocket or breaking open a safe. I have no doubt you can be honest in your employment, but you need no testimony from me to corroborate the well-known fact that hardly one in a thousand has integrity enough to speak the truth to his own heart when waiting on his patrons. I hope the brethren are exceptions, but who does not know that storekeepers outside of the church are notoriously false and treacherous. Lying is as much their trade as measuring and weighing. There are of course exceptions, but the statement is generally true. If the brethren who engage in the business are clear of iniquity, let them thank God, and keep their hands unstained, but if they must plead guilty, let them not [illegible] but let them "break off their sins by righteousness," and go and sin no more."

When the devil presents himself behind your counter, in any form or for any purpose, drive him out. Be a "good soldier of Jesus Christ," and fire in quick succession, and with steady aim, until he retreats. Give him no quarter. Milton says, he transformed himself into a toad

in Eden, squatting at the ear of Eve while she slept, and whispering rebellion into her dreams. He generally comes masked. You will find him in your barrels and cups, your scales and yardstick. If he turn your brain with visions of greenbacks and luxuries, repel with a sight of the Cross. He cannot brook the instrument of his defeat. If he puts on your tongue a false representation or idle word, think of Gethsemane, Gabbatha, and Golgotha. Think of the accursed Dives in Hell. The tongue is an unruly evil, full of deadly poison, it is set on fire of hell, and it setteth on fire the course of nature. James 3. Fill your mouth with honey and milk and bathe your little member, and let your lips drop as the honey-comb. Sol. Song 4: 11. Never represent your goods other than they are, never keep back the truth for selfish ends, never smooth over a flaw for the sake of gain.—Think of Ananias and Sapphira. Throttle the tempter at the first suggestion of crapt and underhand dealing. How many in your business ventured on what is termed *white lying* for advantage, have made shipwreck of their characters, and ended their career in the "blackness of darkness forever." Never go to your store without first going to your closet. Never sell to others what you would not wear yourself, or what you regard as essentially hostile to the spirit of the Gospel. Make your storeroom the antechamber of Heaven. Move about among your customers as did the three Hebrews in Nebuchadnezzer's furnace—unsinged, unscorched, uncontaminated. Let not the smell of the world's life be scented on your garments. You will perhaps regard this as close lopping, and it is not impossible that if you are wholly directed by the sharp, positive requirements of Christ, your store will be rid not only of some of your patrons but of a variety of articles. To square every thing by the gospel, will not only make a simple *man* and divinely transparent *character*, but it will result in something quite unique *in the dry goods line*. The gaudy trappings of fashion will no more be paraded in such an establishment than on St. Peter's back. Beelzebub's ware is not found on the christian's premises.—Can a believer put his shoulder to the wheel of Satan's car, and push it hell-ward with its freight of deathless souls, and be guiltless? How dare we face the Almighty in the closet, and implore His blessing, while dealing in riboons and flounces, and all the abominations of a God-hating world? To send our petitions to the Throne of Grace, and hand over our counter the gewgaws that bind sinners to the alluring and damning, is shocking inconsistency. Is it not presumptuous to plead with Heaven for the advancement of Christ's kingdom, while, for the sake of paltry gain, we are sending out daily the very means of ruin to the souls of our fellow beings? My young friend, these things are worth pondering. Allow no risks, no peradventure. Make your calling and election *sure*. Endeavor to live at all times under the felt power of the principle with which we started out, that the sense of obligation, having its equipoise in the love of God, and its impulsion in His Spirit, can alone make us rich, and great, and good.

I am aware that your vocation is an engrossing one, and that you must economize time in order to maintain your habit of prayer. Better miss a meal than the food of angels. Better husband the midnight hour for devotion than suffer the lamp in the temple to go out. Love is rich in expedients. It finds means and ways to communicate with its object, and if you love Jesus with all your heart, you will send Him a note many times daily on the telegraph of prayer, to tell Him how deep and warm your affection for Him. When busy with the yardstick and balances, you will let your Beloved know how earnest your desire that He "kiss you with the kisses of His mouth," and exhilarate you with His love which is "better than wine." Sol. Song 1: 2. When business is most brisk, and sales most gainful, you may still have your deepest joy in the blessed fact that "His left hand is under my head, and His right hand doth embrace me." Sol. Song 2: 6. In order to this you must take heed not only *what* but *how* you sell. Give all diligence to keep your garments unspotted from the world. Carry the seal of God in your forehead. If you deal in purple and scarlet-color, and ornaments of gold, and precious stones, and pearls, or whatever gratifies the lust of the eyes, the lust of the flesh, and the pride of life, I fear you are courting the woman who sitteth on the scarlet-colored beast. Rev. 17: 3, 4. Stand up for Jesus, no matter what you lose, or who casts out your name as evil.

C. H. BALSBAUGH.

Union Deposit, Pa.

Self Denial.—It is the great pivot of our moral being—the dividing line between a great man and a bad man. A man need not go from home to be heroic; he need not go from himself to be a "greater than he who taketh a city." He need not seek any other theatre of conquest than himself. He has here enough to do—a thousands battle fields: and, if he will, can acquire fame in heaven and "glory everlasting."

It does not pay to hunt after a lost reputation. Better make a new one by working steadily and nobly on the chosen line of duty.

Selected by JAMES A. SELL.

A Story with a Moral.

Tired and faint with heat of day,
A weary traveler wound his way,
Intent upon his task assigned,
To preach the word and warn mankind.

The setting sun, the lengthening shade,
Remind him that the day has fled:
He soon the timely warning heeds,
And seeks the shelter which he needs.

A cottage presently appears,
Its open portals soon he nears,
And meekly for himself and beast
He asks for shelter, food and rest.

The portly dame thus brought to view,
No pity for imposters knew;
Sternly she eyed the man and beast,
And then declined his meek request.

Kind acts, he pleads, are never lost,
For oftentimes the generous host
Dispensing free his earthly fares,
Has feasted angels unawares.

The lady laughed with scornful mein:
A pretty angel you, I ween;
Entertain angels, did you say?
Do angels chew tobacco, pray?

I know not what the traveler said;
I know he should have hung his head,
Banished his quid, and from that day
Thrown his tobacco-box away.

Now if my moral you refuse,
And still persist the bane to use,
And all around with filth besmear,
Dont try to pass for angels here.

McAlarey's Fort, Pa.

Guard Your Words.

Years ago, a group of young men were gathered together, telling, as young men tell, and delight to tell, stories. There was one young man in the group who was the favorite story-teller. He thought of a story he would like to tell, but his conscience smote him a little, and he said, "Perhaps not." It was a witty story, it was a mirthful story, but it was not altogether a good story. Another story was told, and then another. At last, the inspiration, good or bad, came upon him, and he said, "I must tell my story." And so he told the story, as only he in that little circle could tell a story. He was rewarded; they laughed, they cheered, they were satisfied with his story. The circle broke up, and its members were widely scattered. One of these young men went South; another went West; two crossed the Atlantic ocean; and years afterwards, that young man happened to hear his own story repeated to him, from an entirely unexpected quarter. Appalled, his conscience smote him, his heart sank within him, and he said within himself, "Oh what would I give if I could recall that story!" That story was a story to arouse human passion; that story was a story to weaken virtue. It was not written upon the crown of the Lord Jesus, to give him victory; but it was written upon his cross to give him defeat. It was not a story to fling open the door of the human heart and let in the Holy Spirit, but to bolt and bar the door against it, and let in only the unholy and adverse spirit. It was not a story which the Father would smile upon, because his children were blessed, but a story which angles might weep over because man was cursed. But it was too late; what was written was written, and he could say, as Pilate said, all the angels of heaven, and all the mortals of earth could not erase that story, "I have written; and what I have written I have written."

Beautiful Illustration

In the Book of Deuteronomy, we have a very animated and beautiful allusion to the eagle, and her method of exciting her eaglets to attempt their flight, in that sublime and highly mystic composition, called Moses' song, in which Jehovah's care of his people, and method of instructing them how to aim at and attain heavenly objects are compared to her proceedings on that occasion: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead them." (Deut. 32: 12.) The Hebrew lawgiver is speaking of their leaving their eyry. Sir H. Davy had an opportunity of witnessing the proceedings of an eagle after they had left it. "I once saw a very interesting sight, above one of the crags of Ben Nevis, as I was going, on the 20th of August, in pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of a mountain, in the eye of the sun; it was about mid day, and bright for this climate. They at first made small circles, and the young birds imitated them; they passed on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed; and they continued this sublime kind of exercise till they became mere points in the air, and were both, parents and children, lost to our aching sight."

What an instructive lesson to Christain parents does this history read! How powerfully does it excite them to teach their children betimes to look towards heaven and the Sun of Righteousness, and to elevate their thoughts thither, more and more on the wings of faith and love, themselves all the while going before them, and encourageing them by their own example.—*Exchange.*

One day before Death.

A wise man says: "Repent one day before death! Which is that day, and who knows when he shall die?"

A king invited his servants to a feast, but did not inform them of the hour when it was to take place. The wise kept themselves in readiness, for they said: "In the king's house there is no lack of anything: any moment the feast may be prepared, and we may be called." But the foolish among the servants, loitered about, and said: "There is still time, and before the calling be made we may prepare ourselves."

Immediately the call was made; those who were ready went in to the feast, but the foolish were refused. They robbed themselves of the hour.

Solomon says: "Let thy garments be always white." Thy shroud is is white; prepare thyself, and put it on daily. Be wise and live before death.

We are never farther from our wishes, than when we imagine we shall obtain that which we have wished for.

Kindly admonitions are better than harsh punishments.

For the Companion.

A Syllogism on Feet-washing.

A syllogism is an argument consisting of three propositions.

Prop. 1. The apostles were commissioned to teach the disciples whom they baptized, *to observe all things whatsoever Christ commanded them.* Matth. 28: 19, 20.

Prop. 2. *Christ commanded them to "wash one another's feet."* John 13: 13—15.

Prop. 3. Therefore they were commissioned to teach the disciples whom they baptized, *to observe the washing of one another's feet.*

JOS. W. BEER.

Rural Valley, Pa.

Old yet New.

The truths of Christ and his cross have been studied and publicly dispensed for long generations now, and the minds of men in these Christian lands have became somewhat familiar with them, so that one might conclude on natural principles that the pulpit, if it is to have much freshness and much acceptance with the people, must mingle something a little modern with these venerable old writings; but if we appeal to fact and experience, we find that these ancient and well-worn themes do take hold of the mind as no others do. No minister has power in speech unless he is pretty well absorbed in what he is saying; and every one who has tried it knows, that of all the mighty stimulants to the mind, there are none which so take hold of it and warm it and expand it in grand outlays of energy, and thrill it and in every way put it on its very best, as the facts and and truths of Christ do. They are longer than any thing else. They touch more interests. They reach back into and involve the whole nature of God. They carry in them the destiny of men, they occupy the angels, and our immortal life shall be but one ever increasing disclosure of their inexhaustible contents and marvels.

And if they are a power in the preacher's mind, and more of a force of mental enlargement than any other subjects can be, so of course, are they in the hearer's mind, partly because when a preacher is in good heat himself, the inevitable laws of influence discharge it somewhat into his audience; partly because of the eternal fitness of these rich old gospel subjects to take hold of any sort of a soul; and partly because God having once decided on the particular set and round of subjects which he wants preached as the constituents and working forces of his salvation, will be likely to put honor on them whenever proclaimed, carrying them home to their mark supernaturally, and as he never will any pulpit discourse which is so remote from Christ as to have scarcely more of him in it than an algebraic equation or a table of logarithms.—*N. G. Burton.*

Little Sins.

A modern female reports that the trees of the forest once held a solumn parliament, wherein they consulted on the wrongs they had suffered from the axe; and they resolved that no tree should hereafter lend the axe wood for a handle, on pain of being cut down. So, though the axe begged wood of the cedar, the oak, the ash, the elm, and even the poplar, not one of them would give him a stick. At last he desired them to yield to his wish for the ostensible purpose of cutting down some underbrush—whereupon they consented. But when he had thus secured a handle, he began at once to make great havoc with the trees. The fable is a suggestive one; and among other things, it may serve to illustrate the subtile reach of sin.—Give it but little opportunity, and with some lying promise of advantage, it will speedily work our ruin. Our only safety is in firmly resisting its beginnigs—not allowing it any kind of indulgence, and disputing all its cunning pretexts.

Even admitting that some sins are not so great as others, let it still be remembered that they lead to the same fearful result, and that our greatest danger is not in the commission of enormous wickednesses, but in the permission of what we are accustomed to consider little sins.

A load made up of grains of sand will sink a vessel as affectually as a cargo of millstones; and our doubtful indulgences may be more harmful to the soul than the commission of a great crime.—*Examiner and Chronicle.*

A Summer Night.

The sun shines in St. Petersburgh, in June and July, for twenty hours a day, and even then scarcely disappears beneath the horizon. I never experienced such sweltering weather in any part of the world except Aspinwall. One is fairly boiled with the heat, and might be rung out like a wet rag. Properly speaking, the day commences for respectable people, and men of enterprising spirit—tourists, pleasure-seekers, gamblers, vagabonds, and the like—about nine or ten o'clock at night and continues till about four or five o'clock the next morning. It is then St. Petersburgh fairly turns out; then the beauty and fashion of the city unfold their wings and flit through the streets, or float in Russian gondolas upon the glistening waters of the Neva: then it is the little steamers skim about from island to island, freighted with a population just waked up to a realizing sense of the pleasures of existence; then is the atmostphere balmy, and the light wonderfully soft and richly tinted; then come the sweet witching hours; when

"Shady nooks
Patiently give up their quiet being."

None but the weary, labor-worn serf, who has toiled through the long day in the fierce rays of the sun, can sleep such nights as these. I call them nights, yet what a strange mistake? The sunshine still lingers in the heavens with a golden glow; the evening vanishes dreamily in the arms of the morning; there is nothing to mark the changes—all is soft, gradual, and illusory. A peculiar and almost supernatural light glistens upon the gilded domes of the churches; the glaring waters of the Neva are alive with gondolas: miniature steamers

are flying through the winding channels of the islands; strains of music float upon the air; gay and festive throngs move along the promonades of the Nevskoi; gilded and glittering equipages pass over the bridges and disappear in the shadowy recesses of the islands. Whatever may be unseemly in life is covered by a rich and mystic drapery of twilight.—*Browne.*

Degrees of Glory.

There be degrees of glory: there is glory begun here in grace, and there is glory of the soul after death, and the glory both of soul and body for ever in heaven; and these make way one to another. A Christian is glorious while he lives, and he grows in glory while he lives. He is more glorious when he dies, for then his soul hath perfectly the image of Christ stamped upon it. But it is most glorious at the day of resurrection, when body and soul shall be glorious, when he shall put down the very sun itself. All glory shall be nothing to the glory of the saints: "They shall shine as the sun in the firmament," (Dan. 12. 3); and indeed, there will be no glory but the glory of Christ and of his house; all other glory shall vanish and come to nothing. Why, then, should we be afraid of death?—*Sibbes.*

Honey in Palestine.

The innumerable fissures and clefts of the limestone rocks, which everywhere flank the valleys, afford in their recesses secure shelter for any number of swarms: and many of the Bedouins, particularly in the wilderness of Judæa, obtained their subsistence by bee hunting, bringing into Jerusalem jars of that wild honey on which John the baptist fed in the wilderness; and which Jonathan had long before unwittingly tasted, when the comb had dropped on the ground from the hollow tree in which it was suspended. The visitor to the Wady Kurn, when he sees the busy multitudes of bees about its cliffs, cannot but recall to mind the promise, "With honey out of the stony rock would I have satisfied thee," There is no epithet of the land of promise more true to the letter, even in the present day, than this, that it was 'a land flowing with milk and honey."
—*The Land of Israel.*

Eternity.

Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulcher of ages, but time writes no wrinkles on eternity. Eternity! stupendous thought! the ever present, unborn, undecaying and undying—the endless chain composing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, time shrouds them for the grave. Its honors are but the sunshine of an hour; its pleasures, are bursting bubbles. Not so in the untried bourn. In the dwelling of the Almighty can come no footstep of decay. Its days will know no darkening—eternal splendor forbids the approach of night.

"She hath done what She Could."

Here comes Whitefield, the man who stood before twenty thousand at a time, to preach the gospel: who in England, Scotland, Ireland and America, has testified the truth of God, and who could count his converts by thousands. Here he comes, the man that endured persecution and scorn, and yet who was not moved: the man of whom the world was not worthy; who lived for his fellow men, and died at last for their cause. Stand by, angels, and admire, while the Master takes him by the hand and says: "Well done, good and faithful servant; enter thou into the joy of thy Lord." See how free grace honors the man whom it enabled to do valiantly.

Hark! Who is this that comes there? A poor, thin looking creature, that on earth was a consumptive. There she lay three long years upon her bed of sickness. Was she a prince's daughter? For it seems heaven is making much stir about her. No; she was a poor girl that earned her living by her needle, and she worked herself to death; stitch, stitch, stitch, from morning to night; and here she comes. She went prematurely to her grave, but she is coming, like a shock of corn fully ripe, into heaven; and her Master says: "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." She takes her place by the side of Whitefield.

Ask what she ever did, and you find out that she used to live down some dark alley in London; and there used to be another poor girl come to work with her, and that poor girl, when she came to work with her, was a gay and volatile creature, and this consumptive girl told her about Christ: and they used, when she was well enough, to creep out of an evening to go to chapel or to church together. It was hard at first to get the other one to go, but she used to press her lovingly: and when the girl went wild a little, she never gave her up. She used to say: "O Jane I wish you loved the Savior;" and when Jane was not there she used to pray for her, and when she was there she prayed with her: and now and then, when she was stitching away, read a page out of the Bible to her, for poor Jane could not read: and with many tears she tried to tell her about the Savior who loved her and gave himself for her.

At last after many a day of hard persuasion, and many an hour of sad disappointment, and many a night of sleepless, tearful prayer, at last she lived to see the girl profess her faith to Christ; and the poor consumptive needle woman has had said to her, "Well done"—and what more could an archangel have said to him? "She hath done what she could."—*Spurgeon.*

When a Breton mariner puts to sea, his prayer is, "Keep me my God! my boat is so small and the ocean is so wide!" Does not this beautiful prayer truly express the condition of each of us, as we sail with frail boat on life's broad sea?

Reply to a Sermon,

Preached by J. M. Adair, July 26th, 1868.

FRIEND ADAIR:—Hearing of a sermon to be preached by you on infant baptism, and the mode of baptism, I availed myself of the opportunity to hear the same; and in hearing your views on the subject, a sense of duty prompted me to reply, as I have taken exception to your remarks on said subjects.

I write to you dear friend on this disputed subject, with a deep sense of your decided advantage over me in point of education, and your opportunities for more extensive reading, &c; yet I only admit these advantages so far as style of discussion is concerned, and not in arriving at right conclusions as to the truth, relative to the duty of man, believing as I do, that what is chiefly necessary to this end, is a disposition to do the will of God. "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7 : 17.

The first point at issue is infant baptism. I will give you my reasons for rejecting the doctrine of infant sprinkling. My first and principal objection is, that it is not found in the word of God. There is much said in the Holy Scriptures of baptizing adults, but of adding infants to the church, either by baptism or sprinkling, *we do not read one word—no, not one.* All the reasoning employed to prove the contrary is purely inferential, and desperately strained. Why sir; in your attempt to establish your doctrine by scriptural testimony, you admitted that the baptism of infants is not found in the word of God *in so many words*, but is plainly inferred. Christ prayed, "sanctify them in the truth, thy *word* is truth." If not found in the *word*, *it cannot be truth.* Again: "when the spirit of truth is come, he will guide into all *truth*." His word is *truth*, and the Holy Spirit is to guide us into the *word* which is truth. In your argument you admitted that the doctrine you support is not in the *word*; therefore it is self evident that the Holy Spirit has failed to fulfil his office and led you from the truth, or it is not the Holy Spirit by which you are led.

You did not, in a single instance, refer your audience to any passage in Holy Writ, where infant sprinkling is sanctioned, either by precept or example. The gist of your argument was based on the words: "I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant." Gen. 17 : 7; and from this you attempted to show that infants must needs be admitted into the church, because it is an *everlasting* covenant. Were you only ignorant or were you dishonest in neglecting to define the term "everlasting" as applied to the covenant between God and Abraham? When the Passover was instituted it was expressly declared, three times in the same chapter, that they should observe this day in their generations, by an "ordinance for ever." Ex. 12: 14, 17, and 24; and yet no one believes that the passover should be observed in the christian church simply because it was to be an *ordinance forever.* You would sneer at such an argument, and at the same time, with marvelous inconsistency, you adopt it, and cling to it with surprising tenacity, to bolster your tottering cause.

You referred to Lydia and the Jailer as instances to prove that baptism was administered to *children.*—Lydia, after hearing the apostles preach, and embracing the faith, "was *baptized*," (not sprinkled) "*and her household.*" Acts 16 : 15. The Jailer "was baptised, he and all his straightway." Acts 16 : 33. *It is taken for granted* by you that children must have belonged to those families. In your remarks you insisted on this point apparently with an earnestness that leads many to accept it as an indisputable fact; but you cannot fail to perceive that this argument proves too much and therefore proves nothing, and is consequently, both illogical and unscriptural. If the fact that whole households were baptised is an evidence that children belonged to the numbers, it also proves that there must, of necessity, be children found in all households. I cannot see how you can avoid this conclusion.

Another passage you referred to, is that recorded in Matt. 19: 14, 15. where Christ laid his hands on little children. But what has this to do with the question? Baptism is not mentioned, and without a wretched perversion of language the words of Christ cannot be construed to mean that children were added to the church. That he blessed them does not prove that he baptised them. If they were baptised why is the fact not recorded? Why did the Evangelists leave us in the dark on a subject which concerns us so much to know? Why is it that the doctrine which you labor to overthrow is invariably expressed in plain, direct terms, while the one you maintain, is shrouded in dark, dubious passages, and can only be reached by inference? Can Christ and his apostles be regarded as efficient teachers of religion, when they employ language so grossly ambiguous as to convey a meaning exactly the reverse of that which they intended? No, never! Let God be true, though thousands pervert the plain teachings of his gospel, and lead tens of thousands into delusion and ruin.

I confess my utter inability to comprehend why any one should infer that Christ sprinkled infants simply because it is said he blessed them. Isaac blessed Jacob; Jacob blessed the patriarchs, and Christ blessed his disciples on Mount Olivet, before his ascension, and yet you will not for a moment allow that baptism is connected with these blessings. Is not this strangely inconsistent? The inference as regards baptism is equally strong in all the above instances. Why not allow that it was administered in all? Because the admission would be palpably absurd! and not to admit it will be fatal to your argument.

Another text to which you point in triumph, as supposed to prove infant sprinkling, is recorded in Acts 2: 39. "Promise is unto you, and to your *children.*" Here the word children is not restricted to infants, but

simply means the offspring of Jewish parents. We are all the *children* of our parents, even when we are no longer children in the type of our bodies. This passage is further illustrated, and this point forever settled in the view of every candid mind, by referring to Acts 13: 32, 33. Where the apostle says, "the promise which was made unto our fathers, God has fulfilled the same unto us their children." It cannot be denied that the word children is here employed to denote *adults*. "The promise was confirmed unto us," that is to the present generation of Jews, who are the children of those that lived in a former generation. By using the pronoun "us," the apostle included also himself.—That this is the true meaning is admitted even by distinguished pedo-baptists.

I cannot see that there is any advantage gained in sprinkling infants. They are certainly unconcious and inactive; they need no compliance with external ordinances, for these belong only to those who are capable of experiencing the inner, spiritual conditions or states which are represented by outward rites. If baptism rested on the same principle with circumcision, we would be under obligation to unite our children with the church; but you know, or ought to know, that this is not the case. Circumcision was the seal of a national covenant, to distinguish them from all other nations on the earth. In baptism the convert enters the new covenant on *his own* responsibility, and not through the medium of a third party, as is done in the sprinkling of infants. "He that believeth and is baptised shall be saved." Mark 16: 16. "If thou believest with all thine heart thou mayest." Acts 8: 37. Circumcision was performed on males only, but baptism is administered irrespective of sex. Here again you mutilate the very principle which is the corner stone of your anti-scriptural dogma. God has made a new covenant in Christ Jesus. In baptism we publicly testify that we regard it as adopted to all the wants and necessities of our immortal nature. How can an infant bear testimony to the fitness of the covenant to secure its highest advantage, when it neither understands its nature nor design, nor appreciates its benefits? To be annexed to the church in infancy is not choice but chance. There can be no scriptural evidence produced, to show that under the new economy, we are not to become members of the church until we are capable of entering it by faith. The often repeated notion that infants must be admitted, and then be brought up, "in the nurture and admonition of the Lord," *rests* on a tottering base, and has its origin wholly in "the traditions of men." Experience abundantly proves that infants church membership does not render parental instruction a whit more effectual than in opposite cases. The hereditary sin by which human nature was stained before the divine incarnation, has been obliterated by the blood of the atonement. "Christ became an infant that he might sanctify infancy. To administer baptism to infants is a tacit declaration that we ignore the efficacy of Christ's blood in regard to all whose infantile capacity prevents them rendering personal and rational obedience to the requirements of the gospel. Has Christ accomplished any thing for infancy? If he has, what need of administering that ordinance which is emblematical of that spiritual cleansing of which they have no need? Personal obedience belongs only to those who are guilty of personal transgressions.

The doctrine of infant sprinkling derogates from the honor of Christ, because it implies that he did not fully redeem humanity; and that it is not necessary to the salvation of infants is virtually acknowledged by Pedo-baptists themselves, in admitting that all infants are saved, even those that die previous to the administration of this ordinance. Christ tells us that of such is the kingdom of heaven, and that we must become as such little children before we can enter the kingdom of heaven.

The unreasonableness and inconsistency of administering to infants that ordinance which symbolizes regeneration, is further made apparent by the following considerations:—If infants are to be made members of the church, they are entitled to the privileges of the church. No consistent argument can be produced against the propriety of allowing them a place at the Communion table. All the members of Christ's Body are not only privileged but required to partake of the Lord's Supper, *as a memorial of his dying love*. How can children celebrate an event of which they have no knowledge? As none should approach the table of the Lord except those who have been *renewed* in the spirit of their mind, and who have appropriated Christ by a living faith and personal obedience, the conclusion is unavoidable that infants are not to be admitted. If not allowed a place at the Communion, then not admitted into the church. They were the children of wrath without personal transgression, and have become the redeemed of the Lord without personal obedience. It is both unreasonable and unnatura that they should be admitted into the "household of faith" before they are capable of participating in, and being benefitted by its sacred ordinances.

The commission which Christ gave to his disciples, in which you took your text, as recorded in Matth. 28: 19, 20, proves beyond dispute that we are to be taught the *nature* and *importance* of religion *before* we assume its responsibilities. All nations are to be first instructed, and after understanding their obligations to Christ, and the requirements of his Gospel, they are to be admitted into the church by baptism *through the faith in him in whose triune name they are immersed*. How beautifully appropriate is the order of the gospel and how easily understood, when the mind is unclouded by prejudice or the mists of theological error.—The first function of the Holy Spirit is to illuminate our minds and bring us to a sense of our ruined condition. Then, through the transforming power of the Spirit of grace, we repent and turn to God, and through faith accept Jesus as our Savior, upon which

we unite, with the church, through baptism, for the remission of sins and the gift of the Holy Ghost. Acts 2: 38. This is the order instituted by our blessed Redeemer, and faithfully promulgated by his apostles; and woe to the presumptuous mortal who, by unscriptural reasonings, far-fetched inferences, and strained explanations, leads his fellow-beings into the paths of of error, 'teaching for doctrine the commandments of men."

In regard to the *mode* in which this ordinance is to be administered, I will say but little for this time, inasmuch as every honest reader will understand the ordinance to have been administered by immersion in the times of primitive christianity. It is granted by both baptist and pedo-baptist, that baptism is emblematical of the renovation and sanctification of heart by the cleansing influence of the Holy Spirit. It is also admitted on all hands, that by personal transgression, we have become utterly polluted, and unfit for that pure, spiritual communion with God which the sanctified enjoy; and that nothing short of a thorough, universal baptism of the Holy Ghost, extending over and covering every part of our nature, will effect the purification which is signified by the ordinance under consideration. Whether this rite can possibly be administered by sprinkling without being entirely deficient in meaning and significance, I leave to your impartial judgment. I am inclined to believe that a prayerful and unprejudiced examination of the subject will convince you that infant church-membership, and baptism by sprinkling, are repugnant to reason, and the teachings of Christ and his apostles.

You referred to Col. 2: 13. Rom. 6: 4, and tried to unravel the apostle's language, in order to carry your point, and make the *word* speak a language that the Holy Spirit never intended. For my part, I cannot see that these passages in the least justify such a course of procedure in the administration of Baptism, inasmuch as it cannot be inferred, that the apostle has any allusion whatever to that posture in which we lay our dead in their graves. You said it was likely that they were laid up in the tomb, or sepulcher. I would ask you, would it be likely that they sprinkled the tomb? *no* they laid the dead inside the tomb. Yes, they were wholly immersed in it, and came forth as the believing candidate comes forth from the liquid grave of the flowing stream. It is certain that the apostle, by the word "buried," in those two passages, only alludes to the overwhelming, immersing, or covering the believer in water by Baptism; and also what the same prefigures,—namely, the death and burial of the old man, and resurrection of the new man, through faith of the operation of God, who hath raised Christ from the dead.

I will refer you to Lydia and her household again. We read in Acts, 16: 13 :"and on the Sabbath we went out of the city by a river side, where prayer was wont to be made;" and then follows the baptism of Lydia and her household, showing plainly it had to be administered where there was much water.

You drew the attention of your followers to the case of the Philipian Jailer, and asserted that the Jailer was baptised in the inner prison, which I am able to prove. But I ask the question: where do we read that the Jailer was baptized in the prison? I answer, *no where in the New Testament*; but the Evangelist as though he knew that there would be cavillers in the world gave us plainly to understand that he was not baptised in the prison, for he tells us that the Jailer "brought them out, and said, sirs, what must I do to be saved; and they said, believe in the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord; and to all that were in his house." Now from this narrative we infer that the Jailer brought the apostles out of the prison into his house—for the preaching was done in the Jailer's house, "and to all that were in the house," and after the preaching of the word, we are informed that "he took them (I understand out of his house) the same hour of the night, and washed their stripes and was baptised, he and his straightway." And in the next verse we read; "and when he had brought them into his house, he sat meat before them," &c. Thus mention is made of the Jailer taking the apostles, before he was baptised & after his baptism; & of his bringing them into his house, & it is highly probable that a certain department of the prison is what is meant by the Jailer's house. However, it is very certain, if he had not taken them out, he could not have brought them in. The Evangelist does not say where he took them too; but it is certain that the place he took them to, was the identical place where he washed their stripes and was baptised.

You referred to the 8th chapter of Acts concerning Philip baptizing the Eunuch. It may be that some persons would be inclined to believe, as many would have us to do, that John's baptism, as it respects the *mode*, differed from the mode practised by the apostles; but this is so clearly evident, that none but obstinate characters will undertake to resist. "And he commanded the chariot to stand still, and they went down into the water, both Philip and the Eunuch, and he baptised him." "And when they came up out of the water," &c. Acts 8: 38, 39. This corresponds with the manner in which John proceeded in the course of this ordinance. You further said that in the act of Philip and the Eunuch both going down into the water, they were both baptised. This I believe you did not understand in that way, but nearly brought up this idea as a pretext to bear upon the minds of your hearers to gain your point. The word says that Philip baptised the Eunuch. Every honest reader will understand by the plain reading that that was not the intention.

I will give you some thoughts on Matt. 20: 22, 23. "Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptized with? Ye shall drink indeed of my cup, and be bap-

tized with the baptism that I am baptized with.—There can be no doubt but that our Savior here refers to his sufferings and death under the figure of baptism. He was overwhelmed with sorrow. Witness his agonizing prayer in Gethsemane. Behold his painful death upon the cross! He was overwhelmed with the most painful sufferings. He was then buried in Joseph's new tomb. Well might he allude to those painful and heart-rending sufferings as his baptism.—But does this use of the word resemble sprinkling or pouring? Was our Lord only sprinkled with suffering? Was he not rather immersed in sorrow, pain and death? This idea agrees perfectly, both with the nature of the scenes to which it is applied, and the meaning of the word. Much has been written, and well written, by capable advocates of infant sprinkling, but all that has been advanced, or can be advanced, even were it spoken by angles from heaven, does not weigh an atom with me against the positive declarations of scripture. Gal. 1 : 8. In support of my views I have given you the plain unadulterated word of God, and when he speaks all controversy should cease. His word is higher than the loftiest efforts of human genius, and should outweigh all *probabilities*. "Thus saith the Lord," must decide the point whether we are sustained or controverted by human authority. Many labored attempts have been made to prove that infant sprinkling is a fragment of Judaism, circumcision under a new and more literal form. But the doctrine is far from having its origin in the law. It is an absurdity borrowed from the Papal system. And outside of that idolatrous church it is the greatest abomination in christendom. "Great is my boldness of speech, towards you," because "I speak the truth in Christ, and lie not." 2 Cor. 7 : 4. 1 Tim. 2 : 7. Do not misapprehend me. I can save your character in my regard, as a man, "though I speak thus," because you preach a doctrine never sanctioned by the Head of the church. A sense of duty impels me to embrace all proper methods to counteract the pernicious tendency of your teachings. Dear friend, I entreat you to give this subject an impartial investigation, for your own sake, and for the sake of your flock, who, through your ministry, are led to trust in "traditions of men. "Make the Bible the man of your council," and you cannot fail, ultimately, of finding "the truth as it is in Jesus."

Your assertion that immersion "is inconsistent with the simplicity of the christian dispensation." and "is burdensome, inconvenient and dangerous," prove just nothing at all. And to take it in connection with what your further said, would be ludicious if it were not melancholy; for you admonished us not to abuse forms in religion; and who could do this more than you have done? It is to be feared that such language against an institution of heaven will recoil in fearful retribution, in the great day of accounts, when the Lord shall make bare his holy arm, and bring his fearful weapon of justice, upon the heads of all who set at naught his commandments.

You referred to the revised New Testament as being gotten up by that sect, (alluding to the baptists).—Now that will do for those who are disposed to believe all they hear, but will not do so well for those who know better I am abundantly able to prove, whenever circumstances make it necessary, that there were engaged in the translation of the revised New Testament members of the following churches: The Church of England; Old school Presbyterians; Methodist; Baptists: American Episcopalians; German Reformed: Disciples; Seventh Day Baptists; and Reformed Presbyterians. Do they not deserve praise rather than censure for giving it to us as it occurs in the original whether it suits our preconceived opinions or not?—Your confession that you "never had a copy in your hand," proves that you only spoke from *hearsay;* and in your attemps to quote from it, you only exposed your ignorance of it. I place no confidence in hearsay. Therefore "I speak that I do know and testify to what I have seen."

In conclusion you tried to impress the idea on the minds of your hearers that the Baptists believe in "Baptismal regeneration." "As soon as they put a man under the water his sins are all washed away." We deny the charge and hurl it back as a vicious contempt thrown out to blind the eyes and prejudice the minds of the people. If you had no base design in it, (and I hope you had none,) then the only excuse I have for you is, that you spoke again from *hearsay*; or did not properly inform yourself, as the sequel will show. We want a subject for baptism, and just such a subject as the *gospel* demands, viz: a penitent believer; and for this reason object to all unbelievers, and infants which can neither believe or disbelieve. We preach repentance; and to repent we must have a knowledge of sin. We contend for a change of heart, and a "faith which worketh by love." Upon this faith we baptize. I might stop here; but lest a wrong conclusion might be drawn, I will enter into more minute details. The gospel is the condition; and the condition will not submit to us, but if we desire salvation, we must submit to it. We cannot expect regeneration in baptism until we have faith enough in the Lord Jesus Christ to take him at his word. "If a man love me, he will keep my words." "He that loveth me not keepeth not my sayings." John 14. 23. 24. Peter said to the Pentecostians: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." In Eph 5 26. we are told that Christ loved his Church and gave himself for it, "that he might sanctify and cleanse it by the washing of water by the word." To Saul it was said, "arise and be baptized, wash away thy sins, calling on the name of the Lord." Christ said, "except a man be born of water and of the spirit he can not enter into the kingdom of God." We may say then in truth that the person who from his heart believes in Jesus Christ, sincerely repents or turns from his sins, and is baptized in obedience to the command of Jesus, does obtain the pardon of his sins, and receives the gift of the Holy Ghost. But be it distinctly understood that the latter clause of your text is as binding as the former. "*Teaching them to observe all things whatsoever I have commanded you,*" (Feet washing not excepted.) Hence we have to scruple very much at the regeneration of those who reject any part of the "*all things.*" And with these remarks I will conclude.

If the views I have presented are secondant with scripture and reason, you are under positive obligations to embrace them. This you will admit. But if you can prove that the *facts* on which I based my arguments, are *false*, and my deductions *illogical*, let it be done. Hoping, at least earnestly wishing, that our Heavenly Father will bless this feeble effort to the establishing of your mind in the truth, I subscribe myself very kindly and truly,

Your Friend.

WILLIAM H QUINN

Mt. Liberty Fort, Pa.

SELF-GOVERNMENT.—When we are alone, we have our thoughts to watch; in the family our tempers; in company our tongue.

MISCELLANEOUS.

Shout of Joy.

Hark! Hark! a shout of joy!
The world, the world is calling!
In east and west, in north and south,
See Satan's kingdom falling!
Wake! wake! the church of God,
And dissipate thy slumbers!
Shake off thy deadly apathy,
And marshal all thy numbers.

Trust! trust the faithful God!
His promise is unfailing;
The prayer of faith can pierce the skies,
Its breath is all prevailing;
Look! Look! the fields are white,
And stay thy hand no longer;
Tho' Satan's mighty legions fight,
The arm of God is stronger.

See! see! the cross is raised;
The crescent drops before it;
The pagan nations feel its power,
And prostrate ranks adore it;
Joy! joy! the Savior reigns!
See prophecy fulfilling;
The hearts of stubborn Jews relent,
In God's own time made willing.

Pray! pray! then, christian, pray;
Tho' faint, be yet pursuing,
And cease not, day by day, the prayer
Of lively faith renewing;
Soon, soon your waiting eyes
Shall see the heavens rending,
And rich, and richer blessings still,
From God's bright throne descending.

The Two Brothers.

The following beautiful Arabian legend we copy from the '*Voice of Jacob.*'

The site occupied by the Temple of Solomon was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children; the other was unmarried. They lived together, however, in the greatest harmony possible, cultivating the property they had inherited from their father.

The harvest season had arrived. The two brothers bound up their sheaves, and made two equal shocks of them, and left them on the field During the night the unmarried brother was struck with an excellent thought. 'My brother,' said he to himself, 'has a wife and children to support; is it just that my portion of the harvest should be as large as his? Upon this he arose and took from his stack several sheaves, which he added to those of his brothers, and this he did with as much secrecy as if he had been committing an evil action, in order that his offering might not be rejected.

On the same night the other brother awoke and said to his wife: 'My brother lives alone without a companion; he has none to assist him in his labor, or reward him for his toils, while God has bestowed on me a wife and children; is it right that we should take from our common field as many sheaves as he, since we have already more than he has—domestic happiness? If you consent, we shall, by adding secretly a number of sheaves to his stack, by way of compensation, and without his knowledge, see his portion of the harvest increased.' This object was approved and immediately put into execution.

In the morning each of the brothers went into the field, and was much surprised at seeing the stacks still equal. During several successive nights the same contrivance was repeated on each side; each kept adding to his brother's store, but the stacks always remained the same. But one night, both having stood sentinel to define the miracle, they met, each bearing the sheaves mutually designed for the other. It was thus that all was elucidated, and they rushed into each other's arms, each grateful to heaven for having so good a brother.

Now, says the legend, the place where so good an idea had simultaneously occurred to the brothers, and with so much pertinacity, must have been acceptable to God. Men blessed it, and Israel chose it, there to erect the house of the Lord.—*Lamartine.*

"A soft answer turneth away Wrath."

A simple illustration of this saying of the wise king, through happening years ago, has always remained firmly fixed in my memory. Taking a stroll in the country one bright spring morning, a sudden turn in the road brought me to a clear, running stream. A little rustic bridge thrown across it, and the whole scene formed such a pretty picture, I stopped to gaze upon it. While thus engaged, a steady-looking errand boy came posting over the bridge, with a shallow basket full of packages hanging on his arm. At the same instant a merry little lad appeared in the opposite direction, and carelessly running past the other, inadvertently pushed against his basket, and knocking it over, more than half the contents were sent rolling in the dust. The color mounted to our errand boy's cheeks in a moment,—his eyes flashed, he threw down the basket, and prepared to avenge the affront and give battle royal to his adversary.

The innocent author of the mischief, however, looked up in his face with a pleasant smile, and exclaimed, "Now really I'm so sorry! but I'll help you to pick them all up again as fast as I can, and you see it wasn't as if I'd done it on purpose."

All anger thereupon vanished from the countenance of the aggrieved party, who was not one of those implacable beings on whom "a soft answer" is thrown away; the two boys set cheerfully to work and soon replaced the fallen goods, after which, with light hearts, they went whistling on their different roads. I pursued mine, musing on the wisdom of this cottage lad, and thinking how many quarrels, great and small, might be avoided by timely acknowledgement and ready explanation. There seemed something beyond mere good nature in our little rustic; was not perhaps, his simply reply, an "answer of the tongue from the Lord?"

Hearing a Will Read.

A gentleman once said to Rowland Hill: It is sixty-five years since I first heard you preach, and the sermon was well worth while remembering. You remarked that some people are very squeamish about the manner of a clergyman in preaching, but you then added; 'Suppose one was hearing a will read, expecting to receive a legacy, would you employ the time in criticising the lawyer's manner while reading it? No; you would give all your interest to ascertain if anything were left to yourself, and how much. Let that, then, be the way in which you listen to the gospel.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 22 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

DISTRICT MEETINGS.

District of Iowa State, in Marshall Co., on the 24th of September.

District of Southern Illinois, in Macon Co. on the 12th of October.

LOVEFEASTS.

In the Marsh Creek branch, Adams Co., Pa., September 26th, 2 o'clock, P. M.

In the Somerset branch, Mercer Co., Mo., September 30th, and October 1st.

In the Coon River branch, Guthrie Co., Iowa, October 3rd and 4th.

In the Indian Creek branch, Marshall Co., Iowa, September 29th and 30th.

At the Rush Creek meeting-house, Frederick Co., Md., October 3rd and 4th.

At Sams Creek meeting-house, Carroll Co. Md., October 5th and 6th.

At the Meadow branch meeting-house, Carroll Co., Md., October 26th.

In the branch of Story and Poke Counties, Iowa, September 29th and 30th.

In the Guthrie County branch, Iowa, Oct. 3rd and 4th.

In the Shelby County branch, Iowa, Oct. 7th and 8th.

At brother Samuel Honberger's house 5½ miles North of Fontenelle, Nebraska, Oct. 11th.

Marshall Co., Iowa, September 26th and 27th.

In Grundy Co., Iowa, 8 miles east of Eldora, September 22nd.

Donalds Creek meeting-house, Clark Co., Ohio, Thursday, Sept. 24.

Loss Creek meeting-house, Miami Co., Ohio, 26th & 27th of September.

Near Bristolville, Trumbull Co., Ohio, October 1st.

In the Aughwick congregation, Huntingdon Co., Pa., 14th and 15th of October, 1 o'clock, P. M.

In the Black River congregation, Wayne Co., Ohio, 25th of September.

In the Conemaugh congregation, Cambria Co., Pa., October 1st, 10 o'clock. Meeting next day.

In Spring Run Meeting-house, Mifflin Co., Pa., October 5th and 6th.

In Dry Valley meeting-house, Oct. 7th and 8th.

In Montgomery Co., Ind, 5 miles Southwest of Ladoga, 10 A. M., Oct. 29th.

In Jacob's Creek meeting-house, Fayette Co. Pa., 2 P. M., Oct. 3rd

In Yellow Creek congregation, Bedford Co. Pa., Sept. 29th, at 4 P. M.

In Fawn River Church, Lagrange Co., Ind., Oct. 1st, 10, A. M.

In Black River congregation, Van Buren Co., Mich., September 26th and 27th.

4 miles South of Springfield, Missouri, October 25th and 26th.

2½ miles South of Osceola, St. Clair Co., Missouri, October 30th.

In Antietam congregation, Franklin Co., Pa., October 15th, in Welty's meeting-house Md.

In West Branch meeting-house, Ogle Co., Ill., Oct. 9th and 10th, 10 A. M.

Dear Brother; You will please notice in the *Companion* that we intend holding a Love-feast in the Clover Creek congregation, on the 2nd of October, commencing at four o'clock, P. M. Meeting next day. This will we do if the good Lord so will. The brethren at Yellow Creek intend having a Love-feast on the 29th inst. in the evening. Meeting next day. We extend a hearty invitation to all the brethren and sisters to be with us at our "Feast of Charity."

By request,

JAC. L. WINELAND.

Brother Henry; Please announce that we intend, the Lord willing, to hold a Love-feast at the Free Spring meeting house, Juniata Co., Pa., on the 11th and 12th of October. The place of meeting is about 5 miles east of Mifflin Station, and about the same distance from Thompsontown Station, northwest of P. R. R. Ministering brethren and members are invited to be with us on that occasion. The meeting is to commence at 1 o'clock on the eleventh.

The presence of several Elders is especially desired at that time and place.

By order of the Church.

MICHAEL BASHOAR.

Brother Henry: If the Lord will, we intend having a Communion Meeting on the 30th and 31st of October. The place of meeting will be 2½ miles south of Osceola, St. Clair Co., Missouri. We give a loving invitation to all, but in particular the ministering brethren, for we need them. There are but five ministering brethren south of the Pacific R. R., that we have any knowledge of. Here is a large field for gospel labor. Brethren come and help us.

JACOB ULLERY.

Brother Henry; Doubtless many of our dear brethren are anxious to hear from the brethren in the Smithfork branch, Clinton Co., Mo., as the brethren here love to hear how they do in other parts of God's moral heritage. When I get the *Companion* the first I con over, is the news from the churches, and it makes me feel glad when they are favorable.

As for this branch we must say we have our "ups and downs" like all others, but true christians are like gold, the more it is burnt the purer it will become; the more it is rubbed the brighter it will shine.—The gospel ship is moving slowly along, although against a strong gale of popular religion of the day. We have received four by baptism during this summer, and a number by letter. We have a council four times a year for deliberation, &c.—Not long ago it came into the minds of our old veteran co-laborers in the gospel, Christian Long and John Metzger of Illinois, to say like Paul "let us go and see how they do."—They came; brother Metzger preached twice for us; brother L. was very ill, and could not stay with us long enough to give us one sermon, but we hope he has recovered ere this. They assisted us in a council, at which many things were taken into consideration and disposed of to the satisfaction of all. The brethren contemplated organizing a church at Hamilton, in Caldwell Co., where our dear brother George Witwer resides. So we could say before our dear brethren left us, in the language of Cornelius to Peter: "Thou hast well done that thou art come." May the good Lord reward them for their labors of love.

The brethren here met in council on the 4th day of July last, and without a dissenting voice agreed to build a meeting-house on a lot of ground, of three perch, situated one and a half miles north of Plattsburg, donated for that purpose by our deceased brother Isaac Shoemaker, who died in 1854. He was, as I suppose, the first ministering brother whose voice was ever heard in the wild of Missouri. The house is under good headway now, and we hope ere long to be enjoying ourselves praising God in it. Brethren remember us in your prayers, when you bow before the great I AM.

DAN'L. D. SELL.

Plattsburg, Mo.

Brother Holsinger; I am requested, by the treasurer of the Western District of Pennsylvania, to inform the brethren in the several churches composing this district, that the delegates to last Annual Meeting have reported to him the amount of their expenses to and from the meeting; and, of course, they should have the same. But the churches have not yet sent their contributions to the treasurer; and consequently he is not prepared to attend to the wants of the delegates.

Now, brethren, let all who have not yet done so, take immediate action. Let us not come short in this

matter. Each District ought to send at least $5 00. Do not be afraid of sending too much. It is going into good hands, and for a good purpose. If more should be sent than is needed, it will be so much toward defraying the expenses of another year.

Send your contributions, by mail, to Tobias Kimmel, Elderton, Armstrong Co., Pa.

Yours fraternally,

JOS. W. BEER, Cor. Sec'y.

Rural Valley, Pa. Sept. 8, '68.

Report of the proceedings of a Co-opperative Meeting.

Held by the brethren of Virginia at Barren Bridge meeting house, Augusta Co., on the 15th of August 1868.

This meeting was held for the purpose of making some arrangements for holding the Yearly Meeting for 1869, according to the grant of the late Yearly Meeting. After suitable devotion the meeting arranged itself for business and proceeded as follows:

There being a request for the meeting in District No. 1, and also in District No. 2, neither being disposed to yield, the vote was taken by the churches represented in person or by proxy, eighteen arms of the church voting; resulting in favor of holding the meeting in District No. 1, by a majority of 15 to three. The following resolutions were then entered into: Resolved 1st., that the meeting shall be held in District No. 1—no preventive providence.

2nd, that a committee of four brethren be appointed in each District to be called a committee of arrangements, whose duty it shall be to correspond or assemble from time to time, as circumstances may demand, to make all necessary arrangments, for holding and conducting said meeting; and they shall have the power to call to their assistance as many brethren from each congregation in their respective districts as may to them appear necessary.

COMMITTEE OF ARRANGEMENTS:

District No. 1: Abraham Naff, Harden P. Hylton, John Brubacker and B. F. Moomaw. District No. 2: John Neff, Jacob Miller, Daniel Thomas and Martin Garber.

On motion, Solomon Garber and Peter Crumpacker were added to the Committee.

Signed in behalf of the meeting by the following brethren: Daniel Brower, A. Naff, B. F. Moomaw, H. P. Hylton, George Shaver, Solomon Garber, C. Hartman, J. H. Lemon, J. C. Moomaw, Levi Garber Samuel Zigler, Martin Garber and A. D. Garber.

The committee of arrangements for district No. 1 have according to the power vested in them, proceeded to locate the place for holding the meeting, which is Peter's Creek meeting-house, in the county of Roanoake, four miles from Salem which is on the Va. and Tenn. R.R. and will be the nearest point on the route to place of meeting. They have further appointed the following brethren to assist them in perfecting the arrangements: Christian Wortz: John Eller, Jr., Henry, Garst, Wm. Ronk and John C. Moomaw.

Moses Brubecker, Treasurer; D. H. Plaine, assistant. Brethren from a distance wishing to correspond will address D H. Plaine or B. F. Moomaw at Bonsacks, Va. All remittances for meeting, by mail or express, send to D. H. Plaine, Bonsacks, Va. Correspondents may also address Moses Brubaker or Christian Wortz, Salam Va.

The following brethren were appointed finance committees for the several arms of the church: Roanoak: Christian Nininger, Elias Brubaker; Bottetourt: Jonas Grabill, Dan'l Kinsey; Franklin: F. H. Lemon, Jacob Flory; Linville: Stephen Boone, Abram Kinsey; Montgomery; Abram Crumpacker, John John;—Floyd: (west arm) J. B. Hylton, J. Slusher: (east arm) Peter Bowman, Calvin Hickman: Pleasant Valley: Andrew Reed, Isaac Reed; Allegheny: John B. Davis, John Arritt:—Rockbridge: John Parsley, John Pulin; Monroe: Andrew Fleshman, James Hutchison: Fayette and Raleigh: J. S Flory, Wm. Baily; Carroll: Stephen Landreth, Wm. Carter; Ash: (N. C.) Matthias Miller, Adam Sheats; Forsyth: Amos Faw, Levi Spraugh.

The duty of those committees will be to solicit and collect the amount of the share of means coming from their respective congregations, and forward to the assistant Treasurer as it may be needed.

By order of the committee.

B. F. MOOMAW.

Bonsacks, Va.

(*Visitor* please copy.)

Newry branch Railroad.

A branch Railroad, extending from Duncansville to Newry, four miles in length, has just been completed, and on Thursday morning last we had the pleasure of taking a ride over the road on the first passenger train to Newry. The road is apparently quite substantially built. An effort is being made to extend the road to Morrison's Cove; and we hope before many years to announce a ride on the cars to our school-boy ranges.

While on this excursion we "embraced the opportunity" of visiting father's, living only about ¾ of a mile from Newry. Found all in usual health. Tried our hand at assisting father at cutting off corn—not topping, which means cutting the stalks off above the ears—but cutting it off close to the ground, so as to save all the fodder. Corn is very light owing to the severe drouth during July and August.

Brother Henry; Please announce in the *Companion*, that the church in Puffalo Valley, Union Co. Pa. Intends to have a Lovefeast, (if the Lord willing,) on the 9th of October, commencing at 1 o'clock.—Preaching next day. An invitation is extended to all who desire to be with us, especially ministering brethren. By order of the church.

ISAAC MYERS.

Brother Enock Eby, Duncannon Ill, says: "We have received 14 into the Church by baptism since May 20th this year.

Report of the Salamony branch Sunday-School.

Huntington Co. Ind., Sept. 4th, '68.

This school has been reported through the *Companion* at the expiration of each quarter, and has been carried on by the brethren now for about 18 months. It is in a prosperous condition. It still continues to be conducted altogeth-

er by the brethren, and I am truly glad to say that the interest heretofore manifested in this good enterprise is still progressing in the school.

In our school are four male classes taught by brethren, William Smith, Levi Hoover, Daniel Shideler, and Henry Paul; and three female classes taught by sisters, Sarah Klepser, Sarah Sprinkle, and Lavina Hoover.

During the 2nd quarter of the 2nd year, quarter ending Aug. 9th, there were 1981 chapters* read by the male classes, and 10127 chapters by the female classes. The whole number of chapters read by the whole school during the three months herein reported are 12108. The sisters have read 8146 chapters more than the brethren.

ANDREW KLEPSER, 1st Supt.
LEVI SPRINKLE, 2nd Supt.
ABRAM HEINY, Sec'y.

*Ought perhaps to be verses, but the manuscript says chapters.—EDITOR.

Editorial Observations.

Most of our readers are familiar with that beautiful hymn,

"Come thou fount of every blessing," &c.

And we have thought it would be interesting to those who are not acquainted with its authorship, to know who the author was and something about him. The author's name is Robert Robinson. He was a preacher at the Tabernacle in London, England. He was a Calvinistic Methodist. He left that connexion and became an Independent. Later he became a Baptist, and finally a Socinian. Here we will notice what ecclesiastical History says of the Socinians. The "Socinians" are the "followers of Lælius Socinus, and his nephew Faustus Socinus, who lived in the sixteenth century, and maintained that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary." But we learn that in the latter part of his life, he became doubtful of his own religious character, and further, "was distinguished for his levity," or want of seriousness in conduct.

A lady was once traveling in a stage coach in which also was a gentleman who soon gave evidence of his acquaintance with religion.—She had just been reading the hymn to which we have referred, and she asked his opinion of it. But he tried to put off the subject, and turn to some other topic of conversation.—She, however, contrived to return to conversation about the hymn, and told of the benefits she had received from it, in singing and in meditation. And while she was so speaking, he burst into tears and said: "I am the individual who composed that hymn years ago; and I would give a thousand worlds if I could enjoy the feelings I had then."

Though we have had but little experience in poetical composition, we must confess from what we have written in poetry, that there is something subline and sacred in that hymn. Who can repeat its stanzas devotionally, sing over its lines "with the spirit and with the understanding also, and not feel emotions that thrill the very soul? Its every line is fraught with ideas so deep and expressive as to engage the most profound meditation. This kind of poetry we admire—sacred poetry. That poetry which has its origin in the thoughts, or in education only, is but "sounding brass or tinkling symbal." But that which comes from the soul, being tempered by the spirit of God, is the poetry which reaches the soul and brings it into communion with the Divine. We have often seen persons weep ing when affected by singing the words of sacred poetry, and a few by singing with "the Spirit and the understanding;" but we believe we have never heard any weep with sacred tears, or rejoice with holy joy, in the music or sentiment of anything else but sacred poetry.—Hence we admire the beauties and delight to contemplate the depths of sacred poetry. We invite our fellow-members in the school of Jesus, to write such composition; but ever and carefully seek the guidance and utterance of the inspiration of the Holy Spirit, that you may *write* with the Spirit and the understanding also. Thus to write, demands precedence to singing, for that which is to be sung must first be written. Then, if it is so written, we may "sing with the Spirit and with the understandidg also."—Æ.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Pipe Creek branch, Carroll Co. Md., on the 17th day of July last, friend EDWARD ENGLAR (son of friend David and sister Louisa Englar), aged 24 years, 5 months, and 19 days. On the 19th his remains were followed by a very large concourse of relatives and friends, to the burying ground attached to the Brethren's meeting-house at Meadow branch. The occasion was improved by some observations, by the brethren, on John 5: 25.

In the same congregation on the 11th day of September, inst., friend JOHN ROOP, (consort of sister Lydia Roop), aged 58 years, 2 months, and 24 days. On the 13th his remains were consigned to their final resting place, in the before mentioned burying-ground. The deceased has left a widow and 3 children to mourn an irreparable loss, besides a very large number of relations and friends. Funeral services by the brethren. Text Isaiah 38: 1.

PHILIP BOYER.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Benj. F. Minnick, White Oak, Pa.	.75
Jacob Hershey, Manheim, Pa.	.75
Wm. M. Bostetter, Boonsboro, Iowa	1.50
Jacob Lande, Harleysville, Pa.	.50
John Shisler, "	.50
David Barinyer, Elkhart, Ind.	2.00
W. J. H. Bauman, Vinton, Iowa	1.00
Joseph Flickinger, "	1.50
Peter Forney, "	1.50
Jacob Bahr, Orion, Wis.	2.00
Michael Lawver, Freeport, Ill.	2.00
Isaac Boyer, Lena, Ill.	2.00
Ezra Boyer, "	2.00
Jacob M. Cassel, Port Providence, Pa.	1.50
Levi Englar, Uniontown, Md.	1.50
Franklin Angleberger, New Paris, Ind.	.50
J. Pool, Prairie City, Ill.	.50

Special Notices.

Nineteenth Anniversary of the Am. Bible Union.

BIBLE UNION HOUSE, }
32 Great Jones St. }

The American Bible Union will hold its Nineteenth Anniversary in the Mariners' Temple (J. L. Hodge), corner of Oliver and Henry Streets, New York, Wednesday and Thursday, October 7th and 8th. The exercises will commence at 9 A. M., Wednesday.

The following speakers have been invited, and are expected to address the Union:

C. P. Sheldon, Troy, N. Y. W. M. Whitehead, Pa. Isaac Everett Cleveland, Ohio.—J. L. Hodge, New York. C. A. Buckbee, California. Wm. P. Yeomans, New York.—A. J. Gordon, Massachusetts. Thomas Armitage, New York. Hiram Hutchins, New York.

The usual arrangements for the accommodation of delegates and friends will be made.

We confidently anticipate a large attendance.

WM. H. WYCKOFF, } Sec'ys.
ISAAC WESCOTT. }

"SUNSHINE AND SHADOW IN NEW YORK," is the name of a new book in process of publication by Messrs J. B. Burr & Co. It is written by Matthew Hale Smith, and from the advance pages sent us we predict it will be found an interesting work. His professional experience has given Mr. Smith abundant opportunity for collecting material, and his peculiar talent for narration is allowed its widest scope in describing High Life and Low Life in New York.

The book will be sold by subscription only, and agents are wanted in every County and Town, to canvass for it. For full particulars and terms address the publishers, J. B. Burr & Co., 18, Asylum St., Hartford, Conn.

Advertisements.

WE will admit a limited number of select advertisements at the following rates:

One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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Gold and Silver bought and sold, and a general Banking business transacted.

35

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address,

B. F. MOOMAW.
BONSACKS VA.

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18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
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25 copies to one person, by express,	5 00
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All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

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NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
Treatise on Trine Immersion B. F. Moomaw, prepaid,	.70

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On good, heavy papet, per doz., post paid,	$0.30
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COMPANION Volume 3 bound post paid,	$2.70
Reserved at the office,	2.25

THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

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BY H. R. HOLSINGER. "Whosoever keepeth my commandments."—Jesus. At $1 50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, OCT. 6, 1868. NUMBER 39.

For the Companion.

The Sinner's Call.

EMMANUEL EMBRAICE.

Come dear friend, both old and young,
'Tis Christ alone can make you strong,
Forsake your sins and join our band,
And go with us to Canaan's land.

The joys of earth will soon pass by,
Then in our graves we all must lie
'Till the last trumpet's awful sound
Will wake the nations under ground.

O let your pleasure pass away,
In Jesus place your every trust;
Let earth's attractions never please
Your minds from Heaven's perfect bliss.

Your Savior calls you now to come
And share with saints his glory home
To-day you live; ere one more day
You may be called from earth away.

Then linger not, O dearest friend, —
Decision make without delay,
Obey the [illegible]
For you [illegible]

For the Companion.

Our Baptism.

BY J. H. MOOKE.

While all nature was complying with her just function, and the benighted clouds of earthly despair hung low over the Eastern Continent, a veracious little band of eight sincere souls came to the noble conclusion of uniting themselves in one little capacity, for the useful purpose of sagaciously perusing the book of life in order that they might learn and correctly understand what God exacted of them; that they might have the delightful pleasure of enjoying a heavenly felicity with all those "who have had their robes washed and made white in the blood of the Lamb," and also to come to one conclusion, that their minds might be one as the Father and Son are one; that they might see face to face as the future watchmen upon the walls of Zion; that they might worship God aright with a clear and clean conscience void of offence; and that they might walk in the old paths in which the Savior and the apostles have long since trodden, instead of the earthly pikes that had been laid out by the priests who walked not after the footsteps of the Lord.

In the year 1708, these eight sincere seekers of the true way of holiness, prayerfully met together, and carefully read the word of God, until they came to one conclusion, and formed one faith, seeing eye to eye respecting the manner in which they should obey and worship their Creator, according to the requirements of the New Testament. They believed faith to be indispensable; repentence absolutely necessary; baptism for the remission of sins; feet-washing, the communion, the Lord's Supper, the holy kiss, anointing with oil, non-resistance, and non-conformity, to be heavenly requirements, and upon this belief, they agreed to unite by baptism in one holy band, for the true purpose of serving the Lord aright, and strictly observing all his requirements. They learned by an investigation of the commission, that a *trine immersion* was scriptural baptism, and also, found history to strongly corroborate their belief; with this union in belief, the seven requested their leader, among them, to baptise them, but he declined, as he wished to be baptised himself before administering the ordinance to another. This being the case they agreed to cast lots to see who should baptise this leading brother, at the same time pledging themselves never to reveal the secret; accordingly the lots were cast, and the leading brother was baptised by him upon whom the lot fell, then turning round he baptised the one by whom he had been baptised, and the remaining six. Thus commenced the little band that we call the BROTHERHOOD.

Now the question arises, was this baptism a legal baptism?

Some of our members are in somewhat of a doubt of its validity, since they learn that the one selected from among the eight was never legally baptised before administering the ordinance to the leading brother; believing that legal baptism should be performed by one legally baptised, hence baptism may be rightly performed, but will be illegal *without a legal baptised administrator*; this being the case, the leading brother was illegally baptised, and it illegally baptised was an illegal baptism, hence could not perform the legal act upon the remaining seven, and so

they were illegally baptised, and if illegally baptized, were illegal baptisers, and so run the same channel of reasoning down to the present time.

This is a matter, that I will attempt to elucidate as best I can, according to the views that I have formed upon the introduction of the heavenly ordinance in 1708, by one like John, the baptist, who had never been baptised before he introduced the word of God to a class of people, who could find the true form of the word in no other part of the world.

Things in those days were not as they are at the present time; that every imaginary formality of religion could be easily found in one country, but every thing that the wicked one could invent, to deter sincere people from the primitive order of true worship, was at once brought into the field of action, and hurled against the seekers of truth, with all the facility and dexterity that Satan could command, in order to prevent them from taking for their counsel, "*thus saith the Lord*," to guide them through their earthly pilgrimage to a better land, "where moth does not corrupt, and thieves break not through and steal."

Satan was well aware that an introduction of the practice of the gospel in its primary purity, as it was emphatically enjoined upon the followers of the Lord by Christ and the apostles, would initiate into the world a religious formality that would prevent his full, and uninterrupted sway in many useful and eminent localities, where he would desire to make a lasting impression upon the minds of the people; hence to prevent this useful introduction of the pure gospel, he invented and brought into the religious field, every thing in his power to retard, if not radically defeat the sincere initiation of that ancient formality, which those eight souls wished to introduce, not only for their own, but for the benefit of all those, who were willing to worship God according to his law, and the ancient formality, as practised not only by the Savior and the apostles, but by the many who have sealed their pious age with their own blood. This actual enemy had victoriously succeeded in abducing the humble and endearing practice of feet-washing from the modern religious orders; and not this only, but the pure love that was in Christ, was found no more in those, who claimed to be his true servants; they loved not their enemies nor prayed for those who did them injury; they killed their fellowmen, and hated their brethren and were in darkness still. Satan had led them down the benighted tide of sin until they had long since forgotten the necessity of the old path: he had led them from the apostolic order of baptism, down, down to the earthly practice of pouring or sprinkling, which he successfully taught them to believe to be valid baptism.—The religious world being in such a deplorable condition, we need not wonder that a few souls would come out from among the people, who worshipped not the true God, and obeyed not our Lord Jesus, to try to walk in the footsteps of Christ, and form a christian order according to the will of Jehovah, that it might multiply and replenish the earth with the pure love of Jesus, which if *in* us will elevate us to our heavenly home.

Their minds were formed to "obey God rather than man." His word demanded a belief and that they had to have at the very bottom of their hearts; it also required a reformation, that they had manly commenced, by bidding adieu to the commandments of men, and sought to worship but the one God, "in his own appointed way:" it taught them that they "must be born of the water and of the spirit;" a formality that they discovered to be necessary to enable them to become heirs of Christ's kingdom: the question arose, who should administer the ordinance; their leader felt a delicacy in performing the act, hence it was performed by another, and legally too at that, from the fact that it was performed according to the word, by which we are to be judged in the last day, and if according to the word, God will approbate the legal formality.—Is there any thing in the law, that would require an acknowledgment for the introduction of the apostolic formality in such deplorable times as those were, when the churches had forsaken the true order of baptism, and its proper form scarcely known in the land? It is true that the first administrator was unbaptised. John the baptist, the institutor of a valid baptism that was approbated by the Savior and his apostles, was also an unbaptised administrator. The word of God came unto him in the wilderness, and upon the demand of that word he baptised, that the order of God's house might be properly introduced for the reception of the children of

men, and his baptism was recognized as a heavenly institution, though he himself was unbaptised. If HE, an unbaptised administrator, could introduce upon the word, *and the word only*, a legal baptism, without being baptised by the same beforehand, *why not a selected man, in Germany, unbaptised, likewise introduce upon the word and the word only a legal baptism to be practiced by the true and sincere followers of the word?* We surely think there was no impropriety in such a good and noble work, and we not only hope that God will bless the faithful brother, but emphatically believe that he shall receive a crown of endless glory for his labors while on earth, and then we can meet him, and feel thankful that he, with the other seven, was bold and true enough to meet and withstand the impediments of Satan, and introduce upon earth the little band, which these many long years has been trying to serve the only true and living God.

The result of his labors is partly before us, and we not only believe, but we *know* that God has blessed them, and is still blessing as he sees it is necessary: He has guided his people safely across the briny ocean, and permitted them to multiply and do much good upon our western continent, and since God's approbation is so obvious, we certainly can perceive that we are in God's favor while he is leading the little band unhurt and safely through troubles, trials and wars; then we need not doubt the validity of our baptism, but have true faith; love the Lord thy God with all thy mental powers; obey his will in every respect, and he surely will give you a happy home "in a house not made with hands eternally in the heavens." And as our little body is subject to many impediments, which have a tendency to retard her improvements, labor with zeal and facility to keep her pure, that the wicked one may not overcome us and separate us from the love of God; so it should be the sincere object of each member to keep himself pure, and pray for the purity of our fraternity, that we may "be holy as God is holy," and finally have the pleasure of enjoying an endless felicity in heaven, where all is pure.

Urbana, Ill.

Men's sins and debts are more than they take them to be.

For the Companion.

Conversion of the Jailer and his Household.

"And they said: Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Acts 16: 31.

By reading the narrative of the imprisonment of Paul and Silas, and of the conversion of the Jailer at Philippi in Macedonia, we observe that the Jailer brought Paul and Silas out of the prison, being persuaded in his own mind that these were the servants of the true and living God, who had delivered them by his power, from unjust and cruel punishment. At the same time, he was deeply convinced of his own guilt and danger and urged them to tell him what he should do to be saved. This greatest of questions! He received a direct answer. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." "And thy house" means his family in part if not all.

Alarmed at this awful event, he feared the prisoners had fled. He knew his life was in danger of forfeiture if the prisoners had escaped, for to this effect were the laws of his nation.—But when Paul cried aloud to him, announcing that none had escaped, he was persuaded that these men were the servants of the omnipotent God and were being delivered by him by the might of his protecting power. He inquired concerning his own salvation, for he knew that he had kept in prison men of God and therefore was not in favor with God. But Paul told him to believe that he might be saved, yea, and his house too, in the same way. Now the meaning cannot be that the eternal salvation of his family could be secured by his faith alone, but that they also believe.

We may next learn from the text that they were not infants or persons so young as to be incapable of being taught the gospel, and of believing it; for we read in the thirty-second verse of the same chapter, that "they (Paul and Silas) spake unto him the word of the Lord, and to all that were in his house." It appears that all belonging to his household were assembled and heard "the word of the Lord." Can babes be instructed? Can little children who cannot discern good and evil can they understand, and believe with a living faith, those things which pertain to the salvation of mankind? Nay, for "of such is the kingdom of Heaven." Infants, therefore could not have been included. Luke, who is the acknowledged author of the narrative, fur-

ther describes the Jailer and his household, and shows thereby how the Lord's commission was still strictly obeyed or carried out by Paul and Silas. They preached "the word of the Lord" to the whole household. Matt. 28 : 19. There were none in his house that refused to be baptised, but they were unanimous in embracing the gospel. They believed the word spoken.—The Jailer "was baptised, he and all his straightway." And we read that "when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Then it follows that he had no infants in his house, or these words cannot include them, for of this faith they would be incapable. The voice of rejoicing, with that of salvation, was heard in the Jailer's house. He rejoiced. He was a changed man—translated from darkness into the wonderful light of the gospel of Christ.

Luke commends the pious zeal of the Jailer, because he dedicated his whole household to the Lord. Here the grace of God illustriously appeared, because it brought suddenly the pious consent of a whole family. "The word of the Lord" was to the Jailer's family as well as to himself. They all believed in God, and no man can justly infer from the scriptures that there were infants in that family. It is plain that all who were baptised were believers. The whole family were equally disciples of Christ.

And concerning the mode we are confident that it was identical with that which our Lord sanctioned by his example and command—immersion into water. Any other mode is the invention of the Pope. Is any inconsistency and changableness in Him who said: "Except a man be born of water and the Spirit he cannot enter into the kingdom of God?" John 3 : 5.

HENRY KOONTZ.

Waynesboro, Pa.

(*To be continued.*)

For the Companion.

An Admonition.

"My house shall be called the house of prayer." Matth. 21 : 13.

The house of prayer we understand to be a place entirely devoted to the service of God. Among us it is generally called a meeting-house. In times past public worship was held in private or family houses, and is yet in some places. But for the time of worship, family houses are as much houses of prayer as those houses which are built and used only for worship.

But what a sacred place is the place of prayer!—What a solemn place is the house of worship! There children of the same family meet together—the children of God. And when all is peace and love among those children, what joy and pleasure to meet each other and have conversation with each other. But it is with respect to this that I desire to write a brotherly admonition. To myself and to my brethren and sisters in the Lord, I would say: When we meet at or in the house of worship for the service of God, before or after meeting, let us not be engaged in talking about the things of this world. Let all our business concerns be banished from our conversation, for we do not go up to the house of worship for this purpose; but we go to sing praises to the Lord, to offer thanksgivings for God's mercy, to seek a blessing, and hear the word preached to sinners. And when this is our purpose we will not be disappointed. But we have reason to fear that when we hear so much said about the crops, the weather, and other worldly matters, before and after meeting, that the Spirit of the Lord is not there. We are told in the word that if any man have not the Spirit of Christ he is none of his. Rom. 8 : 9.

Let us then, when assembling for the worship of God, show to the world a godly fear, and be engaged in well-doing, inasmuch as we know that our labor is not in vain. If we faithfully discharge our duty, others may be constrained also to take the cross, "and glorify our Father which is in Heaven."

MOSES FRAME.

Elkhart, Ind.

For the Companion.

A Holy Life.

The rising of the sun is known by the shining beams; the life of the body is known by its movements. Even so certainly is the presence of God's Spirit known by the shining light of holy conversation; even so the purging fire of grace is known by the burning zeal against sin and a fervent desire to keep God's commandments; even so certainly the life and liveliness of faith is known by the good motives of the heart when soul and body strive to do whatsoever God wills, as soon as we once know he would have one do it. He that hath this evidence hath a bulwark against despair, and may dare the devil to his face; he that hath this broad seal of eternal life, such a man shall live forever.

D. WAGAMAN.

Chambersburg, Pa.

Christus, der ist mein leben,
Sein Sterben mein gewinn;
Ihm hab ich mich ergaben,
In frieden scheid' ich hin.

Selected by SARAH A. THOMAS.

Jesus Died for me.

I love to sing of that great peace
That rules the earth and sea;
But better still I love to sing
That "Jesus died for me."

I love to sing of birds and flowers,
Of field and plant and tree;
My sweetest note forever is
That "Jesus died for me."

I love to hear the little birds
Attune their notes with glee;
But sinless mirth cannot exceed
That "Jesus died for me."

I love to think of the angels' songs,
From sin and sorrow free;
But angels cannot strike the notes
To "Jesus died for me."

I love to know the time will come
When man shall happy be:
But I am happy now because
My "Jesus died for me."

And when I reach my happy home,
From all temptation free,
I'll tune my ever rapturous note
With "Jesus died for me."

There shall I, at his sacred feet,
A-loving, bow the knee
And swell the everlasting choir
With "Jesus died for me."

Wooster, Ohio.

For the Companion.

Somewhat.

"I have somewhat against thee." Rev. 2. 4.

As the Ephesian church is frequently commended for her works, so is she for her patience. She endured trials and persecutions with much patience. She did not faint when rebuked and chastened. She could say in her afflictions: It is the Lord; let him do what seemeth him good. But though patient she was not perfect. Our patience may be approved, and yet there be much wrong in our spirit and conduct.—Our patience may degenerate into indifference or while we submit to trials we may be negligent of duties and careless of our spirit. The fervency of our devotion may decline even under the rod; and while the Savior commends our patience, he may say: "I have somewhat against thee; because thou hast left thy first love."

FRANK. FORNEY.

Stony Creek, Pa.

Fools and wise men are equally harmless. The half-witted are the most dangerous.

Many men's estates come in at the door, and go out at the chimney.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 6, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All common notices for publication should be written upon one side of the sheet only.

Announcements.

DISTRICT MEETINGS.

District of Southern Illinois, in Macon Co. on the 12th of October.

LOVEFEASTS.

At the Meadow branch meeting house, Carroll Co., Md., October 26th.

At brother Samuel Hottenger's house 5½ miles North of Fontenelle, Nebraska, Oct. 14th.

In the Aughwick congregation, Huntingdon Co., Pa., 14th and 15th of October, 10 o'clock, P. M.

In Montgomery Co., Ind., 5 miles Southwest of Ladoga, 10 A. M., Oct. 25th.

4 miles South of Springfield, Missouri, October 25th and 26th.

2½ miles South of Osceola, St. Clair Co., Missouri, October 25th.

In Valley congregation, Franklin Co., Pa., October 15th, in Wendy's meeting house, Md.

In the Free Spring Meeting house, Juniata Co., Pa., 11th and 12th Oct. 5 miles east of Mifflin Station.

In James Creek congregation, Huntingdon Co., Pa., Oct. 25th, 10 o'clock, P. M.

In Logan congregation, Logan Co., Ohio, 10 A. M. Oct. 22.

Brother Henry: Please announce that we intend to hold a Lovefeast in the Log Creek branch, Caldwell Co., Mo., the Lord willing, on the 24th and 25th of October, to which we lovingly invite All the members who may be able to attend, and especially the ministering brethren. The place of meeting is 5 miles south-west of Kingston, at the residence of the writer.

C. C. ROOT.

Brother Henry: Please announce that the brethren of the Hamilton branch, Mo., intend, God willing, having a Lovefeast on the 27th and 28th of October, at brother Jacob Spohn's, 7 miles north of Hamilton; meeting to commence at 1 P. M. Invitation is extended to all the brethren and sisters, especially ministering brethren. Those coming by Railroad will stop off at Hamilton.

By order of the church.

WM. B. SELL.

Brother Henry: Please announce that there is a Communion appointed on Sunday evening, October 25th, (the Lord willing,) in the Middle Fork church, Clinton Co., Ind., to which an invitation is given to the members generally, but especially to the ministering brethren.

Those coming from a distance will please let us know and we will meet them at Lafayette.

Our address is Rossville, Clinton Co. Ind.

(No name given.)

Brother Henry: Please announce that we expect, if the Lord is willing, to have a communion meeting, on North Fork of Wild Cat congregation, Carroll Co., Ind., on the 22nd of October, and in Middle Fork branch, on the 25th of October.

ELI. JNO. SHIVELY.

The brethren and sisters of the Warrior's Mark congregation have determined to have meetings and a Feast of Charity on the 14th and 15th of November, commencing at 1 o'clock P. M., on the 14th. Brethren and sisters from other congregations are invited to be present. Ministering brethren from a distance and others desiring to attend, will come to Tyrone and take the Bald Eagle Valley branch road to Bald Eagle, the first station above Tyrone, from which station it is 2 miles to the meeting-house.

May the Lord bless our gathering together on that occasion.—E.

Brother Henry: My ministerial & temporal duties combined have deterred me in a measure from writing to my friends and correspondents for some time. An opportunity is now presented, and I beg permission to speak through your columns once for all, as they are all members of the household of faith, and principally all readers of the Companion.

We are still in Stone Valley trying to do what we can for the extension of the Redeemer's Kingdom: but experience teaches us that it is a hard place to labor so far as success is concerned. I have met with but little encouragement outside of the brotherhood. A prejudiced and gainsaying people to speak to, more so than I have been accustomed to in by-gone days: and but little hope of it being better till the desire for the "all mighty dollar" subsides a little, and when will that be in a carnal world where they anchor their hopes to the perishing dust. I sometimes think that if I were authorized to preach that strict obedience to the gospel would be a pecuniary advantage, it would not take long to build up a church so far as numbers are concerned. But the banquet house of heaven, the radiant glories, the tree of Life, and all the glory to be revealed, seem to have no weight, or power to charm. Many speak to me about preaching without a salary as though the salvation of their souls depended entirely upon it. O brethren cry against covetousness, that vile idolatry. Tell the people what it is, or many think it has but one fea

ture, *i. e.*, "to desire the property of another." If we are to abstain from the very appearance of evil, why not preach the same doctrine; for if we should practice what we preach, why not preach what we practice? To preach against a man's worldly gain as lawful, or unlawful, is never an acceptable doctrine, but we may thereby stand clear of the blood of all men. Brethren when you have wheat to sell and store it away waiting for a rise in the price, while perhaps many poor around you are scarcely able to purchase the necessaries of life, is that a pure desire? How will that comport with the golden rule—the master wheel of morality. 'And as ye would that men should do to you, do ye also to them likewise." Luke 6: 31. Would you desire the same treatment under similar circumstances? Pardon my digression, but permit me yet to say what it is.—Webster says: an eager desire of gain. And its best evidence is in buying and selling. When we desire more for what we sell than it is really worth, or try to buy things below their real value, it is covetousness.

We have pleasant seasons in meeting with our brethren for worship And of the outside, what I have said above of course is not applicable to all. Some think most of the brethren for their untiring zeal, and christian consistency, still seem to be unconcerned about their great interest. Our literal compliance to the Divine commands, sometimes bring us into contact with those who claim religion without the practical part, and we are thus unavoidably led into a little controversy betimes.(a work that I am not at all fond.) I am excitable and may often say things through the impulse of the moment that will not benefit the cause I have the honor to advocate.

The *Companion* comes to us regularly bearing on its wings many precious truths that we try to hoard up and profit thereby. The bundle you sent us came duly to hand.—Those that we ordered we have distributed to see what others will think of brother Quinn's reply to the sermon. With the others we will do the best for you we can.

Your unworthy brother.

J. A. SELL.

Brother Holsinger: Forasmuch as many desired me to give a report of our visit of love through North western Pa., I will do so through the *Companion*. Brother John W Brumbaugh and myself, left home on the 26th Aug. last and had meeting at the following places. That evening at No. 10, Blair Co.

27th, evening, Belsona Cambria Co. 28th Ranch's Schoolhouse Montgomery Branch Ind., Co., and in the evening. 29th, afternoon. and evening, Lovefeast at John Spichers. 30th forenoon same place, and in evening in Gettisburg; three added by baptism. 31st went to Cowenshanoc branch, Armstrong Co. Sept. 1st afternoon and evening Lovefeast in that church. 2nd forenoon at the same place, went to Red Bank branch in the afternoon. 3rd Red Bank church in the evening. 4th went to the Clarion branch 5th met in council at brother Distlers, Venango Co., in the forenoon, afternoon, and evening Lovefeast in the Methodist church, near by. 6th forenoon at the same place. 7th, in Nineveh school house, Clarion Co. 8th in Lutheran church in Salem. 9th, again in Methodist church near brother Distlers. 10th in Easton school house, Clarion Co. 11th at the house of brother E. French, Armstrong Co. 12th crossed the Alegheny River at Mahoning to Glade run branch, evening school house in John's settlement. 13th, forenoon and afternoon in the Shoemaker meeting house. 14th evening Glade run meeting house, 15th forenoon and evening at the same place. 15th recrossed the river at Kittanning, evening at brother Jacob Bear's school-house. 17th, Plumcreek branch, too late for the forenoon meeting in that church; had council that afternoon and meeting in the evening. 18th. forenoon same place, and in the evening at George Shafers in Ind., Co. 19th school-house, East of Manor branch. 20th forenoon school house near brother Fry, and in the evening Manor church. 21st Belsona, Cambria Co. 22nd, Methodist church, Stone pike, not attended by us on account of incessant rain, however, attended by brother D. Bralliar. 23rd Horner's church, forenoon and evening; here C. P. L. Roberts, D. Barkeybile, J. S Barkhart and John Hershberger were elected visiting brethren. 24th Benshoof's Church forenoon and afternoon again in the Methodist church at the Stone pike. 25th Schoolhouse Lamersville. 26th arrived safely home at 1 o'clock P. M. after an absence of just one month. Found all well. We thank God, and take courage. Thus you see we filled thirty-nine appointments, travelled about 350 miles over mountains, hills, valleys, and rivers, over rugged roads and thro' an abundance of rain. However we enjoyed good health with few days exception, and wherever we went we were kindly received, had good attention and a religious disposition manifested. Our brethren and christian friends have our thanks for their kindness shown in supplying our wants, and their utmost endeavors to make us comfortable and happy wherever we were, and pray the Lord to abundantly bless them for their labors of love.

May the Lord bless our weak labors of love, and cause it to prosper, and to have pervaded the minds of the hearers to such an extent that it may be long remembered, and in days hereafter, most glorious effects might follow, are the prayers of your unworthy brother and laborer in the gospel.

LEONARD FURRY.

New Enterprize, Pa.

Editorial Observations.

In consequence of the season of love-feasts being at hand and desiring to attend those which are convenient, we issue a half sheet this week.

Brother George Prubaker sends us a notice of a lovefeast in the Howard branch, Indiana, on the 6th

inst (to day) We received the notice just one day after last week's paper had been printed. Brethren should remember that it takes their letters some time to reach us, and take the *Companion* some time to reach its readers, and hence they should send us their notices at the earliest possible moment. If the notices are to be of any service to our brethren they ought to come in in time to allow members opportunity for making preparations for attending the meetings.

Corrections.

Page 362, 1st column, 8th line from the bottom, read: "Thirty-nine of the bodies have been recovered." And in 3rd column, 3rd line from the top, it says: "No brethren live above this stream," meaning the Patapsco. Brother Ward desires to say that he has since learned that a brother lived by this stream, "and was drowned at Ellicott's city and left a wife and several children."

On page 367, last column, 19th line from the bottom should read thus: "conveyed to Oregon." Brother Clay requests this note of correction.

Deaf and Dumb Institute.

We lately visited the Institution for the Deaf and Dumb, at Philadelphia, with the view of making application for the admission of a little son of one of our brethren. This is an Institution that we love, and our admiration increases as we become better acquainted with its workings. During our late visit, Mr. Hutton, the Principal, kindly took us thro' the principal departments of the building, and we were highly pleased to find every thing in such perfect order.

It is astonishing what progress is made by these unfortunate children, in the pursuit of acquiring a knowledge of written language, and how soon they learn the art of communicating ideas by signs and motions. Without the aid of this instruction the deaf mute is almost entirely debarred from communion of thought with his fellow beings, while with it he converses almost as rapidly, and quite as intelligently as any others. By all means children of this class should be sent to school. The Institute at Philadelphia is quite full, there being about two hundred children in attendance.

Below we give a few extracts from the compositions of the mute children. They are quite interesting to us, and will be, no doubt, to many of our readers:

THE NEW COAT.

A gentleman lived in Philadelphia. He went to the store. He bought one beautiful coat. The tailor told him many collars to the gentleman. He think that good and give some collars to the man. The man thanked. He went away. He arrived to home. He sat down on the sofa. He talked with a gentleman and mother. S.

Born deaf. In school one year.

A STORY ABOUT A YOUNG GIRL.

Many years ago in Indiana, a young girl walked through the woods, and she looked for the flowers and she was picking the flowers into a basket, and she searched for other flowers, and she picked the flowers into the basket, and she wandered distant miles from her home. The Sun went down and it became dark. Her parents walked through the woods, and they searched for the girl, and they could not find her. The parents came to their house and the next morning the parents went to a house, and they called a hunter and they told him about the lost girl, and the hunter and his dog walked through the woods, and the dog scented and found her, and the dog barked, and the hunter came to see the young girl, and he carried the young girl and went to his house, and the parents came to see her, and they very glad, and thanked him for kindness, and they took the girl home T. C. C.

Born deaf. Aged 15. In school 2 years.

THE SEASONS.

There are four seasons of the year. Spring, Summer, Autumn, and Winter. March, April, and May are the Spring months; June July and August are the summer months; September, October, and November are the autumn months; and December, January, and February are the winter months. In spring the trees put forth their leaves and flowers. The fruit-trees blossom and fill the air with sweet odors. The birds come from countries far south of us, and gladden us with their songs of joy. The farmer fetches and harnesses his horses, and he leads them to a plough and he hitches the horses to the plough and he plows the ground, and he plants the cleared land with corn and potatoes, and sows grain, such as wheat oats, rye, and barley. Everything is growing both the ground in the Spring. In Summer the trees are covered with green leaves, and the corn is full grown, and the cattle feed upon the fresh grass, and the birds raise their tender young. The farmer has a flock of sheep, and he catches care of the sheep, and he washes the sheep and then he shears the sheep, and the little lambs skip joyfully over the hills. Sheep are sheared every spring — Cloth is made from their wool. The grass, dried in the sunshine is called hay, upon which cattle, horses, and sheep are fed. The farmer mows out and sees the fields of grain There is a great deal of wheat in the field and it is now ripe and fit to cut. The farmer cuts it down with his scalle, and another farmer rakes it up and binds it. The sheaves stand on the ground, and then the sheaves are drawn to the barn, where the men thrash out the grain, and fan the chaff from the wheat, and it is ground into wheat flour. It is used to make bread, cakes, and pies.— Every thing that creeps, or walks, or runs, or flies, or swims, or eats, is called an animal. There are a great many animals in the world. Some are called domestic animals, because they are tame and live about our houses. Others are wild and live in the fields and forests. All feathered animals are called birds or fowls. Oxen, cows, and calves are called cattle. Horses, sheep, and all other animals having four legs or feet are called quadrupeds. F

Aged 15. Lost hearing at 2 years 5 months old. In school 5 years.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Donald's Creek congregation, Clark Co. Ohio August 5th, brother ADAM CRIST; aged 36 years, 8 months, and 8 days. Disease, consumption. Funeral occasion at the meeting-house, to a large congregation, by brethren Aaron Frantz, G. Funderburg, and Jos. [illegible]

He has left a companion and four children, who are bereft of a kind husband and father, and the church of a faithful member and Deacon, in which office he has served about four years.

Also, in the same place, September 18th, our brother, BENJAMIN FRANTZ; aged 50 years, 9 months, and 26 days. Funeral occasion from John 5. 28. 29. by brethren Israel Boxer and George Funderburg, to a large congregation, of which the greater part were relatives. He was buried in the family graveyard, near his residence, where his companion was buried, who died 3 years and 1 day prior to his death. The neighborhood has lost a good neighbor, and the church a faithful member and Deacon, in which office he served for many years.

Also, in Upper Miami branch, Miami Co., Ohio, September 16th, of heart disease, our old brother David Peterbaugh, aged 82 years, 7 months, and 21 days. Funeral occasion from Gen. 5. 24. by brother Davis Frantz, and Adam Steinberger.

Brother David Peterbaugh, was born in Franklin Co., Pa., Feb. 8th, 1786, was married to Hannah Stutzbaker, January 15th, 1809, and emigrated to Ohio in the fall of 1809; settled on a farm in Montgomery Co., and in 1811 finally settled in Miami Co., where he lived to the time of his death, and has raised a family of seven sons on the farm. He was a member of the same of the church 50 years. He leaves a companion with which he lived upward of 57 years, and 1 daughter, 9 grand-children, and 13 great grand-children.

H. H. ARNOLD

Visitor please copy the above three notices.

In Pine Woodstock branch, Shenandoah Co. Va., September 15th, CATHARINE wife of HENOUR, aged 80 years, 11 months, and 18 days. She bore her protracted affliction with

...ghteen to Circle and patience, and expired, ... we have reason to believe, in Jesus. Fu... discourse by J. Wakeman and the wri... no 2 Tim. 4: 6, 7.

S. SHAVER.

(Please paste a copy.)

In the Coven Creek congregation, Septem... 21st, of Bilious fever, brother SAMUEL FREDERICK, aged 43 years less 2 months. Funeral services by the brethren from the 5th verse of the 16th chapter of Luke.

JAC. L. WINELAND.

In the Red Bank congregation, Armstrong Co. Pa., March 11th, LEVI SHOEMAKER, son of sister Catharine Shoemaker: aged 15 years and 27 days. His mother and three second sons, whom he left behind when he closed his eyes to sleep with his dear father, (a faithful Advocate for the Christ) in the cold embrace of death, to sow not as those who have no hope. Funeral services by the writer, from Psalms 8: 3, 4, to an attentive congregation of earnest listeners.

J. P. HETRIC.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Sarah M. Snader, Sam's Creek, Md.	1.50
Emanuel J. Miller, Mastersonville, Pa.	1.50
Lewis West, Greentop, Mo.	2.00
Elizabeth Plank, Ashland, Ohio,	1.50
D. K. Teeter, Sulphur Springs, Ind.	.50
Jacob Miller, Little York, Ohio,	1.50
J. F. Livingston, Martinsburg, Pa.	1.50
Thos Geary, York, Pa.	1.50
Sarah Myers, Loganville, Pa.	1.50
John E. Garman, Mastersonville, Pa.	2.00

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

PHILIP BOYLE,
NEW WINDSOR, MD.

For Sale.

VALUABLE LANDS may be had near railroads, good market, with good water and the finest of climate, at from $15 to $30 per acre. For particulars enclose stamp to

S. Z. SHARP, Agent,
MARYVILLE, BLOUNT CO.,
EAST TENN.

37-4 mo.

Wm. M. Lloyd, Altoona, Pa. D. T. Caldwell, Tyrone, Pa.

LLOYD, CALDWELL & CO.,
BANKERS.

Receive money on deposit, and pay interest [illegible] 4 per cent. [illegible] 5 per cent. [illegible] one year.

Exchange bought and sold with parties selling [illegible] Dealers in [illegible] Bonds, Gold and Silver Coin and Bullion and all kinds of Uncurrent Money.

25

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book, see advertisement in current Volume, page 120: date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address,

B. F. MOOMAW.
BONSACKS VA.

SEWING MACHINES.

THE Celebrated SINGER'S IMPROVED FAMILY SEWING MACHINES, the best in the Market for all kinds of Family Work, Manufacturing, Stitching, Braiding, Hemming, &c. &c., having been awarded the *HIGHEST PREMIUMS* wherever they have been exhibited in this Country and in Europe, and after a TRUE TEST with the HOWE Machine, under the supervision of three impartial men, chosen as a committee in Lancaster county, Pa., by both parties was pronounced far superior, can now be obtained at the residence of JAMES L. McCOY, Agent,
TYRONE, BLAIR CO., PA.,

At the following prices, viz.: From $60 to $160, according to style and finish,

Who will deliver at any point desired, and give full and satisfactory instruction on working the machines.

25

THE EXCELSIOR BEE HIVE has so many advantages over all other frame hives that all practical bee-keepers prefer them.

Send stamp for descriptive circular and terms to agents for selling territorial rights to

S. B. REPLOGLE,
MARTINSBURG, PA.

PERSONS having, or expecting to have APPLES to sell by the car load, or small lots, (especially from Ohio, Indiana, or Michigan) will address, Geo. W. Ramsey, Tyrone, Pa.

J. S. THOMAS & Co.,

WHOLESALE GROCERS,
Spice and Tea Dealers, No 305 Race St., 2nd door above 3rd, Philadelphia.

N. B. Country produce taken in exchange for goods, or sold on commission.

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S. McCAMANT, JOHN ELLIOTT, J. M. HARPER, WM. STOKE, D. T. CALDWELL.

TYRONE PLANING MILLS.

McCAMANT, ELLIOTT, & Co.
(Successors to E. D. Beaver & Co.)

Manufacturers and dealers in SASH, DOORS, BLINDS, FLOORING, BRACKETS, MOULDINGS, STAIR RAILING, PLASTERING LATH, SHINGLES, COMMON AND FANCY PICKETS, FRAME STUFF, and ALL KINDS OF LUMBER [illegible] to order.

[illegible] planed.

82

Books, &c., for sale at this Office.

New Hymn Books.

PLAIN SHEEP BINDING.

One copy, post paid,	$0.75
12 copies post paid,	8.50

PLAIN ARABESQUE BINDING.

One copy, post paid,	$0.75
12 copies, post paid,	8.50

ARABESQUE, BURNISHED EDGES, EXTRA FINISH.

One copy, post paid,	$1.00
12 copies, post paid,	10.25
Turkey Morocco, prepaid,	1.00
12 copies, post paid,	11.25

The Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
Sheep Strong Binding,	1.25

32 MO., SUNDAY SCHOOL EDITION.

Plain Cloth Binding, post paid	25
25 copies to one person, by express,	5.00
Roan binding, red edges, post paid	50

Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

MISCELLANEOUS.

NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
Treatise on Trine Immersion B. F. Moomaw, prepaid,	.70

CERTIFICATES OF MEMBERSHIP.

Per dozen, post paid.	$0.20
Per hundred, post paid,	1.50

Marriage Certificates.

On good, heavy paper, per doz., post paid,	$0.30
" " per hundred, "	2.25
COMPANION Volume 3 bound post paid,	$2.70
Reserved at the office,	2.25

THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its *requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the rights of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus enjoying all occasion for coming into contact with the "strife" literary or political in which

Subscriptions may begin at any time.

For further particulars send for a specimen number, inclosing a stamp.

Address H. R. HOLSINGER,
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E R Zug——

Christian Family Companion.

BY H. R. HOLSINGER. "Those who loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, SEPT. 29, 1868. NUMBER 38.

Selected by A. H. SNOWBERGER.

"There's a Silver Lining to every Cloud."

The poet or priest who told us this
Served mankind in the holiest way:
For it lit up the earth with the star of bliss
That beacons the soul with cheerful ray.
Too often we wander despairing and blind,
Breathing our useless murmurs aloud;
But 'tis kinder to bid us seek and find
"A silver lining to every cloud."

May we not walk in the dingle ground
Where nothing but Autumn's dead leaves are seen;
But search beneath them, and peeping around
Are the young spring tufts of blue and green.
'Tis a beautiful eye that ever perceives
The presence of God in Mortality's crowd,
'Tis a saving creed that thinks and believes
"There's a silvery lining to every cloud."

Let us look closely before we condemn
Bushes that bear no bloom nor fruit,
There may not be beauty in leaves or stem,
But virtue may dwell far down at the root;
And let us beware how we utterly spurn
Brothers that seem all cold and proud,
If their bosoms were open'd, perchance we might learn
"There's a silver lining to every cloud."

Let us not cast out Mercy and Truth,
When guilt is before us in chains and shame.
When passion and vice have cankered youth,
And Age lives on with a brand'd name:
Something is saved may not it be heard aloud,
Though its voice may not it be heard aloud,
For, while black with the vapors of pestilent air,
"There's a silver lining to every cloud."

Sad are the sorrows that oftentimes come,
Heavy, and dull, and blighting and chill,
Shutting the light from our heart and our home,
Marring our hopes and defying our will;
But let us not sink beneath the woe,
'Tis well perchance we are tried and bowed,
For be sure, though we may not oft see it below,
"There's a silver lining to every cloud."

And when stern Death, with skeleton hand,
Has snatched the flower that grew in our breast,
Do we not think of a fairer land,
Where the lost are found, and the weary at rest?
Oh the hope of the unknown future springs,
In its purest strength o'er the coffin and shroud,
The shadow is dense, but Faith's spirit-voice sings
"There's a silver lining to every cloud."

For the Companion.

Food for the Mind.

The mind is never satisfied. It is always feeding on something. Those who have family concerns to attend to, have various kinds of food for the mind and plenty of it; but not always the most nourishing to the soul. Too much of Martha's kind and not enough of Mary's. The best kind of food and the most nourishing is that "Bread that comes down from heaven;" and unless we feed on this, we have no life in us. But still we can't all be Mary's, there must be some Martha's; and to those I would say let us *often* look through our encumbrances into "Pilate's judgment Hall" and view the scene of action there. See the sufferings of our dear Redeemer! How shamefully he is treated! The whole band of soldiers are gathered together in order to abuse him as much as possible. Some are bending their knees before him in mockery; others are spitting into his face: while others are platting a crown of thorns and pressing it on his sacred head. Not being satisfied with this, they take the reed out of his hand and smite him on the head forcing the thorns into his Holy temples. See him bearing all his sufferings in silence. "But this is their hour and the power of darkness." And when they have done their shameful part, and their wicked hearts are in a manner relieved, they lead him out to crucify him. Who can look on the scene without shedding tears? Even Pilate was astonished at the sight and said "behold the man."—See him going out to the place of crucifixion, bearing his own cross until he sinks beneath it, and another is called to bear it in his stead. Then follow him to the foot of the cross. See his mother with other holy women, standing there, weeping and lamenting, not having the liberty to minister to him as usual. He *him* once committing her into the hands of another.—Well might she weep. Look at the soldiers driving the nails through his hands and his feet. The blood running down over his sacred body. Some are wagging their heads, calling to him in derision, if "thou be the Son of God come down from the cross." Hear him asking God, "why hast thou forsaken me?" O, what an awful and amazing spectacle of pity!

"Well might the sun in darkness hide,
And shut his glories in."
"O Lamb of God was ever pain,
Was ever love like thine!"

Who among us mothers could stand there and see such cruelty inflicted upon one of our children? But Mary no doubt was pondering over the things she had kept in her heart, else she could not possibly have been able to bear all this. How relieved she must have felt when she saw him taken down from the cross, and his body wrapped in linen clothes and laid in the sepulchre, away from his enemies! No doubt she knew more about him rising again than all the rest, although we know not of her saying anything. But here we will pause a little, and wonder whether we cannot follow the disciples. But no, they are all scattered. For this it must be, for it is written: "I will smite the Shepherd and the sheep shall be scattered." Let us now return and ascend Mount Tabor, and see whether we can't find something more refreshing. At least the disciples, when they saw his glory, thought it

"good to be there," and doubtless would have built three tabernacles with the leave of their Master, had not a cloud overshadowed them and they have heard a voice saying unto them: "this is my beloved son, *hear ye him.*" This is that Bread that comes down from Heaven, that we may eat thereof and live forever. This is the food that Jesus told his disciples he had to eat that they knew not of. Thus when we are weary with our journey, we can sit down on Jacob's well, and partake of nourishment that others know not of. The food that the principal angels feast upon, is in giving glory to the Lamb that was slain, and in doing his will. They are always hovering around him, willing and ready at any time to obey his commands. How much more ought we poor mortals, who are the very cause of his suffering on the cross, be ready and willing to obey his commandments; for upon this depends our happiness. "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."

MARGARET DEARDORFF.

York Sul. Springs, Pa.

For the Companion.

"Peace, be Still"—The Church.

The Mariner whose home is on the seas delights in seeing the waters calm and unruffled, that with buoyant spirits, animated with joy, peace, and hope, he may press onward over the smooth, and every way tranquil bosom of the waters, to his distant harbor. It is only horizon, ominous of an approaching storm that fear steals upon his heart; and when the winds begin to beat upon the ship; the mad billows to roll, and the ship to toss to and fro that terror takes hold in his soul. Then it is he cries for help—then it is his utmost energies are aroused to activity and every exertion is put forth to save the vessel, for upon its salvation depends life. So it was with those in the ship with Christ when he spake those significant words quoted above. The ship was in a storm, the raging elements tossed her about "like a drunken man." Fear lay hold on the minds of the masses aboard of her, and now in the time of seeming great danger, they sought Him in whom they had faith. To Him they applied for help,—help to save from the pending danger. At his command of "*Peace be still,*" the roaring winds were hushed to silence, the mountain waves became leveled, the foaming and upheaving depths became settled and there was a "*great calm.*"

The Church militant of the living God, may be termed the *ark* of God's new covenant-ship of salvation out on the ocean of time sailing, sailing for the shore of Canaan's heavenly land. Her progress is onward, yet she meets with impediments in her course. Cloud after cloud arises, storm after storm comes and spend their fury against her. Fiery elements from the regions of darkness have been amassed and hurled against her time-beaten walls with hellish surges, yet she floats; the spirit of the Eternal One who said: "Peace, be still," is aboard. Brethren and sisters—passengers heaven-bound, while passing over the rough and troubled waters, encountering wave after wave, let us, one and all, "awake" Jesus in our hearts—with a spirit of true humility and entire dependence upon him, ask him to save us; yea save us or we perish! His words we may hear if we will, speaking, "Peace be still," and there will be a "great calm;" Various are the "*winds of doctrine*" afloat, that the progress of the Church-ship is somewhat retarded in consequence of the agitated state of the waters. As passengers, in this vessel not built with man's hands or after the order of the genius of finite minds, let us not become dissatisfied with its internal component parts or arrangements. Our Fathers gone before were satisfied to put up with its accommodations. There is we fear, too much *contention* about its various workings; this should not be, for He that laid the foundation, and reared up this great ark of safety, declares it to formed upon a basis of *love, union, and harmony*—perfect in every respect, and to attempt to displace a *brace*, add a *prop* or aim to make it more *attractive* by man's inventions, would be significant of a lack of wisdom on the part of the Divine Architect. As a band of lowly pilgrims seeking a better country do not let us fall out by the way. Let us beware of all those who "consent not to wholesome words" or they that are "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." 1 Tim. 6: 4, 5.—Let us cultivate a spirit within us, of love and forbearance one toward another, and if possible smother that presumptuous spirit of contention, that is so well calculated to cause the weak or "little ones" to stumble; and give occasion for the world to scoff at our pretended zeal and piety. "Behold how great a matter a little fire kindleth." James 3: 5. In like manner a hint for a change in some particular of the law or order of the church may eventually cause a mutiny in our ranks, along with all its attending calamities.—When the "wind" of dissention arises in our hearts, as it may, owing to the diversified features of the human mind, and before we speak through a channel to the public, let us "awake" within us *the spirit* of Christ, who we will hear speaking in a decisive manner through his word "peace be still," and there will be a "great calm."

The prosperity of the church depends in a great measure upon a proper cultivation of the christian graces in the hearts of her members that make up the body. One member should not war one against another. Such will not be the case unless there be a *diseased* member or members. The members of our natural body, if healthy, act in harmony with each other to the *will*, and receive the life principles from the same fountain, through the great artery running from

the heart—the grand centre that controls the short organism. So with the Church—the body of Christ—every member acting in harmony with the will of God, and receiving the vitality of life from the same spiritual fountain every pulsation beating in perfect unison throughout the entire religious body a healthy state of things must and will exist. Oh! how pleasant it would be to sail on our way over the great deep, through unruffled waters: that with tranquility of soul we may be looking forward to the long-looked for harbor of safety. While looking forward and praying for a "calm," let every soul, in the strength of God's grace, and for the sake of Jesus, and the thousands he died to save, resolve that he or she will earnestly strive to cultivate *forbearance*, and mutual love, and "so fulfil the law of Christ." Should Satan succeed in stirring up muddy waters within us, and we feel a "storm" arising, let us lay our mouth in the dust and hear the Lord say "peace be still," and if we obey his mandate there will be a "great calm." Viewing the subject from an individual stand point, each one of us who has taken passage in the ship of salvation, doubtless will at times feel tossed to and fro by trials and troubles—storms that every heaven-bound mariner has to encounter. Though it be the chilling winds of losses and crosses—temptations fiery blasts—waves of doubts and fears, or whirlwinds of unbelief; the soft and convincing tones of Jesus, "peace be still," heard and believed, will cause a "great calm;" a calm that will give us joy and peace, and an abiding faith in the [illegible] our ark of safety was built after the order of our heavenly Designer; squared and plumbed by this perfect word—dedicated by our Lord Jesus,—baptized in his own precious blood—its divine origin demonstrated by the apostles; and kept afloat and afloat by the grace of the living God, as attested by the dying testimony of thousands of martyrs who set to their faith the signet of truth crimson with their own blood. Its durability has been tried and not found wanting. The spark of life kindled by the "Babe of Bethlehem" glowed brighter and brighter and withstood all the storms of Jewish persecution. The broad sword of Popery, gory with christian blood, and wielded with the strong arms of tyrannical Potentates to extinguish the life of the Church, only caused her pulsations to be more active: and all the floods of foul waters, or storms of poison breath that have issued from the fiery mouth of the "Dragon" have failed to immerge her in oblivion. Who dare say the power of Heaven are not arrayed in her favor? Or that the Sun of righteousness is not the grand luminary from whence she receives her light? Speechless be the tongue, or palsied the arm that would dare say or do aught to sully her pure name. Oh! that each one of us who have named the name of Jesus, and been united to the visible body of the Lord—the church, might truly feel the solemn obligation we are under, to be, *by love*, united together as one consolidated phalanx of power, hereby may be demonstrated to a ruined world the power of God through the gospel; and that the church may be as a glorious city upon a hill—free from crimes—pure, and as a chaste virgin, every way fitted and qualified for the Lamb's wife.

As such, who would not be willing to trust their all in her, and set sail for the New Jerusalem? Who would not come aboard and fight the fight of faith under the folds of the gospel banner, that at last as conquerors with Christ, over death, hell, and the grave, we may reach the peaceful harbor of safety, where from every stormy wind that blows, or raging tempests roar, we shall be freed, and enjoy an eternal reign of "Peace be still!"

J. S. FLORY.

Oak Hill, West Va.

Selected for the Companion.

A Cheerful Face.

Carry the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good where you are, and let your smiles be scattered like sunbeams, "on the just as well as the unjust." Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought. Cheerfulness makes the mind clear, gives tone to thought, adds grace and beauty to the countenance. Smiles are little things, cheap articles, to be fraught with many blessings both to the giver and the receiver, pleasant little ripples to watch as we stand on the shore of every-day life. They are our higher, better nature's responses to the emotions of the soul.

Let the children have the benefit of them, those little ones who need the sunshine of the heart to educate them, and would find level for their buoyant natures in the cheerful, loving faces of those who lead them. Let them not be kept from the middle-aged, who need the encouragement they bring. Give your smiles also to the aged. They come to them like the quiet rain of Summer, making fresh and verdant the long, weary paths of life. They look for them from you who are rejoicing in the fulness of life. "Be gentle and indulgent to all. Love the true, the beautiful, the just, the holy."

Brethren and sisters if we cultivate such a disposition it will add another grace to family religion.

THOS. G. SNYDER.

Dry Creek, Iowa.

For the Companion.

Good News.

"Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

This is the Commission which our gracious Savior, just about to ascend to glory, was pleased to give to his disciples. On this commission they acted, as their successors have done ever since; so that to this day we enjoy the unspeakable benefit of it; for "to us is the word of this salvation sent."

Jesus Christ had come down from heaven to save sinners. He had employed himself most laboriously in preaching to sinners; he had laid down his precious life for sinners; he was now about to ascend to heaven to plead for sinners; and by this Commission, he is providing for sinners till he shall come again. Having received all power and authority to govern heaven and earth, he first employs this authority in appointing the ministry of the gospel; in providing the means of instruction and salvation to unborn millions; promising, at the same time, ever to support, comfort, and succeed his ministers, for "Lo (said he,) I am with you always, even to the end of the world. Amen." May this important promise be fulfilled to us, while we search into the gracious meaning of this divine commission.

We learn from this text, reader, that it is the gracious will of our Lord Jesus Christ, that the good news of his great salvation should be proclaimed to every human creature.

It may be profitable for us, 1st, to inquire into the import of the word gospel, which comprehends what the ministers of Christ are to preach; and 2nd, to consider the order here issued for its universal publication.

"Go ye into all the world, and preach the gospel to every creature."

The word gospel is so familiar to our ears, that we some times forget what is means. It signifies good news: and well deserves that name, for the gospel brings to our ears the best news that we ever heard. Now, good news, if it be truly such, should bring us information of facts which we knew not before—information of something great, in which we are personally concerned. It must be of something good, or it cannot be "good news," and above all, it must be strictly true. When all these things are combined, it renders a message good news, and all these are certainly combined in the gospel.

The gospel brings us news—news, in the strictest sense; it brings us information of the most extraordinary things, which we could never have known without it. Without the gospel, who could have ever thought that the great God of heaven would have loved wretched sinners, or sent his dear and only son into the world to die for them? Who could have conceived that such blessings, as pardon, reconciliation, adoption, holiness, and eternal life, should be the portion of ungodly mortals? All this is so strange and extraordinary, that the scriptures say of it, "eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his spirit," in the gospel. The world at large, and even the Jews themselves, before the time of the apostles, could have no just conception of this most sublime and glorious plan of salvation, as it is now revealed in the gospel.—And the more we inquire into it, the more new and surprising it will appear; for the gospel has this singularity, that, however well acquainted with it we may be, it is always new. The gospel brings us tidings of what is great, as well as new. Never did a message of so great importance salute the ear of man! Never was any report of equal magnitude with this: "Jesus Christ came into the world to save sinners!" The news of a decisive battle, of a glorious victory, of a general peace, may be great news, and greatly affect a whole nation for a time; but, compared with the great events which the gospel reports, they are trifles light as air, and trivial as the sports of children. The great things of the gospel affects, not a few individuals only, but all the race of Adam; they relate not merely to the present concerns of a single generation but to the everlasting interest of every succeeding age, until the end of time. Much of that news, which inquisitive men are anxious to receive and to communicate, is of no real consequence to them; but the truths of the gospel are inseparably connected with our dearest interests, our life, our soul, our all, our everlasting all, is involved in them, according as we duly receive or wilfully reject them. We may say of

the gospel, as Moses did of the law, "it is not a vain thing, it is your life!"

When the law was given on Sinai, the mountain burned with fire; and there were "thunders, voices, and earth-quakes." God was represented in all the terrible display of his holiness, justice, and awful majesty, and so deeply were the people impressed with horror and dismay, that they entreated that the word should not be spoken to them any more; yea, Moses himself, the mediator of that covenant, was not able to sustain the terrors of the scene, for he was forced to say, "I exceedingly fear and quake." And if people now, were aware of the spiritual extent of the law in its holy and just demands, and of the dreadful displeasure of God whom they have provoked by their sins, they too would be filled with terror, and beg that the law might not be preached to them any more; but the joyful tidings of the gospel.

Now, blessed be God, we as christians, are not called to hear the terrible trumpet of Sinai "sounding long, and waxing louder and louder;" but we are called to Mount Sion, or the gospel church, where the sweet and soft sound of the silver trumpet of the gospel salutes our ear, proclaiming good, the highest good,and nothing but good. So the Savior himself began in the synagogue of Nazareth to utter the melodious sound. Unrolling the volume of the book, he read to this effect: "The spirit of the Lord is upon me, for the purpose to which he hath anointed me, for he hath sent me to preach good news to the poor; to heal those whose hearts are broken, to proclaim dismission to captives; the recovery of sight to them that are blind: and to set at liberty them that are bruised, to proclaim the welcome year of the Lord," the year of spiritual jubilee. While every eye was fastened on him, he proceeded to preach on the passage, and to show its accomplishments in himself, when all the hearers are constrained to admire the graceful words which flowed from his lips. These words of grace continue to sound in the ears of all who listen to the joyful report of the gospel. And that which renders these tidings completely good is that they are true, strictly true, divinely true. In eventful periods, when men are eagerly listening for information concerning some most interesting fact, too often, some flying report reaches their ears, which, meeting with their wishes and their interest, is greedily credited; and for a season celebrates their hearts with joy; but alas! the next messenger, or the next post, contradicts the pleasing intelligence, and blasts all their joy with disappointment and vexation. Not so the gospel of the blessed God. Not so the good news of salvation, for "God is not a man that he should lie, nor the son of man that he should change his mind." Every article of the gospel's history was a fulfilment of some ancient prediction and so gave a wonderful confirmation of its truth; and the numerous miracles which our Lord performed, crowned with his promised resurrection from the dead, left no room to doubt the truths of his gospel.—The first preachers of these glad tidings confirmed with infallible signs; for they healed the sick and raised the dead. And the continual efficacy of the word in all succeeding ages, in converting sinners, and in sanctifying and comforting believers, is a standing and a satisfactory proof that the tidings of the gospel are not only new, great news, and good news, but also infallibly true; so that he who believeth shall never be confounded. "Thy word is truth." "The law came by Moses, but grace and truth by Jesus Christ."

J. S. BURKHART.

Eldorado, Pa.

(To be continued.)

Feet Washing.

Brother Holsinger in *Companion* No. 21, solicits the views of those who *honestly* differ with him on the subject of Feet Washing. In search there are divisions among us upon that subject, I will try and give my views of the same, believing that we should "be of one mind" and "all speak the same thing," (1 Cor. 1: 10), and that we should "earnestly contend for the faith once delivered to the saints," (Jude, 3), as well as to "ask for the old paths . . . and walk therein." Jeremiah 6: 16. And the only way we can do this is to "search the scriptures" (John 5: 39), for ourselves and "call no man Father" (Matt. 23: 9), neither ask whether "any of the rulers believed" (John 7: 48) this and so. But let us take the Bible and that alone for our guide, believing that it can make us "wise unto salvation." 2 Tim. 3: 15. And as there seem to be three parties of brethren, we will divide them into separate classes.

The first claims that the plural mode *alone* will fill the command.

The second claims that the single mode *alone* will fill both precept and example.

Whilst a third says that either way *will* do.

Now to the last we will say that if we are to "be of one mind" and "speak the same thing," how can it be possible that both ways will be right; for Christ says "I am the way (not ways) and the truth"(not truths); how then can there be two ways to do that which he only gave us one example of, and both be right? Or how can there be two truths about one thing, and yet differ? Had he given us two examples, and then said either one will do, then would we admit that either way would be right. But says Christ, "an (only one) example have I given you," &c. Therefore we are confined either to the one or the other. So, that if the first party follows Christ in both precept and example, (for he is to be a leader—to give the example—to give the precept,—to the people,) (Isaiah 55: 4) then the second party must fall. But if the first does not follow both precept and example, then the second will be the only one to which we can go to find both precept and example.

We will now examine the grounds (as far as we understand them) of those who claim that the plural mode is the right mode.

It seems that they claim that the word "ye" means more than one, which none deny, that therefore there must be two or more to perform that which Christ himself performed, that is: rise from supper, lay aside their garments &c., &c., thus they claim that two or more (ye) will do as Christ has done. But that the word ye will admit of such a construction is very doubtful. The word "ye" generally means a body or collectively. For examples: "seven days shall ye(individually as well as collectively) eat unleavened bread" (Exodus 12: 15) "ye shall observe the feast of unleavened bread; (Ver. 17.)" ye shall eat nothing leavened; In all your habitations shall *ye* eat unleavened bread" (Ver. 20) "For *ye* shall pass over Jordan to go in to possess the land which the Lord your God giveth you and *ye* shall dwell therein" (Deut. 11:) "Ho, every one that thirsteth come ye, (each one for himself,)to the waters, and he that hath no money, come ye, (one and all,) buy and eat" &c. Is. 55: 1. "Seek ye (each one individually) the Lord while he may be found, call ye (one and all) upon him while he is near." (Isaiah 55: 6) see also; Matt. 5: 11. 20. &c. and many other places.

Christ told Nicodemus: "ye must be born again. (John 3: 7,) Did it take two or more to be born again? After Christ had washed the disciples feet he said "know *ye* what I have done to you?" now did it take two or more to know. or did each one know for himself as well as all of them? Christ says "*ye* call me Master and Lord and *ye* say well for so I am!" did it require two or more to call him Master and Lord.—Now if it did not require two or more in *all* these instances to do that which it was said *ye* must or shall do, &c., &c., where do we get the authority from, to so construe the word *ye* in the 13th and 14 verses of John. 13 chapter, that it will not do to construe it in the same way in these other places; whilst the same meaning which is put to it in these other passages will apply just as well in John 13: 14, 15. Does it not appear plain that when Christ said, "ye also ought to wash one another's feet: for I have given you an example that *ye* should do as I have done to you," that he meant that *each one* as well as *every one* should do as he had done? Most certainly it will be no abuse to the language to take it to mean that each one individually should do as he had done. For if we examine the 34th verse of the same, (13th) chapter we will find, by comparing it with the 14th and 15th verses, that they both contain very near the same construction of language, only on a different subject; for in both we find a command as well as an example, (that we should do to one another as he had done to us.) We also find the word ye used twice in both instances. But who will contend that we should love oneanother in the plural mode, that is, that it will take two or more persons to love another? or to fulfil the command "that *ye* love one another?" See also John 15: 12. But why not in the one case as well as the other? I can see no reason for construing a word to mean one thing in one place and something else in another place, when its connection with other language is just the same in both instances. Paul in writing to the Corinthians says; "greet ye oneanother with a holy kiss." 1 Cor. 16: 20. Peter says; greet ye oneanother with a kiss of charity." (1 Pet. 5; 14.) Now let us look around us and see how this language is understood by the brethren. Does any one contend that the word ye in these passages means two or more, in the same sense that it is claimed to mean in John 15. No; but all understand it to mean that *each one individually* should greet *another one* with a "holy kiss" or a "kiss of charity."

I will now notice a few points which I find in *companion* No. 31, page 289, current Vol.

Brother Holsinger says: "In the first place it is claimed to be nearer the example of Jesus by one washing and wiping than when two wash and wipe.—This we will grant. And what does this admission amount to? Simply to this, that if the bishop of a congregation would gird himself with a towel and wash and wipe all the members present at the time of the observance of the ordinance of Feet washing, HE would be following the example of Jesus." Very well. But HE would not have done as Jesus DID and COMMANDED TO DO. For by him washing and wiping ALL of them that would be making him Lord over them which Jesus forbids. But Jesus says "if I your Lord and Master have washed your feet YE (each and every one of you no doubt) also ought to wash *one another's* feet." (Not one ALL the others.)

Again brother Holsinger says, "on the contrary if one of you washes and wipes then HE has done as Jesus did. But Ye have not kept my commandments for YE have not washed oneanother's feet, neither have YE done as I did to you." Now brother let us carry

out the idea which you failed to carry out. Suppose that after one has washed and wiped his brother's feet he sits down again, and another one rises up and does the same thing, then sits down; then another one and so on till ALL have done the same thing, then have not YE (they) kept my commandments? for YE (they) have washed one another's feet, and YE (they) have done as Jesus *did and commanded to do*; for YE (they) have followed both precept and example, (combined) to the very jot and tittle. Thus I cannot see how we can do any other way, for Christ has given us a commandment that we should wash oneanother's feet; and while washing we must follow his example, for the two, precept and example, must go together; for "what God hath joined together let not man put asunder."—If we take example alone we must wash and wipe all, or twelve at least, and if we take precept alone we will have no authority to wipe at all, for he says nothing about wiping; but only says, ye ought to *wash* one another's feet. But where is the example, or precept either, for two to rise at the same time and lay aside their garments, then one take a towel and gird the other, then one washing and the other wiping, &c. I must honestly confess that it is not in the Bible that I read, unless it is on the supposition that the word YE does not mean each one individually in the 13th of John, and if it does not there, why must not the same meaning be put upon the same word under similar circumstances? But believing that like causes *will* produce like effects under similar circumstances, so I believe the same word means the same thing under similar circumstances, and shall contend for it until it is proven to the contrary, or some good reason given why it has not. But says one, why make so much ado about a small thing, even if this way which you contend for is the *right way*? for I believe the *other* way *will* do for it is all feet-washing. But as before said, I cannot believe there are two ways to do one thing, and both be right, when they are different; and if only *one* is right the other *must* be wrong; and if such is the case, it is much better not to do a thing at all than to do it wrong. And to all such I will say, read the last five verses of the 15th chapter, and to the 35th verse of the 16th chapter of Numbers, and the 15th chapter of 1st Samuel, and see the awful consequences of disregarding so called small things.

Another one says I believe that way is right and I am in favor of changing it if it can be done in peace. But I do not want to say anything against the "order of the Brethren," or contend for it if it will make a disturbance. We find that the doings of the apostles at Jerusalem made a disturbance, and that they were commanded (by man) not to speak nor teach in the name of Jesus. But hear their answer: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4: 19.) So we see that if we advocate the truth and contend for the word of God, and it causes offense, we are not accountable for the disturbance it may cause.

But to try to force our views upon others, even if so plain that there could be no possibility of them being wrong, would be most uncharitable and also sinful in the sight of God. For God himself will force no one to comply with the requirements of the Gospel; but life and death are set before us and we can choose for ourselves. But whenever we sacrifice *truth* for the sake of making to ourselves friends, then we are no longer a friend of God. "For ye are my friends if ye do whatsoever I command you." John 15: 14.

As my article is already much longer than I expected, I shall leave the subject for each one to consider for himself, hoping that all will give it an impartial and unprejudiced examination, and test it by the Gospel standard and see if it will stand the test; and if it does, receive it and put the same to practice, for not unto them that know and do not, but unto them that know and do the will of God is the promise. But if it will not stand the test receive it not for it will avail you nothing in a coming day.

But *honestly* believing that the principle herein advocated is founded on the *truth*, I will feel thankful to them that will show me that such is *not* the case. For the truth is what I want and nothing else, for nothing but the truth will make us free, and when that makes us free then we shall be free indeed.

JOSEPH FLORY.

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The Eye.

The eye—the study of which alone, old Sturmius tells us, is a cure for atheism—is perhaps one of the most marvelous constructions in nature. Its movements, its expressions, its protections, its chambers, its lenses, and the great delicacy of all its component parts, have been the study of the anatomists of all times. How I wish I could show to the readers of this paper one single portion of the human eye—that part called the vitreous humor! It resembles half-molten crystal in its purity and its brilliancy. And, above all, could I show you the beautiful adaptation of every structure to the office it performs in the animal economy, you would probably be lost in amazement. Imagine yourself for a single moment standing on a mountain eminence with an autumn landscape of twenty miles in extent before you; every constituent which goes to make up the beauty and the harmony of the scene is fully appreciated by your sense of vision, the great variety of color, the fields, the hedges, the foliage, the cottages, and the village spire in the distance, the river as it curves around the gentle slopes, and the clouds that float overhead. The landscape of twenty miles you take, and are able to see entire through an aperture an eight of an inch in diameter.

HE SEES, AND I SEE.—A boy fills his pipe and he sees only the tobacco; but I see going into that pipe, brains, books, time, health, money, prospects.

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

XVI.

"For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

Paul was far enough from the infidelity of our modern wiseacres which are so busy in disseminating the impious tenet that it is a sin to be sick. All sickness is the fruit of sin, but this proves not the position of the "*Health Reformers*" who spend their lives, energies, and means to teach the people how to avoid sickness. I yield to no person in my conviction of the truth and importance of the physiological principles advocated by these same "Reformers," but their wild, infidel conclusions, and utopian Paradise to come, I reject with abhorrence. The most wretched creatures I ever met with on the bed of affliction were such as had been poisoned by the teachings of O. S. Fowler, and others of his school. "The sufferings of this present time" as the necessary effect of sin, are not indicative of the Divine displeasure in the case of man any more than in the case of irrationals; and freedom from suffering, as the result of intelligent obedience to the laws of life, is no more religion than the sound growth of an apple or potatoe. Not that physical law, in a moral subject, has nothing to do with religion, but that we are so unhinged by sin, that decay and death are inevitable. Much can be done to avoid sickness, but God has transcribed no physiological gospel from nature for the instruction of the human family, and if the violation of the laws of our physical organization were sin, salvation would be impossible. God has given no revelation of such laws in word-form, and violation of what we are ignorant of can be no sin in the ordinary acceptation of the term. Sin and suffering are cognates. We come into the world under immense disadvantages, being it is a condition that has the effects of violation for its warp and woof. Had violation been allowed without such consequences, we might indeed sin with impunity, but it would also have effectually closed the door to salvation. Christ, as the *Captain* of our salvation, could never have been "made perfect through suffering," had not the necessary result of sin been an involvement of the race in liability to suffer. In this way sickness is not only not sin, but is even so essential to the Divine purpose that redemption would have been impracticable without it: for the same condition that would remove all liability to disease, would at the same time place us above the possibility of death, and if even God himself were to become incarnate under such circumstances, He could make no proper atonement for sin, without rising above and out of the conditions of the race, and this would be the same as no atonement. That feature in fallen humanity which is essential to a real incarnation of God for redemptive ends, cannot, with any show of propriety, be *sin*, as this mould debar us from salvation both on the ground intrinsic impossibility, and unfitness on the part of Christ for His work. While, then, we deplore sin and all its consequences, let us rejoice that its retributive evils are made available, *through Christ*, to our deliverance from its power and effects.

Rightly viewed, there is even something dignified about suffering. The ass tied before the door in Bethphage derives all its historical notoriety from the use made of it by Christ. It becomes an object of wonder, respect even, in the fulfilment of prophecy through its means. Sickness and suffering would have forever shared the dishonor of sin, had not Christ come in the flesh, taken on Himself our infirmities, and bore the cause out of which all ills spring. The object of God in your afflictions is, that you may be made "partaker of His holiness." If God may not take the *retributive* evils of sin to make us sinless, He cannot accomplish such an object at all without perpetually working in the sphere of the miraculous, and this would be making us holy without our co-operation, which would never develop a character fit for the enjoyment of God. "The sufferings of the present time" are linked with a "far more exceeding and eternal weight of glory," and He who permitted sin, and overcame it through its own instrumentality, knows how to distribute affliction among His children, and where to select those that answer His purpose best. Suffering is a wise and gracious arrangement of God. Your afflictions answer a double purpose. They tend to wean you from earth, and are a means of purification from sin, and also serve to admonish others of the vanity of all terrestrial enjoyment. They moreover afford opportunity to exhibit the value of religion in the darkest hours and most

crushing adversity. It was not necessary that more than one should die and suffer as Christ did. The Jews might have slain all the disciples, and thousands more, in the same way that they dispatched the Messiah, but after all Christ's death would have been anomalous. To have such a Person die for such an end, is sufficient for the whole world. If the race, from Adam to the last birth, were nailed to the cross, and suffer death precisely similar in form to that of Christ, not a single sin could be expiated by it. So it is not necessary that all saints be afflicted as you are. If the entire church had to lie on beds of languishing, we would be wholly dependent on the world for all our personal care and comfort. You are afflicted above others, not because you have been a greater sinner, and have stronger corruptions to subdue, but because God has purposes in relation to others that must be accomplished through your chastening. If you turn to Ephesians 3: 10, you find that God designs to display His wisdom and goodness to the various orders of Heaven *through His dealings with the church.* This is truly wonderful. The "principalities and powers in heavenly places" are to be instructed in the manifold wisdom of God," by the sanctification and redemption of the elect. The Apostle represents the angles as earnestly desiring to look into the mysteries of our salvation. 1 Pet. 1: 12. And this intense interest, stimulated by thirst for more ample knowledge of God in Christ, renders the recovery of a single sinner from the power and guilt of sin so astonishing and gladsome an event, that a thrill of joy runs through all ranks and orders of the heavenly host. So it is in your case.—God must have just such poor, helpless sufferers to show the church and the world, and to "principalities and powers in heavenly places," the suitableness of the gospel to every condition and its power to sustain and gladden when every star in the firmament of sense has set.—If you could get a glimpse of the wide relations and the purpose of God in them instead of thinking that you are hardly dealt with, you would rather say, *what am I, and what is my Father's house, that I am accounted worthy of this honor.* "Think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you." This trial, which has indeed proved a fiery one, and which many regard with wonder, has made you better acquainted with Jesus and your own heart, than you would be had your sky never been clouded. Your lips can now utter what you would know nothing about, had not the waves of affliction tossed you into the very bosom of Jesus. Many a saint has gone from your room with a livelier faith, a warmer love, and a stronger heart for any fate. Paul says, "none of us liveth to himself, and no man dieth to himself." Rom. 14: 7. Neither can any one be sick to himself. The aroma of our true life in the chamber of suffering will be diffused far beyond the walls within which we experience the discipline of Heaven. When your cross becomes well nigh intolerable, and your heart is ready to faint, think of Christ on Calvary.—Think of the glory that follows His humiliation. Think how even He had to buoy Himself up with "the joy that was set *before Him.*" Think of the glory that is to be *revealed in you.* With your exaltation and bliss in the near future, the sufferings of the present time are not worthy to be compared. Yet a little while, and you shall know as also you are known, and then your soul will glow with wonder and adoration at the goodness of God in your prolonged suffering.

C. H. BALSBAUGH.

Union Deposit, Pa.

Refuge in Trouble.

A little bird sitting amidst the foliage of a tree is frightened by some noise beneath. He flies to a higher branch. Again, and he leaps to a higher. Again, to the topmost bough.—Again, and he soars away towards heaven. Just so with the Christian. Disturbed by the commotions, and terrors, and troubles of things *beneath*, his first impulse is to leap UPWARD.—Again, to ascend higher and still higher, and at last to fly away toward heaven, toward his God, where, for the time, no distress or adversity can reach him.

A YOUNG THEOLOGIAN.—A missionary among the freedmen in Tennessee, after relating to some little colored children the story of Ananias and Sapphira, asked them why God does not strike everybody dead that tells a lie, when one of the least in the room quickly answered, "Because there wouldn't be anybody left!"

For the Companion.

Retrospective Musings.

While I in youth's full prime,
My life did yield to God who gave it,
My brightest hopes were built on time,
Of future years that God would grant to live.
I pray'd him oft the labor of my hands to bless,
That I might have somewhat to give the poor,
Relieve the wants of all that in distress
Cried unto God their wants to cure:
But lo! my prayer did not reach on high;
Misfortune and distress was like my daily bread.
Which made me oft in anguish of my soul to sigh:
Oh GOD! My GOD—if only I were dead!
So God did hear my prayer, and *I have died!*
Died unto SELF, to live in Christ, his will to do.

A work to do for me he did provide,
And promised all the needful means thereunto.
So now I work; not dollars and not cents
Are asked of me, to give with my own hand;
But *bread* of *life*, the starving souls to save,
And raise the dead that lie in sin's dark grave.

But lo! in doing this great work to me assigned
My time is spent, my labor gone for naught;
My debts heap up, myself and mine to want confined,
The home is lost which money once had bought.
Great GOD! is this the lot of him that lives for thee?
And must he suffer all that others happy be?
Thus said my soul in dark tempestuous hour.
When all was gloom, no glimpse of light did shine.
Engulfed in doubt and in the enemy's power;
But Jesus said: despair not now for I am thine.

So Jesus did sometimes impart his loving treasure,
And granted me and mine a little pleasure.

I did not understand for many years
Why servants of the Lord must shed so many tears,
Till once behind the vail my eyes did see,
How Jesus shed so many tears for them and me.
Then to my lot my soul was reconciled,
For I beheld the face of him that smiled.

To you I now would speak my brethren dear,
To you my sisters, too, for you are equal near:
When servants of your own are called from home,
To preach the Gospel news in distant lands,
That you will not neglect and to their homes make haste.
And there, with heart and soul, extend your helping hand;
Speak words of cheer to her that lonely seems to be,
And pat her little children on the head.
Tell them to be good, and soon their father they shall see,
Who will provide for them their daily bread.
But be you sure their present wants to fill,
And cause their troubled hearts thus to be still.

If spiritual treasures you receive
Then earthly treasures gladly give.

F. P. LOEHR.

Beautiful Allegory.

Once upon a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said, "What is the matter, little leaf?" And the leaf said, "The wind just told me that one day it would pull me off, and throw me down to die on the ground!" The twig told it to the branch on which it grew, and the branch told it to the tree. And when the tree heard it, it rustled all over, and sent word back to the leaf, "Do not be afraid; hold on tightly, and you shall not go till you want to." And so the leaf stopped sighing, but went on nestling and singing. Every time the tree shook itself and stirred up all its leaves, the branch shook itself, and the little leaf danced up and down merrily, as if nothing could ever pull it off. And so it grew all summer long till October. And when the bright days of Autumn came, the little leaf saw all the leaves around becoming very beautiful. Some were yellow and some were scarlet and some striped with both colors. Then it asked the tree what it meant. And the tree said, "All these leaves are getting ready to fly away and they have put on these beautiful colors because of joy." Then the little leaf began to want to go, and grew very beautiful in thinking of it, and when it was very gay in color, it saw that the branches of the tree had no color in them, and so the leaf said: "O, branch, why are you lead color and we golden?" "We must keep on our work clothes, for our life is not yet done; but your clothes are for holiday, because your task is over. Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over and over, and whirled it like a spark of fire in the air and then it fell gently down under the edge of the fence among hundreds of leaves, and fell into a dream, and never waked up to tell what it dreamed about.—*Beecher.*

Misery and Mercy.

It was old Izaak Walton who said, "Every misery that I miss is a new mercy;" a saying worthy of the profoundest philosopher. It is only too true that misfortune comes to us on wings, but retire with a limping pace; and yet one half of the world are ready to meet calamities half way, and indirectly to welcome them. There is scarcely an evil in life that we cannot double by pondering upon it; a scratch will thus become a serious wound, and a slight illness even be made to end in death, by the brooding apprehension of the sick; while on the other hand, a mind accustomed to look on the bright side of all things, will repel the mildew and dampness of care by its genial sunshine. A cheerful heart paints the world as it sees it, like a sunny landscape; the morbid mind depicts it like a sterile wilderness.

A Beautiful Reflection.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float upon its waves and sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts are wandering about unsatisfied forever? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory. And finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of affection to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our presence forever.—*Prentice.*

Manners make the man.

For the Companion.

Uncertainty of Life.

Life is fleeting, death is certain.
All are hast'ning to the tomb.
Soon, ah! soon death's sable curtain
Will enshroud us in its gloom.

Soon the charnel-house will claim us
As the victims all its own;
And our friends perhaps weep o'er us,
Though they too will soon be gone.

Now the question should engage us,
Where will then our spirits hie?
In the grave our bodies perish,
But the soul will never die.

To the blissful realms of glory,
Where the holy angels dwell;
Or be doomed to endless torment,
With the wretched souls in hell.

Grant O Lord to aid thy people,
To be numbered with the blest,
"Where the wicked cease to trouble
And the weary are at rest."

L. L. TOMBAUGH.

For the Companion.

The Triumph of "The Word of God."—An Allegory.

Selected from Revelations.

BY SILAS THOMAS.

I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice saying to all the fowls that fly in the midst of Heaven, come and gather yourselves together unto the Supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled. (Rev. 19: 11—21; and 20: 3.)

The fulfilment of this revelation is yet in the future, hence it is important that the Lord's people should study its momentous import.

The Bands of Orion.

"Canst thou loose the bands of Orion?" Job.

The three bright stars which constitute the girdle or band of Orion, never change their form; they preserve the same relative position to each other, and to the rest of the constellation, from year to year, and from age to age. No sooner does the constellation rise above the horizon, however long may have been the interval since we last beheld it, than these three stars appear in the old familiar position. They afford us 1 of the highest types of immutability in the midst of ceaseless changes. When heart-sick and weary of the continual alterations we observe in this world, on whose most enduring objects and affections is written the melancholy doom "Passing away," it is comforting to look up to that bright beacon in the heavens, that remains unmoved amid all the restless surges of time's great ocean. And yet in the profound rest of these stars there is a ceaseless motion; in their apparent stability and everlasting endurance, there is a constant change. In vast courses, with inconceivable velocity, they are whirling around invisible centres, and ever shifting their position in space, and ever passing into new collocations. They appear to us motionless and changeless, because of our great distance from them, just as the foaming torrent that rushes down the hillside with the speed of an arrow, and in the wildest and most vagrant courses, filling all the air with its ceaseless shouts, appears from an opposite hill frozen by the distance into silence and rest, a mere motionless, changeless glacier on the mountain side.

Mysterious striplet of stars, that are ever changing, and yet never seem to change! How wonderful must be the power which preserves such order amid all their complex arrangements, such sublime peace and everlasting permanence amid the incalculable distance to which they wander, and the bewildering velocities with which they move? What answer can Job give to the question of the Almighty? Can man, whose breath is in his nostrils, and who is crushed before the moth, unclasp that brilliant starry bracelet which God's own hand has fastened on the dusky arm of night? Can man separate these stars from one another, or alter their relative positions in the smallest degree? What is it that controls all their movements, and keeps them united together in their peculiar forms? It is not mere mechanical agency, originated and uncontrolled, but the delegated power of the Almighty,—the will of him who has the keys of the universe, and "shutteth and no man openeth, and openeth and no man shutteth."

How sublime the thought that the same power which binds the starry bands of Orion, keeps together the particles of the common stone by the way side, that those mighty masses are controlled by the same Almighty influence which regulates the falling of the snow flake, and the gentle breath of summer.

MISCELLANEOUS.

Selected by W. O. Smith.

A Rest in Heaven.

How often I am weary
How often sad and dreary,
What then but this could cheer me:
I soon shall rest in heaven.

What then of tribulation,
What then of sore temptation,
Be this my consolation,
I soon shall rest in heaven.

Then welcome death and mourning,
I see the night approaching;
Joy cometh in the morning,
The day of rest in heaven.

There shall my happy spirit,
Sing of my Savior's merit,
Who brought me to inherit,
Eternal rest in heaven.

O brother shall I meet you?
O sister shall I greet you?
O sinner shall I see you?
Among the blest in heaven.

O fathers, days are passing,
Dear mother thou art dying,
O parents will you leave me,
Your homes to view in heaven.

The Christian's Anchor.

The Mariner before he begins his voyage, carefully examines his ship to see that all that is needful is carefully provided, but especially does he look well to the anchor, to see that it is capable of doing its work in time of danger. No vessel ever went to sea without one. No insurance company would insure a vessel that was not supplied with one. Look at the great steamships that cross the Atlantic in ten days and have steam and sails to protect them from the breakers. In every one you will see one or more large, heavy anchors ready to be cut loose, and to be thrown into the sea in time of need.

My dear reader, is your voyage less important than theirs? Is it not a matter of the deepest moment to you that your soul is prepared for its entrance into eternity?—When you are laid upon a bed of sickness, and the physician says no earthly power can restore you, we know you will be anxious to have this anchor and this hope; but there is no certainty but that then it will be too late.

Brevity a Virtue.

Among no class of men get so correct an idea of the essential prolixity of human nature, as editors do. Tasked habitually to crowd the most possible matter into the least possible space; often certainly in this office, having enough of good, and even desirable matter left over each week (which consideration of space alone have excluded) to fill a second sheet as large as the first, perhaps editors may be excused if it grows at last to be almost a monomania with them to consider brevity as so much a cardinal virtue with correspondents, that its absence nearly overweighs nearly every other positive excellence. It more than amuses—it almost vexes—us to have some correspondent append to a MS. which would fill two or three of our columns with thoughts that might be made extremely valuable if condensed and vitalized into reasonable space, a post-script, stating that he has written hastily and without due consideration; perhaps we can make something of it; if not, some day when he has really leisure to do his best, he may possibly try again. Try again—the first time—brother correspondents, and your communications will stand a much better chance of being printed, and what is more, of being carefully read after they may be printed.

A Faithful Witness.

John Jay, when an ambassador to France, was once in a company of infidels in Paris. They talked recklessly, venting their spite at the Bible. Jay was silent. It troubled them. He did not pronounce their shibboleth. They could not get on while that grave, just, true man sat there a silent spectator, a sort of solemn judge riveting their gaze. No wonder his bearing forced them to speak, and when they asked, as if to relieve themselves of their confusion and provoke his acquiescence, "Do you believe in Jesus Christ?" His silence had prepared the way for his confusion and confounding answer: "I do, and I thank God that I do." He was silent at the right time, and spoke at the right time, and when he spoke, said the right thing.

Trouble from Within.

The passionate, ill-natured man lives always in stormy weather, even though it be the quiet of dew fall around him: always wronged, always hurt, always complaining of some enemy. He has no conception that his enemy is in his own bosom, in the sourness, the ungoverned irritability, the habitual ill-nature of his own bad spirit and character. I speak not here of some single burst of passion, into which a man of amiable temper may for once be betrayed; but I speak more especially of the angry character, always brewing in some tempests of violated feeling. They have a great many enemies, are unaccountably ill-treated, and cannot understand why it is. They have no suspicion that they see and suffer bad things because they are bad, that being ill natured is about the same thing as receiving ill-treatment, and that all enemies they suffer are snugly closeted in their own evil temper.

The same is true of fretful persons—men and women that wear away fast and die, because they have worried life completely out. Nothing goes right—husband, or wife, or child, or customer, or sermon.—They are pricked or stung at every motion that they make, and wonder why it is that others are permitted to float along so peacefully, and they never suffered to have a moment's peace in their lives. And the very simple reason is, that life is a field of nettles to them, because their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were in Paradise, carrying their bad mind with them, they would fret at the good angles, and the climate, and the colors even of the roses.—*Bushnell.*

Early Rising.

I would have inscribed on the curtains of your bed, and the walls of your chamber, "If you do not rise early, you can make progress in nothing." If you do not set apart your hours of reading; if you suffer yourself or any one else to break in upon them, your days will slip thro' your hands unprofitable and frivolous, and unenjoyed by yourself. —*Chatham.*

LOCAL MATTERS.

Tyrone City, Pa., Sept. 29 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

DISTRICT MEETINGS.

District of Southern Illinois, in Macon Co. on the 12th of October.

LOVEFEASTS.

At the Rush Creek meeting-house, Frederick Co., Md., October 3rd and 4th.

At Sams Creek meeting-house, Carroll Co. Md., October 5th and 6th.

At the Meadow branch meeting-house, Carroll Co., Md., October 26th.

In the Shelby County branch, Iowa, Oct. 7th and 8th.

At brother Samuel Honberger's house 5½ miles North of Fontenelle, Nebraska, Oct. 11th.

In the Aughwick congregation, Huntingdon Co., Pa., 14th and 15th of October, 1 o'clock, P. M.

In Spring Run Meeting-house, Mifflin Co., Pa., October 5th and 6th.

In Dry Valley meeting-house, Oct. 7th and 8th.

In Montgomery Co., Ind, 5 miles Southwest of Ladoga, 10 A. M., Oct. 29th.

4 miles South of Springfield, Missouri, October 25th and 26th.

2½ miles South of Osceola, St. Clair Co., Missouri, October 30th.

In Antietam congregation, Franklin Co., Pa., October 15th, in Welty's meeting-house Md.

In West Branch meeting-house, Ogle Co., Ill., Oct. 9th and 10th, 10 A. M.

In the Free Spring Meeting-house, Juniata Co., Pa., 11th and 12th Oct. 5 miles east of Mifflin Station.

Brother Holsinger; Please announce in the *Companion* that the brethren in Pierce Co., Wis., intend to have a Love-feast, the Lord willing, at Ellsworth, (the county seat of Pierce Co.,) on the first Saturday and Sunday in October next. A general invitation is given. It is at a place where brother Wm. H. Robey, formerly of Hampshire Co., Va., has been faithfully laboring for the past year.

Also, a Lovefeast with the brethren of Winona Co., Minn., on the second Saturday and Sunday of October. A general invitation is given. All those brethren coming up the Missouri River, wishing to attend the Lovefeast at Ellsworth will land at Prescott, there to Ellsworth 17 miles, or to River Falls 16 miles, where brother Robey resides.

Those coming to Winona lovefeast will stop at Winona, then on Winona and St. Peter R. R. to Lewistown station, then inquire for I. S. Lewis.

By request,

C. F. WIRT.

Brother Henry; Please announce through the *Companion*, that we intend, the Lord willing, to have our lovefeast in the James Creek church, Huntingdon Co., Pa., on the 23rd of October, commencing at 1 o'clock, P. M. The usual invitation is extended.

For the church.

H. B. BRUMBAUGH.

Brother Holsinger; Please say through the *Companion* that the brethren in the Nettle Creek church in Wayne Co., Ind., have appointed a Communion Meeting for the 6th and 7th days of October next, at their meeting-house, one mile west of Hagerstown. A general invitation is extended, especially to the ministering brethren.

DAVID BOWMAN.

Brother Holsinger; Please announce that we intend, the Lord willing, to hold a lovefeast, on Thursday, the 22nd of October next, in our meeting-house called the Logan church, Logan Co., Ohio, commencing at 10 o'clock, A. M., to which we invite as many of our beloved members as may desire to be with us, and especially the ministering brethren.

J. L. FRANTZ.

DeGraffe, Ohio.

It is desired,

That brother A. H. Cassel give us the *time* when the change was made from the "single" to the "double" mode in Feet washing. Also, that he tell us from whom, or from *what source* he obtained such information.

What brother Cassel has advanced in support of the "single mode" in Feet-washing being the primitive order of our church, seems to be *mere assertion*, and needs to be established. I have conversed and corresponded with some of our oldest, most intelligent, and most experienced fathers in the church, upon this subject, and they knew of no testimony whatever that would prove that the same one washing and wiping was the order of our first brethren. Hence it is necessary, in my judgment, that such assertions be well substantiated.

It seems somewhat strange that our church at *any time* should have practiced the "single mode" and yet a number of our old brethren who have had an extensive knowledge of the Church—who have in their time conversed with brethren who have even had an acquaintance with the younger Alexander Mack, and yet after all this, be ignorant of said practice, and have no knowledge of a change.

With much regard to brother Cassel, Yours for the benefit of the church. SAM'L. KINSEY.

Brother Enos Crowel, Woodland Centre, Bary Co., Michigan, says: We received the three packages of papers and were very glad. We had only one meeting here this summer. We have only one minister-ing brother, and he lives eight miles from our place. He was elected to the ministry of the word last winter.

Six families of us moved here last Spring, and another came on in August, and we expect three or four more about the middle of September. They are all members.—We will number about forty members. But we need ministering brethren. The people are mostly Methodists, and others German Lutherans. The people seem to take quite an interest in our meetings.—At our meeting there were present only four members and the speaker. The house was full, but a more quiet meeting I never attended. It is frequently asked when we will have meeting again. It shows that the people are interested. The sermon preached at our meeting was the first ever preached here by the brethren. Some said they never saw any before we moved here.—Our preacher has meeting every Sunday somewhere. He has more calls than he can attend to. We still hope one or more ministering brethren will come among us. We like the country well.

To the Brotherhood at Large.

The undersigned, members of the committee appointed, at the last Annual Meeting, to revise the German Hymn Book in use among us, earnestly request you to send to brother H. Kurtz, at Columbiana Ohio, such hymns as you wish inserted in the New Book, on or before the 15th day of November next. In sending your selections, send only the number of the hymns, and the name of the book in which they may be found.

We hope that all brethren having good, genuine, spiritual compositions in their possession, will feel interested enough in this matter to forward them as per request, and thus assist us in the work of compilation, and be also instrumental in

building up Zion. We are yours in love.

In behalf of the Committee.

P. WETZEL.

N. B. In case your selections should be made from some strange book, that might not be in our possession, and you do not feel disposed to send us a correct copy in manuscript, please send us the book by mail, for which you will have to prepay postage at the rate of one cent an ounce, and mark out in a separate letter those hymns you may propose. Address,

HENRY KURTZ,
COLUMBIANA, OHIO.

Visitor please copy.

Brother Hiram Hoff, Fremont, Dodge Co., Nebraska, says: I promised some of my brethren and friends to let them know where I would locate, hence I would say to all that I have located in Dodge Co. Neb. Those wishing information from this new country, can address me and I will give them the information wanted. We have members in this county and think we will soon have a church. My brethren feel to ask an interest in the prayers of the church.

Dear Brethren: I have taken the *Companion* almost two years and indeed love it very much. I love to read it and to hear from the different parts of the brotherhood. It does one good to hear of the progress of the word and success of the cause of Christ in "teaching the nations" of the great salvation for sinners. But why is it, brethren, that we in these last days, have so many Macedonian cries? "come over and help us." Why is it that all the churches are not supplied with ministering brethren? Why is it that this great command of our Lord and Master is so little heeded? "go ye into all the world, teach all nations." The blessed Savior says: whosoever loveth me keepeth my commandments. Now do we keep this command? In different parts of the land precious souls are hungering from the want of the "Bread of Life." And indeed we need not go far, but even around us are many who have not yet started upon the "narrow way." And why is it that there are so many churches or arms of the Church which have a double portion of speakers, while others have too few or perhaps none? Some plan might be made to supply these wants, that hungering souls might be fed with the "meat that perisheth not." But why are those Macedonian cries not answered?—Is it because there are not speakers enough, or because they think they cannot live there or because they cannot get rich there? Brethren I hope you will take this matter into deep and serious consideration.—We hear the call for ministering brethren from the North, from the East, from the West and from the South. We claim to carry out the Apostolic order, and hence we must show it by working in harmony with their teachings as revealed to us.—In that time of primitive christianity they appointed such as should carry forward the work and supply the calls for the preaching of the gospel. This was their way and we should be more zealous in the same way. What good will it do if we pray for those parts which are destitute of the preaching of the gospel and do not lay hold and do something? See James 2: 14—16. Come let us work, let us do the will of God.—Let the church do as the apostles did, that is, appoint and authorize brethren in the fear of the Lord and in love to the truth that they may go forth and minister for and in the Lord. But let us all be united in one mind and be more engaged in praying for one another and for the important work before us. We should not look so much on our own things but also on the things of others.

CHRISTIAN WERNTZ.

Wawaka, Ind.

Editorial Observations.

We give to our readers this week, a few thoughts on what our exchange papers relate and narrate of a most dreadful and terrible earthquake which has lately devastated a great portion of the western borders of South America. It is stated that a large portion of the State of Ecuador and the Southern part of Peru were visited in this disastrous earthquake with the most horrible convulsions of the kind ever known or recorded in American history. This took place on the 13, 14, 15, and 16th days of August last. One account says:

"The destruction of life and property attending it is not exceeded by that of any similar catastrophe on the American continent—at least since the period of the discovery of America—with the exceptions of the ruin which was wrought in February 1797, when the whole country between Santa Fe and Panama, was destroyed by an earthquake and 40,000 people buried in an instant.—Of modern earthquakes, the present one is surpassed in its destructive effects by only two besides that just mentioned—the earthquake of Lisbon in 1755, when 60,000 persons are believed to have perished in the short space of six minutes, and that of Calabria, in the end of the last century, when 40,000 were destroyed. * * * * The area affected on the occasion of this last earthquake in South America, (in August last) it will be seen by a reference to the map, was an extensive one: but not near so extensive as that effected by the great Lisbon earthquake, in which the shock was felt on the one side as far as the Southern shores of Finland, and on the other reached beyond the St. Lawrence in Canada, and was observed in some of the West India Islands—an area of not less than 7,500,000 square miles."

Others state that property to the value of several hundred millions of dollars and thirty-two thousands of human beings were destroyed.—There were about seventy-six distinct and separate shocks, which were accompanied by two great waves or

"walls of the sea." In one instance the wave was forty feet high, overwhelming everything in its course and submerging whole cities and towns.

The full extent of the damage done is not yet known as many of the inland towns have not been fully reported. A german paper reports that in Arica the earth opened from 2 to 3 inches wide, from which opening there issued a very dreadful stench as of powder (pulverdamph) which darkened the air. It was no doubt very distressing to those that survived, to look upon the dead and wounded on every side which perished or suffered in the falling of the walls. Eight cities and many villages and country homes with many thousands of lives were destroyed. Some had warning by certain indications and escaped from the ruin that awaited their cities or places of residence, while others, without a moment's premonition, were crushed and buried beneath the falling buildings.

These scenes were most terrifying and distressing. The details are horrible to read. Many wounded persons, pressed and wedged between partly overthrown buildings, could not be delivered by their unfortunate friends, and consequently were left to die gradually until the messenger of death relieved them of their sufferings. To think of these things is indeed painful. Multitudes have already perished, and yet greater multitudes have been deprived of all the property they ever held and are now suffering from want of the comforts of this life.—May not these things be regarded as the phenomena of "the signs of the times?"—Æ

The increased expenses of the enlarged paper are beginning to tell quite effectually upon our purse.—Especially is this noticeable in our paper bills. Instead of 56$ a month we have 108$ to foot up. In view of this fact, as well as for several other reasons we shall probably occasionally run in an "old fashioned" sheet. We had scarcely expected to do as much as we have been doing, having only promised twelve pages weekly, and instead have been issuing sixteen And as it is not probable that we shall very soon obtain above one page of advertisments, and as twelve pages is an inconvenient form to fold, we shall make up the odds by an occasional half-sheet.—These, however will be avoided as much as possible. We have been contemplating to make a number of visits during the Autumn, and if we shall be enabled to accomplish our desire, the small sheets may be issued during our absence.

As our enlarged paper appears to be giving pretty general satisfaction we are solicitous for its continuation into the coming volume, and we ere now experimenting with that view. So far we have learned that we should have more for the whole sheet than we had for the half-sheet, either by raising the price of subscription, or by a largely increased circulation. The former we have decided not to do, and therefore the latter is our only hope, and for which we must rely very much upon the energies of our friends. We have reckoned closely, and have obtained as a result that we ought to have no less than 3000 yearly subscribers to justify us in engaging for 16 pages, weekly during the coming volume. These from present appearances we believe can be obtained. In a few weeks we shall issue our Prospectus for volume five and give our propositions as they may develop themselves.

We can no longer furnish full sets of back numbers of the present volume, several Nos. having run short. We have a number of full sets up to No. 20, which we will send to any address, together with such other odd numbers as we may have on hand, on the receipt of 25 cents, to prepay postage, &c.

In this connection we will yet say, that we have also some odd numbers of volume first and third which we have been preserving for the benefit of our patrons. We hope they will examine their files and let us know what numbers they lack and if we have them we will send them, and the rest will be used for packing. They are becoming burdensome to our office.

Brother Thomas S. Holsinger, Alum Bank, Pa., will please take notice that father and myself and family expect to arrive at his place on the afternoon of October 15. He can have an appointment of meeting in the evening if desirable. The next day father will proceed to Somerset County. We will remain in that vicinity until his return, (perhaps Tuesday following) expecting to visit our father-in-law's during the interval, and if an appointment can be made in their neighborhood, we will endeavor to fill it, as they have expressed a desire to hear us.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Indian Creek branch, Norristown, Pa., Aug. 25th, FLORA IRENE, daughter of brother William N. and sister Mary Ann CLEMMER, aged 8 years, 10 months, and 18 days. Disease Inflammatory Rheumatism, by which she suffered severely for 3 weeks, and then God took her home to enjoy the sweet presence of the angels, where parting is known no more, and where suffering has an end. Funeral services by brother John Umstead and brother H. Cassel at the house, on Job 1st, latter clause of 21st verse, and brother Samuel Harley at the meeting-house on John 16: 22.

In Brush Creek church, Miami Co., Ohio, September 5th, sister LIDDIE, wife of friend George ZIMMERMAN, and daughter of brother John and sister Catharine Karns, aged 23 years and 10 months. Funeral discourse at the Spring Grove meeting-house, Upper Miami church, where her body was conveyed to its final resting place. Text, 1 Peter 4: 19, by brethren Jesse and Isaac Studebaker. She has left a sorrowing husband and an infant 9 days old. The infant died since, on the 11th inst, aged 16 days. Funeral at the same place as the above, by brother Samuel Coppock.

Also, in Upper Miami church, Miami Co., Ohio, brother MARTIN COLLINS, aged 60 years, 6 months, and 13 days. Funeral discourse at his residence, from Hebrews 9th chapter and 27th verse, by brethren John Cavenaugher, Joseph Arnold and Sam'l. Koppock.

H. H. ARNOLD.

(*Visitor* please copy.

In Tippecanoe Co., Ind., August the 13th sister SARAH REVIS, aged 27 years, 6 months, and 30 days. She leaves a husband and 4 small children to mourn her loss; but we hope their loss is her great gain. Funeral services by brethren John W. Metzger and Daniel Neher.

Sept. 14th, near Rossville, Clinton Co., Ind., friend JOHN HETRIC, aged 35 years, 7 months, and 13 days. Funeral services by brother Jacob Wagoner and others, from 1st Peter 1: last two verses.

D. D. SHIVELEY.

Advertisements.

WE will admit a limited number of select advertisements at the following rates: One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

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Gold and Silver bought and sold, and a general Banking business transacted.

35

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address.

B. F. MOOMAW.
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THE Celebrated SINGER'S IMPROVED FAMILY SEWING MACHINES, the best in the Market for all kinds of Family Work. Manufacturing, Stitching, Braiding, Hemming, &c. &c., having been awarded the *HIGHEST PREMIUMS* wherever they have been exhibited in this Country and in Europe, and after a TRUE TEST with the HOWE Machine, under the supervision of three impartial men, chosen as a committee in Lancaster county, Pa., by both parties was pronounced far superior, can now be obtained at the residence of

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so-called Literary or Political journals.

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The Starless Crown.

"They that turn many to right eousness shall shine as the stars for ever and ever." Dan. 12: 3.

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose: [gloom,
I thought, while slumbering on my couch in midnight's solemn
I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me; a gentle whisper said,
"Arise, O sleeper, follow me;" and through the air we fled.
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went; my soul was wrapt in silent ecstacy: [eye
I wondered what the end would be, what next should meet mine
I knew not how we journeyed through the pathless fields of light,
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls most glorious to behold; [gold;
We passed through gates of glistening pearl, o'er streets of purest
It needed not the sun by day, the silver moon by night;
The glory of the Lord was there, the Lamb himself its light.
Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glittering crowns, from every clime were there; [throne,
And some that I had loved on earth stood with them round the
"All worthy is the Lamb," they sang, "the glory his alone."
But fairer far than all besides, I saw my Savior's face:
And as I gazed he smiled on me with wondrous love and grace.
Lowly I bowed before his throne, o'erjoyed that I at last
Had gained the object of my hopes: that earth at length was past.
And then in solemn tones he said, "Where is the diadem
That ought to sparkle on thy brow adorned with many a gem?
I know thou hast believed on me, and life through me is thine:
But where are all those radiant stars that in thy crown should shine?

Yonder thou seest a glorious throng, and stars on every brow;
For every soul they led to me they wear a jewel now.
And see a *thy* bright reward had been if such had been thy deed,
If thou had sought some wandering feet in paths of peace to lead.
Thou were not called that thou should'st tread the way of life alone,
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to my bright home of rest,
And that, in blessing those around, thou hadst thyself been blest."

* * * * * * *

The vision faded from my sight, the voice no longer spoke,
A spell seemed brooding o'er my soul, which long I feared to break.
At length at last I gazed around in morning's glimmering light,
My spirit fell o'erwhelmed beneath that vision's awful sight.
I rose and wept with chastened joy that yet I dwelt below,
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself, but him who died for me."
And graven on my inmost soul this word of truth divine,
"They that turn many to the Lord bright as the stars shall shine."

—*True Society.*

For the Companion.

Hymns.

What holy emotions are awakened within the soul while singing the sweet songs of Zion! To know the circumstances through which some of them were called forth, or what gave rise to them is very interesting to those who delight in singing and meditating upon them. The history given by the assistant Editor of "Come thou fount," &c., is appreciated by ex-assistant I will also give a short history of the hymn "I love to steal awhile away," which I think is from a pretty reliable source; hoping it may be interesting to some at least, and also call forth the history of some others.

Its author, Mrs. Phœbe H. Brown, was an intelligent, pious woman, who labored industriously to support a large family of children. She was want, after the toils of the day were over, at the quiet twilight hour, to ramble to a neighboring grove, when, alone and unobserved, she might spend an hour in meditation and prayer. A wealthy lady, seeing her go after to this retreat, without knowing her object censured here severely in the presence of other persons for her "rambles," and told her "she had better be at home with her children." Mortified at being charged with neglecting her family, and deeply wounded that her retirement for communion with God excited evil surmises, Mrs. Brown remained at home that evening, and with her babe on her knee, wrote her "Apology for my night rambles.' A friend found this beautiful gem among her manuscripts and sent it to Dr. Nettleton, who inserted it in a collection of hymns which he was then preparing. Mrs. Brown was, doubtless, successful in bringing up her children in the nurture and culture of the Lord, as one of them, we are informed, attached to the Dutch Reformed Church, was the first American missionary to Japan.

Many affluent people sing this beautiful hymn—justly a general favorite without ever thinking of the poor widow whose love-throbbing heart breathed it forth for being persecuted for righteousness sake. Who would not rather be poor and be possessed of those principles so highly commended by our Savior, than to be rich and hard-hearted. Though this world be to them a dark vale of tears, a morning will come, that bright morning when the dew-drops collected during earth's night of weeping will sparkle in its sunlight, when a life-long experience of trial will be effaced and forgotten, or re-

membered only by contrast, to enhance the fulness of the joys of immortality.

JAMES A. SELL.

McAlavey's Fort, Pa.

For the Companion.

Good News.

Continued.

Go ye into all the world and preach the Gospel to every creature. Mark 16: 10.

Brethren, sisters, and all readers of the *Companion*. Consider, for a moment, some of the glorious contents of the Gospel, and it will surely be allowed that the tidings are great and good; consider that weighty saying of our Lord —a saying worthy to be engraven in letters of gold—God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Observe here, love—the love of God—the love of God in giving his Son, his only begotten Son—in giving him to his creatures—to sinners—to enemies, and that they might not eternally perish by his justice. How unparalleled, how inexpressible is this love! O, the height, the depth, the breadth, the length of the love of God; it surpasseth knowledge!

The rich and solid blessings procured for the people of God, and proposed by the Gospel of Christ, are so immensely great, as to entitle it to the name of "Good News." Here is pardon!—"and pardon for infinite offense! and pardon by means that speak its value infinite! a pardon bought with blood!" We can scarcely conceive of news more welcome than that of free pardon to a guilty criminal, condemned to suffer death; and this is precisely the blessing of the gospel—"Let repentance and remission of sins," said the ascending Savior, "be preached in all nations." "All manner of sin and blasphemy shall be forgiven to the children of men." "The blood of Jesus Christ cleanseth from all sin."

Victory over a bloody, tyrannical enemy, is a cause of the greatest exultation! How joyful the abolition of spiritual slavery! How glad those tidings—"sin shall not have dominion over you; for ye are not under the law, but under grace!"

How joyful the news that God will receive us into his family and treat us as his own beloved children; that he will be our constant guide through this dreary world; that he will protect us from danger all our days; that he will contrive to make all things work together for our good; that he will not suffer even death to hurt us, but render us more than conquerors over it; and that he will make us unspeakably happy and glorious in his own immediate presence, forever more! All this, and much more than this, the Gospel says, and is it then glad tidings of great joy?"

But we must hasten, in the second place, to consider the order issued by the king of Zion, for the universal publication of this good news—go ye into all the world, and preach the gospel to every creature.

Before this commission was given, the knowledge of the true God was confined, in a great measure, to the Jewish nation; and the religion established among them by divine authority does not seem to have been designed for general adoption. Our Lord thought proper to confine his own labors to the lost sheep of the house of Israel; and he prohibited his disciples from going among the gentiles. But now the happy time was come, when that great mystery, the calling of the Gentiles, should be unfolded; when the partition wall, which separated Israel from all the world, was to be broken down; and when all the former distinctions were wholly to cease; that so, in Christ Jesus, there might be "neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond nor free, but Christ be all, and in all" sorts of people.

When the apostles, acting under the commission in the text, first preached the gospel at Jerusalem, many of the murderers of Christ were among the first converts. St. Paul himself had been, before conversion, a bloody persecutor; but having obtained mercy, he holds himself up as a pattern to the chief of sinners, that no man who hears the good news of the gospel should give way to despair. No, "Jesus came to seek and to save the lost;" "he came, not to call the righteous, but sinners to repentance."

The gospel is addressed to sinners, as sinners; and offers pardon to all who hear it. It is a great mistake but very common, that sinners must first find some worthiness in themselves, by way of a condition of obtaining mercy: they must be first deeply humbled, and reform their lives, and then they may believe in Christ. But it is plain that this is looking for pardon as saints, and not as sinners. Whereas the truth is, that God, in the Gospel, justifieth the ungodly, Rom. 4: 5, (not that those whom he justifieth remain ungodly after they are justified; God forbid!) but they are justified freely, by his grace, without any respect to godliness: and notwithstanding their ungodliness; and that they may become godly; and thus it is, that "where sin aboundeth grace doth much more abound."

Application:—And has the Lord of all issued this gracious order, that his good news,—his gracious message, should be published to every creature? then it follows, of course, that it is the duty of every creature where it is published, to hear it. It is Christ himself that speaketh from heaven, wherever the gospel is spoken; and the command of Jehovah is—"This is my beloved Son, hear him! hear him! hear him!"

Yes dear readers, "to-day if you will hear his voice;" "while it is called to day;" "hear, and your souls shall live." Open your ears to the good news. Shall this be the only good news that you refuse to hear? When profit or pleasure calls, you are all attention; but in all your lives you never heard tidings so good as this. The blessing proposed by the Gospel are such as you greatly need; such as you must perish without; and the hour will come, when you will feel your need of them. O that it may not come too late, when the

door is shut! your time may be short. Delays are dangerous. And know this, that if you do not welcome this good news, you may expect bad news; and the verse after the text tells us what it is: "He that believeth not shall be damned;" and how justly will they be damned who refuse to be saved. If we reject the invitation of Christ to the Gospel feast; and, for the sake of the world and sin, desire to be excused, we shall provoke him to say, "none of the men that were bidden shall taste of my supper." Yea, there is worse news still. Hear it: "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded: I also will laugh at your calamity; I will mock you when your fear cometh," &c. Prov. 1: 24. As yet, however, the gospel trumpet sounds. O that we may hear and live!

Christians! is the Gospel good news? Rejoice in it then; let the frame of your spirit correspond with the nature of the message. Why art thou cast down, O believer! and why is thy heart disquieted within thee! Is there a dejecting word in the Gospel? No, it is all good news. You cannot have a want but it supplies; you cannot have an enemy but it disarms; you cannot have a fear but it repels. Reflect not on the Gospel by a gloomy walk; let your neighbors read the good news of the gospel in your cheerful countenance and holy life. Angels rejoiced when they first published it, and still rejoice when a sinner receives it; ministers rejoice that they have such precious tidings to communicate; yea, Christ himself rejoiced when it was preached by his disciples with such success. What cause then have we to rejoice!

When good news is received we are eager to tell it to our friends. Now are there not some of your neighbors, your friends, your relations, who never heard it; never regarded it? O pity them; pray for them, and tell them them the news; tell them that "Jesus Christ came into the world to save sinners;" put a religious paper into their hands; invite them to go with you and hear the gospel preached; and who can tell but God may be gracious to them?

J. S. BURKHART.

ElDorado, Pa.

For the Companion.

Feet Washing.

In reading the *Companion*, I still learn a disunion or disagreement exists among the brethren in performing the ordinance of Feet-washing; which is not in accordance with the apostle's teaching, when he saith, "be of one mind, &c." I presume we unanimously admit it to be observed as a command from God revealed unto us through his only Child Jesus. God is not glorified by us only knowing his commands, but by our doing them. If we claim to be regenerated, we are commanded to "prove all things; hold fast that which is good." 1 Thess. 5: 21. Also the spirit of God is promised unto us, which will guide us into all truths; and by which we can search all things, yea the deep things of God. Now possessing the above spirit of wisdom, why not that oneness of mind and unity in performing so simple a command as feetwashing; when Christ has not only taught, but also given us an example of the same in the 13th chapter of the Gospel by St. John. If we cannot see alike, let us just do as Christ did, when he gave the example, and made the pattern to his apostles: and we are sure not to be far out of the way. Let us examine a little closer, how Christ did before he commanded his disciples to perform it: "He riseth from supper and laid aside his garments; and took a towel and girded himself."—After the conjunction *and* the pronoun *he* is every time understood, so he rose, laid aside, took, and girded: after that he poureth water into a basin, and began to wash the disciple's feet, and wipe them with the towel, wherewith he was girded. Now the work is performed and the pattern given. "Know ye what I have done to you? Ye call me master, and Lord: and ye say well; for so I am." "If then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." He being Master and Lord humbled himself to wash his disciple's feet: (is to show us not being Master and Lord,) to be humble enough to stoop down to wash our brother's feet. "For I have given you an example, that ye should do as I have done to you. As above mentioned; the pattern is made, now he can truly say, that we shall do it amongst each other. If two, four or six would rise from the supper table, lay aside their garments, gird themselves with towels, pour water into basins, wash their brethren's feet and wipe them with the towels wherewith they were girded, they would merely do amongst each other, what the Lord commanded and according to his example. If two, four or six rise from supper, and after water is poured into the basin one begins to wash, and another wipes is doing the work, but not after the pattern given. One might say it matters not: only so that the work is done. If ye know these things, happy are ye if ye do them." Now the question arises, can we obtain the same happiness by not following his example as commanded, that we might obtain by taking his example? If happiness only is promised if we follow his example, how can we expect to obtain happiness by not following his example? My Christian friend, pause for a moment and reflect. How sad was the condition of Moses, when he had smitten the Rock at Meribah instead of speaking unto it. Numbers 20: 8. Therefore we ought to give the more earnest heed to the things which we have heard, least at any time we should let them slip. Heb. 2: 1.

Wm. R. TYSON.

Harleysville Pa.

God sometimes washes the eyes of his children with tears, in order that they may read aright his providence and commandments.—*T. L. Cuyler.*

For the Companion.

What do we Love Most?

This is a very important question. We who profess christianity should look to ourselves and see where our love is strongest. Do we most love the self-denying doctrine, taught by Christ and his apostles, or the vanities of a sinful world? It is a common saying, and a true one too, that "actions speak louder than words."—Now we that have come out from among the world, and have taken upon us the yoke of Jesus, must learn of Him, and he is meak and lowly in heart. The apostle Paul says: And be not conformed to this world, but be ye transformed by the renewing of your mind: that ye may prove what is that good and acceptable and perfect will of God. Now the more we conform to the order of the Church, the warmer our love grows, and the greater will be our attachment to the Church; but the more we conform to the fashions and customs of the world, the more we expose ourselves to the influence and spirit of the world, and our love to the Church grows cold, and we keep at a distance for fear some kind member may say something about our inconsistency. The apostle says that there should be no schism in the Body, but that the members should have the same care one for another, for "by one Spirit we are all baptized into one body." And we have all made the same promise,—to come out from among the world and to conform to the order of the Church. The Church is not bound to extreme oddity of dress, but plain, decent and orderly, according to the Gospel. I ask, does it look like conforming to the order of the church to see brethren with mustaches(?)which were never known in the church, nor elsewhere until within a few years. Did the fashion first start in the church from some scriptural light on the subject of wearing the beard? Nay; but it started among the world where all pride and fashion start, and sad to say, some of us who name "the name of Christ" are making after them. These, with many other things cause the love of many to grow cold towards the church, and the zeal which they first had is restrained; for if we exalt ourselves with the world, we abase ourselves in the church, our conscience also condemning us, for we break our promises made when we were received and violate the order of the gospel, which is, "be not conformed to the world." The Apostle says, (1 Tim. 2: 9,) "in like manner also, that woman adorn themselves in modest apparel, with shamefacedness, and sobriety: not with broidered hair, or gold, or pearls, or costly array." Do not our old sisters merit a good reputation, as examples in dress and piety, in simplicity and neatness worthy of imitation, without grandeur or pride. All must admit that plain apparel is comfortable and convenient; and as we are to separate ourselves from the world, we must conclude that to adorn our bodies in plain and modest apparel, and our ornament be that of a meak and quiet spirit, will widely separate us from the world, in this respect. We must continually humble ourselves that we may be exalted. This plain manner of dress as it separates us from the world—is a powerful means in humbling us in many things. This I have learned by my own experience.—It is often said that the lessons received in the school of experience exceed all others. I think our old brethren feel confident that a full resignation and an unreserved conformity to the order of the church is a great strengthening of our faith in the doctrine of Jesus, to increase love toward one another, and also to remind us that we are called to humility at all times, especially when we are among the proud and arrogant of this world. Then dear brethren and sisters why not conform to this plain order of the gospel and of the church, if our manner of dress has so much influence upon our religious deportment. We as christians should not wear anything that would encourage pride. But we should ever be adorned with such apparel as will lead us in humility and obedience. Christ says: "I am the Vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." We see all the branches of the same vine bear the same kind of fruit, and the same kind of *foliage*. So should christians be as members of the same Body, or branches of the True Vine. Our dress should be uniform, or in conformity to one pattern, plain and modest: our actions and manner of life should be grave, sober, temperate: and our fruit, justice, goodness, love and good-will toward all men. We should then "be perfectly joined together in the same mind and in the same judgment." There is an order in the church, in particular, for sisters, which it ap-

pears some cannot come to in this our day, since the world does not use it as a fashion, that is to wear a plain cap. Some say they cannot see any use in it; but if it were fashionable among the world to wear a cap, I will venture to say there would not be a sister seen without one.—The beloved Paul believed it necessary and becoming. See 1 Cor. 11: 5—6. "But every woman that prayeth or prophesieth *with the head uncovered* dishonoreth her head, (the man, 3rd. verse): for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn, let her be covered." But those who do not wish to wear a cap, say: 'the Apostle afterwards says, that her hair was given her for a covering.' Now consider—her hair is her natural covering which she has on at all times. And evidently that is not the covering Paul speaks of, for he says: "if it be a shame for a women to be shorn or shaven, let her be covered." If her hair was what Paul alluded to, he need only to have said that women should not cut or shave off their hair, for that was given them for covering. We see the church has adopted the order of wearing a plain cap for a covering; and the sister who does not comply with the order of the church, cannot love the church as she should, or she would not be ashamed to conform to its order, and also that of the gospel. For what we truly love we are not ashamed of. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, *the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*" John 2: 15, 16. It makes no difference whether brethren or sisters; if we are heirs of God and joint heirs with Jesus Christ, we are all one in Christ Jesus. The Apostle says, "whoso keepeth his word, in him verily is the love of God perfected: hereby know ye that are in him." Also, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." Paul says, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness: but now are ye light in the Lord. Walk as children of light." "Let us not be desirous of vain glory, provoking one another, envying one another." Hear the word of the Lord, by the mouth of Jeremiah the prophet, to the Israelites that they would transform and walk in the law of the Lord. Thus saith the Lord, "Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul." But they said: We will not walk therein. Also I set watchmen over you, saying, "Hearken to the sound of the trumpet." But they said, "We will not hearken.' Just so it is in these last days; many walk in the vanity of their mind, "fulfilling the desires of the flesh, and of the mind." Oh, that they would stand in the ways, and see, and ask for the old paths, and walk therein, and would hear the true watchmen who stand upon the walls of Zion, proclaiming the gospel aloud to a sin-defiled world, exhorting the church to obedience to the faith as it is in Jesus. Warning the unruly. Traveling, and laboring almost day and night, to keep the church pure from all appearance of evil. The Apostle also commands: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you. Yet withal, some say, We will not hear, neither walk in their counsel."—But Paul says, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting. Walk in the Spirit and ye shall not fulfil the lust of the flesh." Dear brethren and sisters let us more diligently search the word of God, and compare, and measure ourselves by the rule laid down in the gospel, and wherein we see we have gone astray, reform, both in morals and religion, make the word of God our counsel, and our guide, and then the church and the world will see which we love most.

SARAH RUPEL.

North Liberty, Ind.

Who is wise? He that is teachable. Who is mighty? He that conquers himself.

For the Companion.

"Take heed what ye Hear."

This language made use of by the Savior on a certain occasion, applies equally to both saint and sinner, and has the same power to day that it had when it fell from the lips of the Son of God. "Take heed what ye hear." What a copious subject.—It includes the whole order of God, in one short sentence—embraces the whole gospel as revealed to us by the Lord Jesus. And if God will grant me the ability, I shall try to name some of the consequences of not taking heed to what God has spoken.

When God created man in his own image, placed him in the garden of Eden, He gave him a certain command, and if our first parents would have taken heed to what they heard, the world would not now be grovelling in sin and dissipation.—They were permitted to eat of the fruit of the garden with the sole exception of that tree that stood in the midst of the garden, which God commanded that they should not partake of, "for in the day that thou eatest thereof thou shalt surely die." But Adam and Eve did not take heed to what they heard, and the consequence was that they had to suffer the penalty of the law which was affixed at the time it was given to them, and because of their transgressions all the pains, and aches and anguish, the shedding of blood, wars, tribulation, and death itself was brought about.

Again; had the Antediluvians taken heed to what they heard through Noah, who was a preacher of right cousness, the probability is that they would not have perished in the flood.

The law given to Moses on Mount Sinai was so strict that if they transgressed in the least they had to die; but if they took heed to the law they fared well. And Moses, the great leader of the children of Israel was prohibited from entering the promised land by reason of them not taking heed to what he heard. When God command him to speak to the rock, he instead of speaking, *smote* it. The water came forth, it answered the purpose for the time being, but it did not answer in the end, for it was said to Moses and Aaron: "because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Because Moses disobeyed the commandment of God in smiting instead of speaking to the rock, he could not enter the promised Canaan. "Take heed what ye hear."

Again; when the Angel of the Lord commanded Lot and family to flee out of Sodom and Gomorrah and that they should not look back, Lot's wife disobeyed the command, and the consequence was that she was turned into a pillar of salt. I want to impress upon our minds the awful consequences of not taking heed to what the Lord has commanded. We see that God's judgments were visited upon the children of Israel, or in other words, the penalty annexed to the Mosaic Law was put into execution in every case, and we may rest assured that the penalty affixed to Christ's law, will also be visited upon the disobedient: those that do nor take heed to what they hear. For God is the same unchangeable God, yesterday, today and forever; he cannot look upon sin with the least degree of allowance.

It is a dreadful thing to fall into the hands of the living God, and I consider it a very serious matter to take liberties with his word. It is God's prerogative to command, and ours to obey. Let us bear in mind, kind reader, that we will be held accountable at the tribunal bar of God, for the things which we know and which we hear. True we enjoy a great advantage over those that lived under the Mosaic dispensation. Then let us take heed to what the Savior says; "For if they escaped not that despised Moses' law but had to die, of how much sorer punishment suppose ye shall he be counted worthy, who has trodden under foot the Son of God." Heb. 10: 28, 29. As in the case of Moses smiting instead of speaking to the rock, it answered the purpose for the time being—the water came forth as abundantly as if he had spoken to the rock as commanded—but it did not answer in the end, so will it be with us, if we take liberties with the word of God. It may answer for the present time. I know it is more congenial to our carnal desires, to have a plan of our own to serve God, but it will not answer for eternity. And let us bear in mind that we are all hastening to eternity. The present world through which we are traveling, is only probationary — our bodies shall return to their mother earth, but the intellectual principle by which we were animated, shall pass into another region, and be happy or miserable, according to the principle by which it was actuated while in this life. When we look around us, on the scene of human life, and view the different actions of men, we must almost conclude that the great majority are acting as if this world was their everlasting abode. Let us take heed to what the Savior says: "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35. His word is firmer than Heaven and earth.—Then it is very necessary that we take *heed* to that which is contained in his word. He himself declares: "the words that I *have* spoken the same shall judge him (you) in the last day," John 12: 48. The true and faithful follower of Christ finds no non-essentials in his word, and the probability is that those who contend that part of the gospel is not essential to our salvation, will remember their error with vain regret in eternity. The apostle John in in the last chapter and concluding verse of his gospel makes use of the following language; "and there are also many other things which Jesus did, the which if they should be written every one I suppose that even the world itself could not contain the books that should be written." From this we may readily conclude that just enough was written for our salvation, and not any more than was just necessary.—Therefore if as some contend part of God's word is not essential to our

salvation, I am at a loss to know what part, as all was handed down to us through the same source.—There are some in our day who make a loud profession of religion while at the same time their actions prove to a demonstration that they are destitute of the love of God shed abroad in the heart, because they are not willing to take God at his word and do what he has commanded. "Take heed what ye hear."—"He that loveth me keepeth my commandments." John 14: 21.—If they who "*keep* the whole law, and *offend* in *one* point are guilty, of *all*," how shall they escape who *neglect all*? Again; "if the righteous are scarcely saved what will become of the sinner and the ungodly?" The time may not be far distant when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengence on those that know not God and obey not the gospel of the Lord Jesus Christ, who shall be punished with everlasting distruction from the presence of the Lord and from the glory of his power." Thess. 2: 1, 7, 9. Here then are the dreadful judgment, that will be inflicted upon the disobedient. This is the sentence already passed upon the ungodly, or those that do not take heed to what God commands. It will never answer the purpose for us to say that we love God, if we are not willing to comply with what he left upon record for us to do.—Ever talking about the merits of Christ's death, and ever overlooking his example!

Reader; let me warn you upon the authority of God's word, not to consult your own feelings in the matter of religion, in preference to God's words. In order to meet God's approbation we must manifest a disposition to submit to all the requirments of his word. If we have the mind of Christ not very likely that we will ignore any part of his word; that word which will be our judge at the day of final accounts.—"If ye know these things happy are ye if ye do them.

I now submit these thoughts to your serious consideration; I penned them in love and hope you will receive them in the same spirit.—Blessed and holy are they that do his commandments, that they may have a "right to the tree of life, and enter through the gates into the City."

JACOB L. WINELAND.

Clover Creek, Pa.

For the Companion.

Imploring the Sinner.

"What shall it profit a man, if he shall gain the whole world and lose his own soul?" Mark 8: 36.

Mortal man possesses an immortal soul; and that soul is worth more than a world; that soul is in danger of being lost; once lost it is lost for ever; therefore man's first and principle business should be to secure the salvation of his own soul. "So then every one of us shall give account of himself to God." Romans, 14: 12. Yet, men set their minds on speculations, or something or other, by which they hope to get wealth, and treat the salvation of the soul as if it was a very unimportant matter. To such our Lord puts this question: suppose you could gain the world, and call every inch of land and all the treasures of the ocean your own, but your soul is lost, and you are doomed to suffer the vengeance of eternal fire, what good would the world do you, when banished from God, when shut out of *heaven*, when shut up in *hell*, among devils and damed souls? You could not purchase one moment's ease, you could not buy one ray of hope: or obtain one drop of water. You lost *heaven* while gaining earth: earned *hell* while toiling to purchase the world. What profit have you now? Profit!—the word is a mockery.

You have lost the approbation of God, the joy of heaven, the song of angels, the company of the saints, the presence of Jesus, and an eternity of joy! Oh, what folly! what dreadful folly! Reader! are you guilty of it? is your soul safe? is it in Christ? is it holy? are your sins pardoned? Rest not until your soul is safe, and safe for ever! Behold now is the accepted time!" Now you may secure an interest in Christ, and a place among the Lord's holy and happy people. Oh, delay not! Remember "the wages of sin is death! but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

Dear unregenerated sinner!—God is infinitely and eternally holy; his holiness influences him, in all he does. His holy eye observes the least violation of his law! his holy heart loathes all impurity; his holy law condemns every sinner; and his holy covenant saves myriads of immortal beings from their sins.

Not the formal professor, the presumptuous pretender, the proud legalist, nor the unsanctified church member—these will not stand.—But only those who fall at Jesus' feet—flee to Jesus as the refuge of their guilty souls. Sinner! you must appear before the holy God: will you be able to stand? Reader! examine your state, rest not without good ground to conclude you will be able to stand. Believer? see to it that your evidences are complete, that you have no just cause for fear.

Set the foot on the Rock of Ages. Trust in Jesus alone for grace; so shall we be able to stand. Oh! my soul, see to it, that in that great and terrible day, the day of wrath, that thou wilt be safe.

G. W. BURKHART.

Nolo, Pa.

PITHY SAYINGS.—It has been well said by Professor Miller of Edinburg, that "alcohol cures nothing; it covers up a great deal." Dr. Guthrie in the same strain, says: "If you want to keep a dead man put him into whiskey; if you want to kill a living man put the whiskey into him." Wine is a capital medicine when taken in the "original package." If you must take wine for a medicine, take it in the original shape. Wine in grapes, "wine in pill," will never hurt anybody.—George III, writing to his favorite minister, Lord North, says, "I am sorry to find your cold is increased, and I strongly recommend *abstinence* and *water* as the ablest and safest physicians."

Know thyself.

For the Companion.

Brother Burkhart's Query.

"Among those that are born of women there hath not risen a greater prophet than John the Baptist, but he that is least in the kingdom of heaven is greater than he." (Matth. 11: 11, and Luke 7: 28.

"The brother asks: "To whom has Christ reference in the above passage as being the least in the kingdom of heaven."

If the Savior signified by the kingdom of Heaven the spiritual power exercised upon the hearts of the children of men, by the laws of God as brought from Heaven and expounded by himself, or, if in other words he meant his church, then the question was most likely correctly answered in the *Companion* of July 14th.—If, on the other hand he meant the 'kingdom of glory," a term not found in the scriptures; but probable intended by brother Reiff to signify Heaven, then that answer was incorrect, and who is least in the kingdom of heaven must remain mere conjecture, until we enter that happy place, and see and know for ourselves.—The scriptures however prove to a demonstration, that the church of Christ is the "kingdom of Heaven." All admit this except those who have a certain theory, which this admission would upset.

It seems superfluous to attempt to prove that which is made self-evident by the Word of God; but the effort will be made, for the sake of those who do not view the matter in that light.

Isaiah prophesies concerning the establishment of this kingdom, in the 9th chapter, 6th and 7th verses as follows:—Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and to establish it with judgment and with justice from henceforth even forever.

The prophet Daniel also predicted the "setting up" of the kingdom of God, 2 chapter, 44th verse, thus: And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

These prophecies refer to the establishment of a kingdom which was at that time in the future, and not to the "kingdom of Glory" which like the throne of God that is in the midst thereof, and like him who sits thereon, is from everlasting to everlasting.

We will now turn to the 1st and 2nd verses of the 3rd chapter of the Gospel by St. Matthew, where the following declaration occurs: In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye for the kingdom of heaven is at hand. This was the final and consummating prophecy of the Jewish dispensation, and foretold the almost immediate fulfilment of the predictions of Isaiah and Daniel, quoted above, for the baptism of Christ, and the choice of his disciples, who were the first subjects of the kingdom of Heaven, followed in quick succession.

That the selection of the twelve was the installation of this kingdom, there is most positive evidence in the Savior's own words. While traveling about with his disciples, his incipient kingdom, among the Jews, who were looking for the advent of a temporal deliverer to redeem them from the Roman yoke, and who demanded of him when the kingdom of God, as they understood it, should come, he replied, "The kingdom of God cometh not with observation. Neither shall they say lo here, or lo there, for the kingdom of God is within you, or, as it is rendered in the margin in the midst of you. (Luke 17: 20, 21.) This was literally true, for there was the great spiritual Prince and his twelve subjects though "in humble guise and lowly mood" in their very midst, without observation or recognition, because the Jews did not understand the nature of his kingdom.

We will now examine our Lord's own words defining the nature and design of the kingdom of Heaven, and showing that it is synonymous with the church of God.

First:—Its small beginning and vast expansion.

"The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof." (Matth. 13: 31, 32.) The church of God commenced, as we have noticed, in the land of Judea, with a membership of twelve. It will, according to prophecy, continue to expand until it becomes a shelter for the people of all nations.

Secondly:—The power and universal diffusion of its laws, doctrines and principles:—

"The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matth. 13: 38.) The power of the leaven of the kingdom, or of the word of God, is being made more and more manifest on the mass of the inhabitants of the earth. This power and the gradual spread of its influence to a final consummation are described in Revelation 19: 11—21, under one of the most sublime and comprehensive allegories ever written by inspiration. In the commencement of the chapter following this relation of the universal triumph of "the Word of God" the Revelator gives an account of the ushering in of the Millenial glory of the church.—It seems as if this is to be a natural consequence of that triumph.

Thirdly:—A description of the operations of the kingdom of heaven, and of the ultimate accomplishment of the design of its Almighty founder.

"The kingdom of Heaven is likened to a man, which sowed good seed in his field: but while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and

brought forth fruit then appeared the tares also. So the servants of the householder came and said unto him, sir didst not thou sow good seed in thy field? from whence then hath it tares. He said to them, an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? He said nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares and bind them into bundles to burn them, but gather the wheat into my barn. (Matth. 13: 24—30.) The following is the Savior's explanation of this parable.

Then Jesus sent the multitude away and went into the house, and his disciples came unto him saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man.

The field is the world: the good seed are the children of the kingdom, but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered together and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their father. Who hath ears to hear let him hear. (Matth. 13: 36—43.

Those "who have ears to hear," are certainly convinced that the Kingdom of Heaven is the spiritual reign of the Prince of Peace over the children of men; that the least in that Kingdom are his most humble followers; and that the comparison in question was made between "any one" of these and John the Baptist.

Our Lord did not wish his people to think themselves greater than his forerunner in the sense which the world attaches to greatness; for he accords unsurpassed eminence to him in the position he occupied, and the mission he fulfilled. "The Master" intended to teach that his humble disciple is greater in his own sphere than John the Baptist, nothing more. His object in doing this, seems to have been to show that he was the *harbinger* of that Kingdom, and not a subject of it.

By a little reflection, we may, without going very far wrong, conclude that the lowly Christian is "greater than John the Baptist in a knowledge of the doctrines and mysteries of the Kingdom of Heaven." greater in an experience of the effect of its laws upon the heart. One fact will prove this last proposition. — John the Baptist was filled with the Holy Ghost from his birth, hence he was never led captive by Satan at his will, into paths of sin and wickedness. Never did he experience the anguish of a prodigal, far, far away from his father's house, nor feel unbounded joy through a sense of mercy vouchsafed and sins forgiven. We have no account that he was baptized for the remission of sins. We know he was slain before the atonement was accomplished by the death of Christ upon the cross. In all his preaching he did not say one word about that doctrine. We may reasonably suppose he knew nothing of the spiritual mystery, that a requisite to discipleship is to eat the flesh and drink the blood of the Son of God.

John the Baptist was a *man* and it is not irreverent to compare one man with another. Scripture does not teach that he went forth in the spirit and power of Christ as a brother writes, but of Elias, "who was a man of like passion as we are."

SILAS THOMAS.

Phila., Pa.

Feet Washing.

In No. 34 of the *Companion* Bro. Steel says in regard to feetwashing that "I think we can fill the example and command, if two or three or four brethren arise from supper, lay aside their garments each one take a towel and gird himself and then pour water into a basin, and each one of them wash 6 or 8; then take up their garments, and sit down again and then let others arise from supper and do likewise."

We admit that the above method would be nearer the example of Christ than that now generally practiced by the Brethren, yet we do not think it would be the nearest to which we could come, for if three or four wash the feet of eight then there must be some who do not wash at all. And we believe that no one fulfills the entire commands unless he *washes* feet. For the command is not to have our feet *washed* but to *wash* and we contend that only those obey Christ at our love feasts who wash feet; but by the system generally adopted throughout the brotherhood they can not all wash at the same love feast, perhaps not for three or four years and by that time may be called into eternity, besides one may be a brother or sister without ever being obliged to wash if he or she were so disposed. That each should *wash* rather than *be washed* is evident from the nature and design of the ordinance, hence the necessity of a system by which the design of Christ may be carried out. We believe the only way to dispose of this question is to bear with one another until all can see alike, yet I would like to see the day when *the old order* of the Brethren would be revived, that is the one who washes

to wipe also. And for all to wash at the same love feast and thus all be equally servants.

S. Z. SHARP.

Maryville, Tenn.

For the Companion.

Christian Courtesy.

BY EMMANUEL UMBAUGH.

When the christian gleans, from the word of God, undeniable arguments in favor of the gospel plan of Salvation, we are inclined to give vent to *our* feelings by making use of language which has a tendency to irritate the feelings of those by whom the arguments were adduced: especially when the arguments presented are repugnant to our own peculiar ideas. The true doctrine of Christ appears so repulsive to our carnal nature that it seems almost impossible for us to evade uttering language, really or seemingly, so repressive in its nature that if our opponent is not strictly on his guard against the evil machinations of the world he will imagine himself insulted. This is entirely wrong: although christian courtesy may require method in this particular, we should remember that man is a fallible being, subject to pardon when erring through weakness or ignorance, and govern our feelings of resistance by the infallible word of God. We should remember that some of us have a little more knowledge than others, and our talents are not all alike, some having a talent for speaking, while others are more expert in writing.

Christian courtesy and etiquette then seem to require that we answer arguments and statements of any description in the same manner in which they were set forth; yet want of knowledge may prompt us to act otherwise. When we err, however, in this as well as in any other particular, we should, at least, hope for pardon and in order that the christian law of love and forgiveness may work simultaneously in every heart, we should, at the same time, be willing to forgive those who have wronged us, or irritated our feelings.

"Like coals of fire Love melts the stubborn will,
Of those who lurk as tigers for their prey;
With savage hate, with murderous aim to kill,
The warrior steps, looks up, and owns his sway."

Pierceton, Ind.

If you would have a good family paper subscribe for the *Companion*.

For the Companion.

Baptism for the Dead.

Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead. 1 Cor. 15: 26.

The above text has frequently appeared in publications, with different views following it, and I think it ought to have another hearing.—We think however the context makes the subject very plain. The apostle is teaching his brethren at Corinth that there is a resurrection, and calls their special attention to Christ, the dead spoken of in the text, as the German gives it: *den doten.* If so be that the dead rise not then Christ is not raised, and if Christ is not raised, then your faith is vain. and ye are yet in your sins. It does seem to me the chapter makes it very clear that the dead referred to in our text is Christ. Paul saith: "Why are they then baptized for the dead? (Christ) If Christ is not risen from the grave, ye are yet in your sins." He would give them to understand that if Christ is not risen from the dead their being baptized in the name of Christ was no benefit; and if it was so that Christ was dead yet that their baptism would be of no advantage to them. And if they had only hope in Christ in this life, they would be of all men most miserable," seeing the dead rise not as some of you suppose.—But it is very clear from the chapter referred to that Paul gave them to understand if they are baptized into Christ and he dead, as they supposed, they are yet in their sins. It does seem so clear to me that Paul meant the dead, or *den doten.*

Some of our friends think that some were baptized for some of their dead friends. This is certainly a misapprehension, for Paul would have told them better than to suppose that it would benefit them that were dead if others were baptized for them. Not a word does Paul say about that but give them to understand that if there is no resurrection then the doctrine they believed was false, for saith Paul: "if the dead rise not, then is our preaching vain, (or false) and your faith is also vain.

I would advise my readers to examine for themselves and they will plainly see that there never was such an order in the church of Christ as one to be baptized for another.

MARTIN NEHER.

Ladoga, Ind,

Attention to the Young

A naged minister of Christ, whose labors had been remarkably crowned with success, was once asked if he could tell wherein lay the secret of his usefulness. He replied, that, under God, it had consisted in his paying particular attention to those who were just entering on life, and those who were about to depart from life. The young and the old received the greatest share of his regard. Those that were beginning life were watched over with a fatherly affection, that they might early seek the Lord, and get the grace of his Spirit. Those who were dying, were tenderly and faithfully exhorted, that they might not go unprepared before the judgement seat of God.

This course of procedure is quite accordant with the word and example of Christ. The youngest children and the most diseased adults received his special attention and his blessing. He took the little ones up in his arms, and said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He visited the chamber of sickness and the abode of death, and poured the oil of joy into the hearts of the sorrowful. He charged his disciples to care for the young,—"not to despise one of the little ones;" and he said, "It is not the will of your Father which is in heaven that one of these little ones should perish." When he renewed the apostlolic commission to St. Peter on the shore of the sea of Galilee, he used these words:—"Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." The first part of the commission was to feed the lambs of the flock,—to attend, let us say, to the young in years, no less than the young in grace. The first fruit of his love to the Lord Jesus was to be evidenced in caring for the feeblest and the youngest in the fold of Christ.

Children had a peculiar attraction to the Savior. He became incarnate in a baby, and himself passed through all the stages of infancy and youth to the manhood which he reached. He had a fellow-feeling for them. He, whose humanity was so pure, and in whose spirit there was no guile, had special affection for little children. And we cannot resist the inference that it is one of the Christ-like features of charater to love and care for children. The young in years may be "babes in Christ." No age is beyond the saying operation of his grace. Early years are favored with special promises.

There are examples in the Scripture of children who were santified, —"filled with the Holy Ghost" from their mothers' womb. And our Lord has said that "of such is the kingdom of heaven. We know that the greatest number of deaths occur among infants and youth, so that we can readily believe that they are the largest proportion of the saved. In them Christ sees the "travail of his soul." Over their progress in the Father's house he watches with infinite affection; and

"Around the throne of God in heaven
Thousands of children stand;
Whose sins are all through Christ forgiven,
A holy, happy band,
Singing glory, glory, glory."

He watches over the lambs of his flock while they are in the world, leads them with care, "carries them in his bosom," and fits them for all they have to do and bear while they continue in the wilderness. He therefore gave the commission to the teacher to feed them, that at length they may be all with them. To regard them with a similar view should be the eager desire of both parents and teachers. "I have had six children," said a good man, "and I bless God for his grace that they are all with Christ, or in Christ; and my mind is now at rest regarding them. My desire was that they should have served Christ on earth; but if God will choose to have them rather serve him in heaven, I have nothing to object to it." —*Steele.*

The Lord's Prayer.

And forgive us our debts as we forgive our debtors. This is so opposed to all the feelings of the heart and the practice of man, that the Savior adds a commentary in verses 14 and 15: "For, if ye forgive men their trespasses, your heavenly Father will forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." There is no getting away from that. It is certain that if we do not forgive our followmen, God *will not* forgive us our sins. And he also has a parable founded on this, to enforce it, in reference to the unforgiving servant.—It is no use for people to say, "I'll forgive when I'm asked." You can't require that: the promise does not apply to that. You are to exercise a forgiving spirit even if your opponent continues to be unforgiven. When the Savior was reviled not again. If you require more than this, it is what he never required. There are professing Christians who are at fault on this point.—They soften it, and say, "I will forgive but I cannot forget." They will cherish the memory of injuries in their hearts. Whoever does that need not flatter himself that God forgives his sins. We must take God's word just as it is, and not as we want it. No man is ever happy who is under the influence of a revengeful spirit. A man who does not forget, has still working in his heart something that is not forgiveness.—*Stowe.*

The Soul in Search of rest

Almost all mankind are constantly catching at something more than they possess, and torment themselves in vain. Nor is our rest to be found amongst enjoyments of the world, where all things are covered with a deluge of fluctuating, restless waters; and the soul flying about looking in vain for a place on which it may set its foot, most unhappily loses its time, its labor, and itself at last, like the birds in the days of the flood, which, having long sought for land, till their strength was quite exhausted, fell down at last, and perished in the waters. —*Leighton.*

Confidence and caution both find a home in the believer's mind, and dwell amicably together.

MISCELLANEOUS.

"It Passeth Knowledge."

Suppose I could be privileged to go to heaven *to-night*, and tell them I wanted to know what the love of Christ is, that I might come back and tell poor sinners in St. Martin's Hall about it. Suppose I asked Able, "Able, thou hast been here thousands of years. Canst thou tell me what the love of Christ is?" He would say, "Richard Weaver, thou poor, blood-washed sinner, I cannot tell thee what this love is! But God commendeth his love toward us, in that while we were yet sinners, Christ died for us!"

Then if I turn and say, "Noah, thou wert saved in the ark, canst thou tell me what the love of Christ is?" "No," he would reply, "I cannot tell thee; but it is deeper than the waters that carried me upon their bosom. And yet God commendeth his love toward us in that while we were yet sinners, Christ died for us?" I go to David and say, "Thou sweet psalmist of Israel, canst thou tell me the *measure* of the love of God?" "No," says David, "His loving kindness is better than life, my lips shall praise him: but I cannot *fathom* the love of God." Then I go to Solomon. "O Solomon, who speakest of trees, from the cedar of Lebanon to the hyssop on the wall, thou couldst show thy *wisdom* to the Queen of Sheba, canst thou tell me what the love of Christ is?" "No, I cannot tell thee; it is beyond all my wisdom." But here comes the loving disciple.—"Now John, thou who didst lean on the bosom of thy Lord, thou man whom Jesus loved, what hast thou to say about the love of God?" "I cannot tell thee how *great* it is, but herein is love not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins!" But no doubt the great apostle of the Gentiles, who was caught up into the third heaven, and heard unspeakable words, which it is not lawful for a man to utter, can tell us something about the love of Christ. "Now, Paul, what have you to say about this love?" "I cannot tell the height, and length, and depth, and breadth of the love of Christ." "But I want to go and tell the sinners what the redeemed in glory know about the love of God?"—"Tell them we cannot tell what it is." "I will go and tell them." "Stop," cries Paul, "tell them the love of Christ *passeth knowledge!* But God commendeth his love toward us, in that while we were yet sinners, Christ died for us!" Ah, glory be to God, that is it! May the Lord help us to think about it, —The love of Christ passeth knowledge.—*Weaver*

Zaccheus.

The story of Zaccheus was read in a Sunday-school class in which it was the custom for the boys to put questions to the teacher when any thing requiring explanation occurred. The questions were generally put in good faith, but not always The teacher was a short man, but a good disciplinarian, and always contriving to be on good terms with the boys. On arriving at that part of the lesson which represents Zaccheus as climing into a tree, a boy said, "Teacher, was Zaccheus as short as you are?" The inevitable titter followed, but was soon changed into seriousness when the teacher replied, "I do not know, Charles, but I am quite certain that he was more anxious to see Jesus than you are."—The association of ideas produced a good effect whenever the name Zaccheus was afterward mentioned.

THE SECRET OF HEALTH:—First, keep warm. Second, eat regularly and slowly. Third, maintain regular bodily habits. Fourth, take early and light suppers; or better still none at all. Fifth, keep a clean skin. Sixth, get plenty of sleep at night. Seventh, keep cheerful and respectable company. Eighth, keep out of debt. Ninth, don't set your mind on things you don't want.—Tenth, mind your own business.—Eleventh, don't set up to be a sharp of any kind. Twelfth, subdue curiosity. Thirteenth, avoid drugs.

The Dew.

If clouds are necessary to produce rain, sunshine is an essential to the formation of dew. A dewy morning only follows a day whose sun has well warmed up the earth. It is necessary that the heat should radiate into the surrounding atmosphere by night. When the surface of the earth thus cools down more rapidly than the air about it, and when the air is saturated with moisture, then, by the contact of temperatures, the air becomes unable to retain its moisture, and yields its sprays and vapors to be shaped by a natural law, the same which rounded the world out of chaos and orbed the universe; and that which was invisible becomes visible in drops of settling dew. So, whenever dew is seen to fall, there must first have been a flowing down of sunshine in the day, and then a responsive current of warmth uprising in the night, toward the region whence it came. The earth receives and yet returns the heat the heavens gave, and as if to reward such gratitude, the dew descends to refresh and gladden its beseeching and thankful breast.

So, when people's hearts are hard, and dry, and desolate, it may be because they lack responsiveness to heavens gifts—for want of gratitude for the light and privilege which have shone upon them all their days. Teachers, if they would see their classes bright and happy, and parents, if they would have glowing summer in their homes, and have young hearts themselves, should be open-souled and thankful, and teach the children how to be grateful for daily blessings. Then would sun-warmth from the better world be taken in through the gauze of form, and task, and habit, and fashion; then, because each heart would be flower instead of flint, grass instead of granite, fruit instead of fossil; then would the pearly dewdrops of glory glitter all over a school and all through a family, like an immortal morning.—*Clark.*

The greatest and most amiable privilege which the rich enjoy over the poor, is that which they exercise the least,—the privilege of making them happy.

Tobacco Poison.

In a recent lecture on stimulants, Dr. Willard Parker stated some important physiological facts concerning the use and effects of tobacco.

The five chief stimulants are: tea, coffe, alcohol, opium and tobacco.

Stimulants when taken in a liquid form, go at once into the blood, and of course operate promptly upon the tissues of all parts of the body. Tea and coffee *stimulate;* alcohol, opium and tobacco *poison.*

Through the blood are carried on the two great vital processes, repair and waste. The human body always consuming, always replacing, is on one hand an incessant birth.

Perhaps tobacco is not quite so bad as rum, but they are twin brothers, and tobacco makes men drink. Tobacco depresses, and the user then craves liquor to stimulate him. It is found impossible to cure inebriate patients of the use of liquor so long as they are allowed to use tobacco.

The French public revenue from tabacco from 1812 to 1832 was anually $5,600,000, of late years it is $36,000,000. During the former period there were in France at any given time 8,000 lunatics and paralytics, now there are 44,000. It will be seen that the two totals increased in nearly an even ratio, six and a half times as much lunacy and paralysis. In this whole period the increase of population has been only from 30,000,000 to 38,000,000.

When Louis Napoleon learned this fact a few years ago, he caused a comparative examination to be made of the smokers and nonsmokers in all the public schools and educational institutions, and the result to be tabulated. The nonsmokers were decidedly superior in physical health, intellectual acquirements, and moral deportment. Upon this the use of tobacco in the public institutions was forbidded by law, and thirty thousand tobacco pipes were broken in one day!

We never find a healthy person among those who work in the tobacco business. In any sickness, a tobacco worker by the side of an otherwise healthy countryman, is slow and doubtful of recovery. The children of tobacco users are comparatively feeble.

Making Haste to be Rich.

Numberless are the annoyances and frequent the disasters which beset the man who is in haste to be rich; yet those who are confined to the slower processes of accumulating wealth cannot be reconciled to see their neighbors apparently thriving so much more rapidly than themselves. A man embarked in a vast business, and who has, to all outward observations been prospering famously, suddenly fails, goes down with a financial crash, which causes a mighty sensation, at least among his creditors. But the discontented mechanic or farmer shakes his head, and says, "Ah, never mind, he has not failed to make money, I warrant you." He will not believe that so much glitter could exist where was no gold: that so much apparent solidity should be but an unsubstantial bubble, after all, and sighing still for the riches that he is sure could be won in haste, he envies the mercantile speculater even in his misfortune.

His own humble shop, or small farm, is too contracted a sphere for his operations, and he would willingly exchange a competence, earned, as it must be, by steady toil for the chance of quickly heaping up treasure, even though the chance is doubtful,—so doubtful that nine out of ten such experiments result in disaster and ruin. Few and far between are the instances of acquiring a solid fortune by any speedy process, and of those few, the result often is that the same spirit of making haste to be rich, which was successful in the first instance, in the very next venture leads to overwhelming disappointment and irretrievable ruin. Much better is it for those who are doing well enough, to let well enough alone, and be content with smaller gains. If they can avoid the feverish anxiety and the sleepless nights that always attend upon the process of making haste to be rich

LOCAL MATTERS.

Tyrone City, Pa., Oct. 13, 1865.

CORRESPONDENCE.

Correspondence of a church paper is read from all parts of the Brotherhood. Writer's name and address required as a guaranty of good faith, not for publication. Personal controversy, or matters of a private nature, not admissible. All communications for publication should be written on one side of the sheet only.

Announcements.

LOVE FEASTS.

At the Meadow branch meeting-house, Carroll Co., Md., October 28th.

In Morrison's Cove, Blair Co., 3 miles South-west of Ladoga, 10 A. M., Oct. 29th.

4 miles South of Springfield, Missouri, October 27th and 28th.

9½ miles South of Osceola, St. Clair Co., Missouri, October 30th.

In Jacob's Creek congregation, Huntingdon Co., Pa., Oct. 28th, 1 o'clock, P. M.

In Logan congregation, Logan Co., Ohio, 10 A. M., Oct. 22.

Brother Holsinger:—Please announce that the brethren expect a series of meetings in the vicinity of Dodgertown, 7 miles south of Pierceton, commencing November 7th, brother John Nicholson of Moultrie Ohio officiating. Brethren at a distance traveling over the Pittsburg, Fort Wayne & Chicago Road at that time are cordially invited to attend. We suppose that brother Grabill Myers will travel over this road in paying his visit to the west. We should be happy to have him stop off at Pierceton. My father's residence is 1 mile west of this place at, and on the south side of the railroad.

By order of the Brethren.

E. UMBAUGH.

Pierceton, Ind.

Brother Henry:—As church news are always encouraging to me and doubtless are to others, I thought I would say to the readers of the Companion that this arm of the church here in the far west in Appanoose County, Iowa, is in a good condition, and moving the ark of Safety slowly. Only a few years ago our prairies, now inhabited by the lovers of Jesus, were roamed over by wild beasts and the red men of the forest, and longing Humanity. Now the voice of peace is echoed to a happy Christian people. In March 1858 this arm of the church was organi-

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A word to the bereaved parents. Although you will miss your darling's gladsome voice, and the merry prattle of its care less but now silent feet, the thought of having an interest and a treasure in the eternal world, should inspire you with renewed and redoubled energies to meet it there. And there too, it will not be thine only child, but its little sister, who has gone before, will come with it, to welcome you to the joys of heaven, and nestle in thine arms as did Lazarus in the bosom of faithful Abraham.

J. L. KITTINGER

In Washington Co. Md., July 28th, ALVEY KOONTZ, son of Silas and Nancy Koontz, aged 1 year, 7 months, and 20 days. Funeral services by brethren Cost and Emmert.

JULIA KOONTZ

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We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Marsh Creek branch, Adams Co., Pa., on the 13th of Sept., MAGGIE ELLEN, only child of brother James and sister Elizabeth SOURBEER, aged 2 years, and 9 days.

A word to the bereaved parents. Although you will miss your darling's gladsome voice, and the merry prattle of its once busy, but now silent feet, the thought of having an interest and a treasure in the eternal world, should inspire you with renewed and redoubled energies to meet it there. And there too, it will not be these only child, but its little sister, who has gone before, will come with it, to welcome you to the joys of heaven, and nestle in thine arms as did Lazarus in the bosom of faithful Abraham.

J. L. KITTINGER

In Washington Co. Md., July 25th, ALVEY KOONTZ, son of SHAE and NANCY KOONTZ, aged 1 year, 3 months, and 20 days. Funeral services by brethren Cost and Emmert.

JULIA KOONTZ

MARRIED.

At the Bride's house, in Mt. Morris, Ill., on Saturday eve., September 27th, by Elder Michael Emmert, brother Henry H. Troup, of Polk Co., Iowa, and sister Ann Rebecca Nally.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Anna E. Evans, Lancaster, Pa.	1.50
Jacob Miller, Sidney, Ind.	1.50
J. C. Ewing, Benton, Ohio,	.40
Jos. M. McMasters, Liberty, Md.	.40
S. P. Burkhart, Philipsburg, Pa.	.50
J. H. Burkhart, Altoona, Pa.	.50
John K. Leedy, Dora, Ind.	1.50
Lewis Snyder, Jones Mills, Pa.	1.50
Simon Snyder, Martinsburg, Pa.	.65
C. L. Holsinger, "	.30
D. H. Fahrney, Waynesboro, Pa.	1.50
David Goughenour, Sarah, Pa.	3.00
John Turner, Clover Creek, Pa.	1.50
John W. McGraw " (Vol. 3)	1.50
Mrs. Belle Harshberger, McVeytown Pa	1.50
S. H. Swigart, "	1.50
H. W. Hanawalt, "	1.00
John Rupert, "	1.50
Benj. Wademan, Van Wert, Pa.	.35

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

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NEW WINDSOR, MD.

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37-4 ins.

To the Brethren and Friends.

THankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th, 1868.

I take pleasure in commending the brethren that I am in possession of a quantity of the best [illegible] in this country. Any that desire to purchase in the South, would do well to call on me at the Spotswood Hotel, Augusta.

E. F. MOOMAW.
BONSACKS VA.

Wm. M. Lloyd, D. T. Caldwell,
Altoona, Pa. Tyrone, Pa.

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Special contracts made with parties acting as administrators, executors, guardians, and persons holding monies in trust. Dealers in every description of Stocks and Bonds.—Government Securities made a speciality.

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TYRONE PLANING MILLS.

McCAMANT, ELLIOTT, & Co.,
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Books, &c., for sale at this Office.

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One copy, post paid,	$0.75
12 copies, post paid,	8.50

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One copy, post paid,	$1.00
12 copies, post paid,	10.25
Turkey Morocco, prepaid,	1.00
12 copies, post paid,	11.25

The Revised New Testament.

OCTAVO PICA EDITION.

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Sheep Strong Binding, post paid,	2.50

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" Wisdom & Power of God Post Paid	1.40
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Debate on Immersion, Quinter & Snyder, Single copy, post paid,	1.15
12 copies, by Express,	10.00
Debate on Trine Immersion, Lord's Supper & Feet-washing, Quinter & McConnell, Post paid,	1.25
Pious Companion, S. Kinsey, post paid,	.35

CERTIFICATES OF MEMBERSHIP.

Per dozen, post paid.	$0.20
Per hundred, post paid,	1.50

Marriage Certificates.

On good, heavy paper, per doz., post paid,	$0.30
" " per hundred, "	2.25
COMPANION Volume 3, bound post paid,	$2.70
Reserved at the office,	2.25

THE
Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Letters to be paid. Address and a specimen number sent gratis.

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E R Zug——

Christian Family Companion.

BY H. R. HOLSINGER. "Whatsoever loveth me keepeth my commandments."—Jesus. $1 50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, OCT. 20, 1868. NUMBER 41.

For the Companion.

Sunday School Library.

We often hear the questions asked: "Why have we no Sunday School library?" "Where can we get the cheapest and best books?" And again, it is said, "We have as select a library as possible." Or, "We have the Union books." But whatever books we may have, of those now in use, it is impossible to get any series that will fully teach the principles of the Bible as laid down by their Divine Author. Some teach principles that are pernicious, in fact are downright heresy. Others are mere novels, which if they do not directly poison the mind, are still not calculated to accomplish any real good.—And a large majority of those that are beneficial, only inculcate principles of morality.—When it comes to doctrinal points, such as faith, repentance, baptism, feetwashing, the Lord's supper, the holy kiss, and a host of others, they are entirely silent, or pass them over lightly. Now books teaching principles of morality are useful, and no library is complete without them, but there are quite a number of other subjects that children need to be instructed on, as well as morality, and as we cannot get books in the libraries now in vogue, that will teach those principles, *why have we not a library of our own?* There certainly is talent enough in the church to get one up; the expense would be a trifle compared with our pecuniary means, and it would be of incalculable benefit to the rising generation.

Some I know would object to such a measure, but I know of no valid objection that could be urged against it. The usefulness of our public journals is, with few exceptions, acknowledged by the whole brotherhood, but the subjects treated of in our papers, and the language in which they are written, are often beyond the comprehension of children. Now if it is right as is acknowledged by almost all, to have literature suited to those of maturer age, what valid objections can be made against having a literature suited to the minds of our children?

Children who can read are capable of understanding almost any subject that adults can, if it is given to them in language that they can comprehend. Hence Sabbath School books should be written in a simple style.

The object of our Sabbath Schools should be to teach the principles of the Bible. In doing so, many passages and subjects need explanation in order to be understood by children, and even hearing all the recitations, &c., the time usually allotted to our Sabbath Schools is too short to give the proper explanations, and if given will not always be so readily understood as when read in language suited to the mental capacities of children.

Then a good library would also afford amusement for children during the week, and keep them from reading and studying novels &c. which could be of no real benefit, but might be the cause of incalculable mischief.

But, says one, I have the Bible and my children can read that. So you have and so they can; and children should be encouraged to read and prize the Bible above every other book, but children cannot always be confined to one book, neither is it advisable to do so if they could be, for in order to the proper development of the mental faculties, children need variety as well as *quantity*, and where could a more profitable variety of reading matter be found, than in a Sabbath School library based on the Bible.

A Sabbath School library should be chiefly of a practical, geographical, biographical, and historical character. The subjects coming under any of these departments will readily suggest themselves. The practical department would treat of the doctrines and precepts taught in the Bible. The geographical department should give a description of the different countries, cities, towns, rivers, seas &c. The biographical department should give a brief account of the noted personages spoken of in the Bible, such as kings, governors, prophets, priests, apostles, &c. The historical department might, or should be divided into two branches

national and natural. The national should give an account of the different nations, kingdoms, customs, and great events, &c. The natural branch should describe the different animals, birds, insects, trees, plants, grains, &c, spoken of in Holy Writ.

To these might be added a miscellaneous department, giving a discription of the different weights and measures, and the different kinds of money &c. All these subjects and many others, treated of properly, would form a library that would be of inestimable worth to the rising generation, and also to those of riper years.

The manner of getting it up, would of course have to be decided by the Annual Meeting, but I would suggest that a committee of intelligent brethren be appointed, and entrusted with the power of selecting and publishing such a library as would, in their judgment, best meet the wants of the church. Let this committee have its stated time of meeting, and to this committee, let all who feel like it, send essays (ready for publication) on all the different subjects coming within the range of a Sabbath School library, and from these essays, and from other sources, let the committee select and publish a library of such character and number of volumes as will meet the wants of the church.

I would like to hear the opinion of the brethren upon the subject.

A. H. SNOWBERGER.

Huntington, Ind.

For the Companion.

Overcoming.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

In this dark valley of sin where temptations beset us on every side, and the enemy of souls is ever ready to entice us away from our Captain, we should gird on our armor and be ready at all times to resist every effort made by the enemy. We should guard well against "little temptations, the worst ones of all," and remember that, "He that conquereth himself is greater than he that taketh a city." Many of us have what the world terms a lively nature; this, I suppose, is not wrong in itself, as the christian has no right to be mopish or sullen, but at the same time those that are naturally lively are very apt to have a disposition to be frivolous in conversation and fond of jesting, which, though it seems of very little consequence to us, is a sin in the sight of the Lord, and should not be indulged in by his people.

Perhaps one of the weakest points in human nature is self-esteem, consequently we suffer a great deal from wounded pride, and those who are at all effected in this way, will find it necessary to study well the humble nature of our meek and lowly Jesus, who, "when he was reviled, reviled not again."

Another weak point many persons have to contend with is anger. "Be ye angry and sin not," are the words of the Lord. Now we must infer from this, that we can be angry and yet not sin. But in order to do this, we must overcome evil with good, that is, we must not give vent to our angry feelings, but as we can do nothing of ourselves we must pray the Lord to enable us to forgive others as we would wish to be forgiven. No one can be a christian and bear malice toward any one: such a thing would be utterly impossible, since the Lord himself has said: "If ye forgive not men their trespasses neither will your Heavenly Father forgive your trespasses.

Avarice is another of the many sins we have to contend with. How many plain, self-denying persons will come short of the Kingdom by withholding their earthly goods from the poor and hoarding up that with which God intended they should benefit their fellow men, either in a spiritual or bodily point of view. It would be well for those of us who are tempted to be avaricious, to ponder over the words of James 5: 1, 2, and 3; and further, "He which soweth sparingly shall also reap sparingly, and he which soweth bountifully shall also reap bountifully." While it is right and proper for us to be plain and self-denying, and not only right, but we are commanded to deny ourselves, take up the cross and follow Jesus, yet we may deceive ourselves and not deny ourselves through a proper motive; and if our motive is not good it will avail us nothing. If we would gain an inheritance, in the Heavenly Mansion, we must have the love of God, shed abroad in our hearts, and be obedient in all things. Read Col. 3: 5 to 14.

FIANNA F. BARR.

Lancaster, Pa.

Life is a great poem, and pure and happy love is the sweetest of its stanzas.

For the Companion.

On Feetwashing.

DEAR BROTHER HENRY: Duty tells me that I should write a few lines for the benefit of our brethren and sisters who read the *Companion*. I design writing something on the subject of feetwashing.

I am sorry that some members of the church are not satisfied with the way that this ordinance is administered, and ever has been according to the word. And when I consider the instrumentality of this division of opinion, I truly am surprised. If the majority of the church had never been satisfied in the way we contend, then there might be some reason to call for a change: but not any when we consider the change called for is not consistent with the word,—of course there is some reason and truth seemingly connected with it; if it were all false and void of reason none would be deceived. And we would do well to remember one thing: whatever is calculated to create strife, hatred, malice, enmity, and division in the church, the evil spirit sends mixed with a little truth.

For fear I be too lengthy in my remarks I proceed at once to harmonize the practice of the church in Feetwashing, with the example of Christ, the great pattern of our salvation. The washing of the saints' feet is an ordinance in the house of God, consequently is just as necessary to be attended to as any other command given: and that it was done before the eating of the supper any one will know by reading all the scripture connected with the circumstances.

The Son of God our Savior is the only one found who was worthy to bring about this great salvation.—He must tread the wine press alone: none other able to open the book and to loose the seals thereof.—There is no other name given in Heaven or among men whereby we may be saved: then he would set the example. Yea he must and that alone; for was poor sinful man worthy even in feetwashing to say Lord I will gird myself with the towel and will wipe while you wash; oh, they dare not: and what a fine thing it is that man had no hand in instituting the ordinances in the house of God. The matter is now manifest, plain and very certain, if such had been the case many of our brethren and sisters would go a little further and deny many things. For instance, nonconformity to the world and non resistance in every sense of the word is taught by Christ: yet we see some brethren and sisters decorate themselves in fashions and fine and costly apparel; and some brethren are seen using the sword by voting: and when danger comes they place the sword into the hand of their neighbor, and hide behind some tree; or say that it is wrong to fight. Such are untrue to God and their country.

I have digressed a little from the subject for our own good.

And it is said of some because Christ washed and wiped his disciples' feet, that an individual member must do the same. I ask the question, why did Christ wash and wipe alone? I have answered in the above, that none was worthy to assist in setting this great example. We now look at Christ calling the members of his physical body to action, and proceed to notice the language of Christ to his disciples. Turn to the 13th chapter of John and 12th verse: "know ye what I have done to you?" The church is asked the question above, not one but all. "Ye call me Master and Lord," they all call him Master and Lord. "If I then your Lord and Master have washed *your* feet, *ye* also ought to wash one another's feet; for I have given you, (the Church) an example, that ye (the church) should do as I have done to you." You will perceive that Christ did not speak to the members individually, but to the church as active members of the Body of Christ. So we see he did not say John you must do as I have done; neither does he say to any one of the others, you must do as I have done; but he calls the church to action: and the example is carried out in this that two of the members of Christ's physical body were engaged in washing and wiping his disciple's feet, and we are his spiritual or mystical body, and there being members of that body it must be represented by its members. Then it so beautifully represents and harmonizes so sweetly in feet washing; even as two members of Christ's physical body were engaged in washing and wiping, (namely his hands) so two members of his spiritual body engage in the same act. I do not understand that the language of the Savior saying ye should do as I have done to you, is confined to one meeting, but as long as the church shall exist. So we may have the privilege of washing one another's feet. "I have given *you* an example, that ye should do as I have done to you." This is done exactly according to the example of Christ's wiping as a consequence of washing, and because there was none to work with him, he also wiped their feet: and the language with the example being addressed to the members of the church, it is carried out as he gave it, in this that they both wash and wipe one another's feet.

We might write more, but thinking it to be so plain of itself, we conclude, and in love I remain your brother.

LEMUEL HILLERY.

Urbana, Iowa.

The religion of Christ, in its sweet doctrine of hope, best evinces its power when all other things most fail us. Happy the man who is well anchored here. His faith and hope will cheer him as the sun of life goes down, and assure him that a brighter light shall cheer him in the heavenly land whither he is going. So to live as thus to prophesy is beyond all question the truest wisdom of man. To fail here is man's greatest mistake.—*Independent.*

Keep the heart fresh by not despising small things, improve the judgment by knowing so-called great ones.

For the Companion.

Invitation to Sinners.

Come sinners to the gospel feast; do not delay. Enter immediately into covenant with God, vowing true faith and obedience until death: observing all things whatsoever the Lord has commanded you. How beautiful it is to be a christian when afflictions come: none but true christians can realize the fullness of God's love. We do not sorrow as those who have no hope, but we place our affections upon God the Father in whom there is no variableness nor shadow of turning. The day of our death, and of our being called to judgment, though known to God, is not revealed to us; therefore it becomes necessary for us to be always found in the path of duty and thus through grace be prepared for the change which is certain to come.

In order to be righteous in the sight of God, men must not only believe in Christ for salvation, but be disposed to observe all his commandments and ordinances, and to discharge with fidelity their private as well as public duties. The more we are acquainted with the ordinances and the will of God, the easier it is to be a christian. None are so near to Jesus Christ as those who have the word of God, and do it. The union between Christ and his followers will live when all other ties are sundered, and will grow more intimate and delightful forever.

Our Master has provided and freely offers the richest and most abundant blessings, & all excuses which men make for not accepting them are vain and wicked. God is displeased with men who will not accept of his salvation and be forever happy. And when forever miserable they will see that no part of the blame attaches to him: but that it all belongs to them. Having rejected Christ and his word, to be saved, men must not only resolve, but they must return to God, taking all the blame and shame of their departing to themselves, and ascribing righteousness to him. They must surrender all their interests for time and eternity to his care, guidance and disposal. O. P. L. ROBERTS.

For the Companion.

Sinning against the Holy Ghost.

I noticed an article on page 310 from the pen of brother John W. Moats, of Mt. Morris, Ill., in which he presents a few ideas relative to the above subject. He quotes several passages from Divine Revelation for the purpose of showing what sinning against the Holy Ghost is. His quotations undoubtedly explain the matter so plainly that comment is unnecessary. "It is impossible for those who were once enlightened and have tasted the good word of God and the power of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." "If we sin willingly after we have received the knowledge of the truth, there remains no more sacrifice." This, alone, is what we should be willing to believe, but brother Moats seems to think that even when a person has received the knowledge of the truth, he must repent and promise to live faithful until Death, before he can sin against the Holy Ghost. How he can make this appear I cannot see, as it is in direct opposition to what Paul says in the last of the quotations. I have always believed that after receiving a *knowledge* of the truth all wilful sin is unpardonable. My reason for believing this is because the apostle Paul says so, without even mentioning either repentance, promises, baptism or *anything else.* If my faith relative to the subject is erroneous, I am desirous that brother Moats or some one else *tear it up* and destroy it that I may build up anew, for I should like to believe right in this as well as all other particulars relating to the practice of the subject of our great King.

E. UMBAUGH.

Pierceton, Ind.

For the Companion.

Selections from Scrap-Book.

BY S. W. BOLLINGER.

The Sabbath. This is the day the Lord has made; let us rejoice in it, and be glad. A change in the day has occurred: realities have appeared. Jesus has been here, lived died, and rose again; the faint and departed shadows are no more to be regarded, but the fulness of the glory and the perfection of the work—the sabbath—is to be esteemed according to the greatness of its value; a seventh part of our time is yet to be dedicated to the worship of the true and living God, and the day which commemorates the resurrection of Jesus Christ from the dead, is now the day of rest, the Lord's Day, till the dawning of the morn in which the new heavens and the new earth shall appear in their glory.

It is thus set apart from profane use to be considered as holy unto him who loved the world so well that he sent his Son, not to condemn it, but to save us in an everlasting rest in Heaven. This commandment to keep holy the Sabbath, is for all time; there exists a positive necessity for it, and it can no more be dispensed with than can the sixth, or ninth, or tenth, or any other of the Decalogue. God still says remember the Sabbath day to keep it holy; Jesus has said the Sabbath was made for man. The good man and his necessities demand it, nor can it be broken or laid aside except at the expense of the highest good of our nature.—The Lord's day is demanded by the common wants of our bodies, though hundreds regard it not, contemn and trample it under foot. The Sabbath we must have as individuals and as families, as communities and as nations, as a race and as a world.

Respect the Aged.—Many an old person has the pain not bodily, but sharper still—of feeling himself in the way. His very chair in the chimney corner is grudged him.—He is a burden to his son or daughter. The very arm that props him is taken away from some productive labor. As he sits at the table his own guests are too idle or too unkind to make him a sharer in their mirth. They grudge the trouble of that voice which alone could make him one of them; and when he speaks it is only to be put aside as

ignorant, or dispised, as old fashioned and obsolete. Oh little do younger persons know their power to give pain or pleasure! It is a pain for any man, still in the world to be made to feel that he is no longer of it, to be driven in upon his own little world of conscious isolation and buried enjoyment. But this is his condition; and if any fretfulness or querulousness of temper has aggravated it—if others love him not because he is not amiable—shall we pity that condition the less—shall we upbraid it with that fault which is itself the worst part of it?

PRESERVE your conscience always soft and sensitive. If but one sin force its way through the tender part of the soul, and dwell easy there, the road is paved for a thousand iniquities.

He that would *borrow* of thee turn not him away empty. *Give* to him that asketh.

Pray without *ceasing*.

Do your *whole* duty.

For the Companion.

Quiet.

This is what our hearts all want, quiet—quiet! And this is what the world cannot give us. Are not its gifts finite, and are not our souls infinite? Oh, poor, tired, human soul, buffetting with the winds and waves of this stormy life, be still!—Look upward! Ask not of time what is not in its treasury, what it never can give to any man; but ask it of God, and in answer shall come the peace. God did not place us here simply as beings receptive of enjoyment, but to endure afflictions and chastisement. "Now no chastisement for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Wherefore lift up the heads which hang down, and the feeble knees; follow peace with all men, and holiness, without which no man shall see the Lord."

CATH. MURRAY.

Antioch, Ind.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 20, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

LOVEFEASTS.

At the Meadow branch meeting-house, Carroll Co., Md., October 26th.

In Montgomery Co., Ind, 5 miles Southwest of Ladoga, 10 A. M., Oct. 29th.

4 miles South of Springfield, Missouri, October 25th and 26th.

2½ miles South of Osceola, St. Clair Co., Missouri, October 30th.

In James Creek congregation, Huntingdon Co., Pa., Oct. 23rd, 1 o'clock, P. M.

In Logan congregation, Logan Co., Ohio, 10 A. M. Oct. 22.

Brother Holsinger; Please announce thro' the *Companion* that we intend, the Lord willing to hold a Lovefeast on Saturday the 24th of October; also meeting on Sunday the 25th at the same place, in Springfield District, Noble Co., Ind. The place of meeting will be at brother Abram Holls', one and a half miles from Wawaka Station, commencing at 10 o'clock, A. M., to which we invite as many of our beloved members as desire to be with us, and especially the ministering brethren.

JOSEPH WEAVER.

Brother Holsinger:—I have tho't within myself to drop a few lines to you. This is my first for the true Missionary cause in the Gospel, as this question has been so much agitated among the brethren. I am, nevertheless, also a missionary, after the plan which Christ laid down. Matth. 10: 9. "Provide neither gold, nor silver, nor brass in your purse, nor scrip for your journey." Mark writes of the same in his gospel, and in the 9th chapter, 3rd verse of Luke's gospel, it is again recorded. Three such witnesses is enough to establish any fact. Such authority can't be disputed. "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the Gospel." Some brethren say "thou shalt not muzzle the mouth of ox that treadeth out the corn."—Brethren bring this up as a proof to prove their point. This was Moses' law. Brethren did not Christ put away Moses' law, and establish his own law? I could bring other proofs to bear on this, but enough for this time. I hope brethren you will bear with me. I love the brethren. Now brethren take this plan if you want missionaries to preach the Gospel. Send them with their families that they may locate in the South. If they wish to go, not one by himself, but "two and two" is Christs plan. Brother Heyser is by *himself*, he has not Christ's plan. Brethren do not send them there 10 or 12 months: if they are poor then help them on. If they gain the affections of any, and build up churches, then stay with them and be their house-keeper, and take care of the little flock.

Brother Leedy says in *Companion*, volume 3, page 92: will some brother answer? The Apostle Paul 1 Cor. 16: 2, says: "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him, that there be no gathering when I come." The cause was plainly described in Acts 11: 28, 29, 30. It was not to pay missionary preachers; but the suffering brethren in Judea. There was a drouth in Kansas a few years ago, and we all helped to relieve those brethren, and in the South the same way. The brethren were helped, but not for missionary labor. Paul says he labored with his own hands that the church should not be charged. Paul certainly was one of the greatest traveling preachers we ever had. He did not receive money for preaching the Gospel; or if so, where did he?

I am not ignorant of one fact: Paul received money or something to relieve the poor saints in Judea. As I said before I say again, if you send missionaries South move them there with their families and stay there, and if they are too poor help them along on the way; but to pay them a salary, I cannot understand to be scriptural. Christ did not say so when he sent the twelve apostles two by two; he gave a rule over 1800 years ago, and it is a good rule yet. What do you say now, brethren. Christ says, (Mark 13: 31.) "Heaven and earth shall pass

away but my words will not pass away."

Now brethren what I have written was done out of a pure conscience and motive; if any thing is wrong, I beg forgiveness.

SAM'L. HARSHBARGER.

Ladoga, Ind.

Dear *Companion*; Through your columns we will give the brethren a brief account of our communion, by which I mean, the observance of the ordinance of Feet-Washing, the Lord's Supper, the celebration of the crucifixion of Jesus of Nazareth the Son of God. We had appointed the 3rd and 4th days of the present month for our meeting, and it pleased our Lord to permit us to meet at the appointed time at 2 o'clock P.M. I was late in getting to the consecrated house, and found, on our arrival, its large area packed with anxious and interested people, and the speakers seats occupied by our beloved laborers John and Wm. Persly, John, Moses, and Elias Brubaker, John Davis and others from the neighboring congregations, who were present to teach the people all things whatsoever the Lord had commanded. But the spectacle that rejoiced us most was the six brethren and sisters sitting in the seats of the candidates for baptism.

The meeting was opened in the authorized manner and then brother John Persly proceeded to address the vast assemblage, from Psalm 55: 17. This discourse was based on the following propositions: The subject of prayer, the posture in prayer and the importance of prayer. I could not think of intruding on your space so much as to give even an outline of his remarks; suffice it to say, we were much edified and instructed by his eloquent and lucid exposition of the sublime subject.—I think no subject so imperfectly understood, and no duty more sacrilegiously profaned. Other brethren following, testified to the truths he expounded. We were then dismissed, for the purpose of baptizing the applicants by the holy rite.—Among the number was a child of the family of Ham, an old and respected slave prior to the Emancipation. This case was very singular, and to my knowledge unprecedented. He had been seeking admission for some time past, but owing to the fact that he was an unfortunate victim of polygamy, we thought to remove the obstacle or palliate the crime by examining the circumstances. The case was complicated and stubborn but finally decided thus. As the laws of our State which controlled the marital interests of the slave, allowed the disannuling of the compact at the discretion of either party, and also the separation of the married, by sale or otherwise, of their owner; and in consequence thereof his first wife had been sold to parties in a distant state; then he married another with whom he was living at the time of Emancipation, his first wife returned at that time and both are now living near each other though but one desires to live with him; and after prayerfully considering the untoward circumstances it was concluded to loose him from whatever guilt attached to it, and attribute it to the infamous system of slavery.

We do not salute with the holy kiss those of African decent for several reasons. The most weighty is that they are not able yet to receive it. The Savior in instructing the people on the subject of divorces concluded his address by saying: "He that is able to receive it let him receive." Their degraded condition will not bear so sudden a metamorphosis. They have not the control of their natures to that extent that would allow an unlimited and unrestricted social and religious equality. It is the experience and testimony of "the oldest brethren" that their welfare, and the welfare of the whites is seriously affected by such unreserved intimacy. We think Paul's assertion of his liberty in 1st Cor. 6:12 pertinent to our case.

After baptism the members assembled around the tables and the solemn and significant ordinances were observed in their regular order, accompanied with manifest evidences of the Master's gracious approval. All seemed to fully appreciate the sacred character of the services and much love and affection was witnessed among the communicants. The ministering servants labored arduously, and I believe effectually in supporting our manner of worship, demonstrating from the scriptures the evangelical character thereof.—The spectators conducted themselves in a highly meritorious manner, which elicited applauses of those engaged in the devotions. May God reward them therefor.

At 12m the meeting adjourned to re-assemble at 10 o'clock A.M. on the 4th. At the appointed hour the work of the day was resumed. Brother John Persly again addessed the people from these words: "*And now abideth faith, hope and charity; but the greatest of these is charity.* He successfuly explained the nature and power of faith, the character of the christians hope, which latter, he exemplified with beautiful and forcible illustrations, and closed with a very impressive and affecting definition of charity, accompanied with unmistakable evidences of the co-operation of the Holy Spirit. He was succeeded by brother Wm. Persly who took the scripture; *ye are bought with a price &c.*, as a basis for the instructions he proposed to deliver. He proceeded to compute the price of the purchase and drew the most vivid, thrilling, and lifelike picture of the sufferings in the garden, the apprehension, the trial, the condemnation, and the crucifixion of Jesus Christ, that I ever heard. It carried us backward through the long lapse of time to the period when the dreadful tragedy was enacted, and we were, as it were, with the Jews, and the disciples, and soldiers, and rulers, witnessing the terrible scene as though it was the works of to day.

The most solemn and awe-inspiring stillness pervaded the entire congregation and all seemed to be much affected. May the Comforter perfect the work. Others followed, testifying, and supporting the purity of the teachings of those that proceeded them.

The weather was very unfavorable throughout the meeting, notwith-

standing which, the most happy results are confidently expectly.

We will long remember the communion of 1868, and our earnest and sincere prayer is that we may enjoy many other such, and finally participate in that glorious, thrice glorious communion of the resurrected saints in the kingdom of God. Even so Lord Jesus, grant our petition.

Yours Fraternally.

D. C. MOOMAW.

Clover Dale, Va., Oct. 4th '68.

HOME, }
Oct. 5th, '68. }

Brother Henry:—On the 23rd of September, we, (wife and I,) in company with brother Adam Beelman and his wife Martha, left our home, to visit some of the eastern churches and attend their lovefeasts. Our visit was as follows: On the evening of the 24th we arrived at the house of the brother Moses Shuber in Lehigh Co. Pa. Found much love and them all well. Owing to a misunderstanding between the brethren we were one day too soon to meet the appointment for an evening meeting to be held on the 25th. So we made ourselves very comfortable with brother Moses and family and his old father who is also a member of the family, who is nearly threescore and ten years old, and who can give interesting accounts of his daughter Lydia who had the pleasure of visiting Jerusalem in Palistine from whence also she brought many curious articles to the house of her father, such as, shewbread, locusts as John the Baptist ate, stones out of the Jordan where John baptized, shoes, wheat flour, and barley seeds of various kinds, together with many other articles with which we were much delighted. In the evening brethren David Garlach, Jacob Rider, and Samuel Grabill, from Lancaster Co. joined our company. We had a very good meeting. Next morning being the 26th we took our leave for Springfield, Bucks Co. Here we attended a lovefeast at Boses Meeting house, where we met many dear brethren and sisters, and had the joy to see two precious souls added by baptism to the "little flock," at Springfield.

27th. Took leave for Hatfield, Montgomery Co. Were conveyed to the railroad at Cooperstown where we waited for the train 2 hours over time when word came that the train ran over a cow, threw the train off the track, crushing several cars, killing one man, (a brakesman) and wounding many others. Some of our brethren and sisters were on the train to be at the Communion at Springfield. Only one received much injury.

28th. Arrived at the house of brother Jonas Price, who conveyed us to the place of meeting. Had a very good communion meeting.—Both meetings which we attended, and the order and attention was so good that it cannot be expected to be better on such occasions.

29th. At the house of brother Samuel Souder where we lodged very comfortably.

While preparing to go to the Hatfield meeting our dear sister Martha Beelman, (my wife and her standing side by side,) was taken with apoplexy and fell to the floor senseless, and as we thought, lifeless. We laid her on a sofa, administered all the aid we could and called for a doctor who, after examination, gave us but little encouragement.—After lying about half an hour, we had little hope of her recovery, and tried to comfort our brother Beelman. Brethren and sisters can you sympathize with such a case, some 90 miles from home in the absence of two dear children? But we began to see symptoms of recovery.—The doctor was again called who administered medical aid. Our sister recovered so that she became rational of her condition. We have everything necessary for the comfort of the affectionate sister. The next night many came to the house to speak courage to us. Next morning we, (wife and I) took leave for home. Such a farewell we never witnessed, to leave our dear brother and sister in the condition they were; but we thought it necessary. We found our dear children all well and glad for our arrival. Thanks be to God for his blessing and protection.

On last Saturday Oct. 3rd we had the information that sister Martha was still about the same as when we left her. Let us all take warning. In the midst of life we may be in death. May the prayers of the brethren and sisters whom we visited, and elsewhere, ascend in each other's behalf, and may the blessings of God rest upon us all until we shall be so happy as to meet to part no more, and be exempt from thus suffering and parting, is the prayer of your brother.

ADAM HOLLINGER.

Burmudian, Pa.

Brother John Lewellen, Benton, Saunders Co., Nebraska, says: "I wish to say to the brethren, if there be any wishing to emigrate to a new country, I think they could do well here. The land is good. Homesteads can be taken. Timber is scarce; but we do not fence, so it does not require much timber. We have no minister—"the harvest is great but the laborers are free.'"

Query.

Will some brother please explain 1 Cor. 5: 5. which reads, "To deliver such a one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus."

JAS. Y. HECKLER.

To our Correspondents.

Wm. Shepherd, Bull's Gap, Tenn. We have no knowledge of a letter from you in June containing subscription money. Your subscription credit terminated July 1st or with the first half of the year, and not in May as you think.

Jno. Clinglingsmith, Barry, Ill. We could not furnish you with perfect copies of the last half of this volume. We give you credit to No. 10, Vol. 5.

P. Hoffert, Bremen, Ohio. You owe us nothing on this year's subscription. Address changed.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Benj. Johnson, Seven Stars, Pa	35
E. Switzer, Sam's Creek, Ind.	1 50
Margaret Shanabarger, Lisbon, Iowa	1 50
Mary Ann Replogle, McVeytown, Pa.	50
Wm. B Smith, Hollidaysburg, Pa.	1 50
M. V. Neher, Prince William, Ind.	50
J. Clinglingsmith, Barry, Ill.	75
Wm Holsinger, Emporia, Kan.	50
Susan Eaby, Intercourse, Pa	1 50
H. Kesler, Westville, Ohio	1 50

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Upper Conowago, June 18th, ELVINA E. BOSSERMAN, aged 1 year, 3 months, and 29 days.

In same District, September 11th, ANNA M. BAKER. Aged 2 years and 17 days.

In same district, LOUVINA J. POWER, daughter of our brother Theophilos and Maria Power; aged 3 years, 1 month, and 1 day.

In Lower Conowago church, September 14th, our much beloved brother JOHN PENTZ. An illness of only 13 hours. Arose from his bed as well as at any time previous, and about 9 o'clock in the morning took Colic so severe that all physical aid was in vain, and at 10 the same night was no more in this life. He leaves a widow, (sister) and a large family of children to mourn his departure. He was a very kind and affectionate father and neighbor. Aged 54 years, 1 month, and 12 days.

ADAM HOLLINGER.

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

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To the Brethren and Friends.

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Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address.

B. F. MOOMAW.
BONSACKS VA.

Wm. M. Lloyd, Altoona, Pa. D. T. Caldwell, Tyrone, Pa.

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Pious Companion, S. Kinsey, post paid,	.45

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME IV. TYRONE, PA. TUESDAY, OCT. 27, 1868. NUMBER 42.

For the Companion.

Meeting and Parting.

2 Timothy 1 : 8.

When we each other's faces see
And in each other's presence meet,
Let us true, loving brethren be—
With Holy Kiss each other greet.

Are we ashamed to own the Lord,
Who bought us with his precious blood?
Will we not own his cleansing word,
To save us from temptation's flood?

Thou weak and fearful doubting soul,
Let not the world your treasure steal;
But seek to gain entire control,
O'er all that would the *truth* conceal.

Take up the Cross and daily live,
In love to him who died for thee:
To thy dear fellow-members give,
The hand and kiss of charity.

D. B. MENTZER.

For the Companion.

The Uncertainty of Life.

"O Spare me that I may recover strength before I go hence, and be no more." Psalms 39 : 13.

The above came with force and weight to my mind while reading and meditating this morning. And I thought I would suggest a few ideas from the same. David was a righteous man and he felt his frailty very much. His prayer was: "O spare me that I may recover strength." Or in other words, spare me that I may be better prepared to meet my God. In another place the Psalmist says: "So teach me to number my days that I may apply my heart unto wisdom. O satisfy us early with thy mercy that we may be glad and rejoice all the day."

"One thing have I desired, and that is that I might dwell in the house of the Lord all the days of my life." "Lord make me to know mine end and the measure of my days, what it is that I may know how frail I am." Oh that we might consider our latter end and prepare for that solemn change which sooner or later awaits us all. Life is short. "Dust thou art and unto dust thou shalt return." "Man is of few days and full of trouble: He cometh forth like a flower and is cut down: He fleeth also as a shadow and continueth not." Such is the decree of the great Jehovah, and O, that we may recover strength before we go hence and be no more. May we then seek the Lord while he may be found and call upon him while he is near. Now is the accepted time: behold, now is the day of salvation. "The end of all things is at hand, be ye sober and watch unto prayer."

We cannot expect grace or strength, or meet the approbation of God, without prayer; and our prayers will not avail anything unless we are sober and watchful.

The Savior said on a certain occasion, "Take ye heed, watch and pray for ye know not when the time is." And again: "Take heed to yourselves lest at any time your hearts be over charged with surfeiting and drunkenness and cares of this life, so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth."—"Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21: 34.

It would be wisdom in us then, dear readers, to make every effort to recover strength; to grow in grace and in the knowledge of the truth as it is in Jesus. That we might be filled with the knowledge of his will in all wisdom and spiritual understanding: strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness, looking for the coming of our Lord Jesus Christ. "Behold he cometh with clouds and every eye shall see him, and they that pierced him, and all kindreds of the earth shall wail because of him." Even so, Amen.

JOHN W. MOATS.

Mt. Morris, Ill.

Unstable.

Some are so unstable that they need not only to be anchored or fastened, but firmly *wedged* in, so as almost to deprive them of their liberty, otherwise they will be turned about with every wind of doctrine, and shift their position and their plans continually.

Conversion of the Jailor and his Household.

Concluded.

In the conclusion of my remarks on this subject, I will say something on the grounds of "infant Baptism,"—its rise, and proposed benefits, because the circumstance of the Jailor's conversion with his household, is claimed as an argument for "infant baptism" by not a few.

It cannot be proven by the sacred scriptures that the baptism of children was instituted by Christ or his apostles. What then shall we make of those words of our Savior, and his subsequent conduct: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven. And he took them up in his arms, put his hands upon them, and blessed them." Mark 10: 14. Answer: If, when the Savior took those children in his arms it had been added, 'and he baptised them,' instead of the words, "and he blessed them," the matter would be settled forever. But it is certain that Christ did not baptise those children—the Holy Spirit has recorded the circumstance without the least intimation of evangelical baptism.

Jesus baptised not, (John 4: 2,) and if his disciples who baptised for him and by his authority, had been commanded by their Lord to baptise infants, it is certain they would not have *rebuked* the friends of those children for bringing them. But this passage contains strong arguments against infant baptism. Here you observe parents bringing their children to Jesus to crave his blessing upon them, or at least that he would pray, (Matt. 19: 13,) that the blessing of heaven might attend them.

Now let me ask my readers on baptism: Would it (baptism) have brought these children into the covenant of grace? or into Christ's Church? or secured to them any spiritual benefit? Would the Lord Jesus Christ conceal from those parents and from his disciples, any thing which was obligatory upon children to constitute them members of his Church? Would he receive them and bless them and restore them to their parents without baptism, or without saying a word about baptism, if there was such an institution as children's baptism? Was it ever known that a spiritual benefit was sought of him and he bestowed it not?

Here the spiritual good was sought, and if baptism was the key, the seal, and the door to all the spiritual blessings of the covenant of grace, (as pedo-baptists describe it,) would Christ have refused it or sent them away without it? Certainly not. It appears then that "infant sprinkling," and much less "infant baptism," is not a christian doctrine. In my first I showed that infant baptism could not be claimed from the circumstance of the conversion of the Jailer and his house where nothing is at all said of children, and now that it cannot be claimed from a circumstance in which children are directly mentioned, so that it is obvious that this doctrine is a human ordinance only. Let all see to it that they are justified by the pure word of Divine truth.

HENRY KOONTZ.

Waynesboro, Pa.

Reply to Samuel Kinsey.

DEAR BROTHER KINSEY:—The *Companion* containing your request miscarried, consequently I was not aware of it, until informed by a friend, or you would have heard from me sooner.

In reply I would say, that the precise time *when* the change *was made* from the single to the double mode in feetwashing *cannot be given*, because it never was made by the church, consequently *there is no date for it.* It only crept into use gradually, without leave or license from the fathers, because so much more convenient and expeditious, and never became universal, as my article in number 34 fully explains. But the first instance of it being performed in the double mode, that I can find on record, was in Lancaster Co., Pa., about the year 1762; but it may, and no doubt was, occasionally performed in the double way, before that time.

2nd, you ask from whom or from what source I have such information. I answer: from my ancestors, and from those that *knew* and *saw*, some of the very founders of the church perform it that way, as several yet living do testify. And if that which they saw, with their own eyes, is "mere assertion that needs to be established," then I must confess I cant establish it; but might for all say of myself as Paul did in Phil. 3: 5. I am a brother of the Brethren whose ancestors were under God the founders of the church, and live on the premises where old Peter Becker with his son-in-law Rudolph Harley (my great grand father) lived and died, and until lately in the very same house in which they used to have their lovefeast: and one of his grand sons, Abraham Harley, yet living, very well remembers seeing old Alexander Mack wipe the feet he had washed, and pointed me to the very spot where he saw him do so. The same is testified by Alexander Mack's own grand son, brother John Fox, who is also yet living, besides a host of others, both living and

dead, with whom I was acquainted from my childhood who testified the same thing. Some of their testimonies I have upon record which are attested by faithful witnesses who heard them declare it from their own lips, which I think is of more weight than "mere assertion," as you call it. And if all this will not satisfy honest inquiry I don't know what will, for there is certainly no stronger evidence to a fact than that of our own senses, and where they can't convince further arguments are futile and useless.

3rd you say you have conversed and corresponded with some of our oldest and most experienced fathers in the church upon the subject, and they knew of no testimony to that effect. Hence you think it strange that our church at "any time" should have practised the "single mode;" and those old brethren with their extensive knowledge of the church, &c., should be ignorant of said practice, and have no knowledge of a change, &c., I answer, yes, it is strange—very strange indeed; that after having witnessed it with their own eyes (as I am creditably informed that some of them did) they will, after all know nothing about such a thing when questioned on the subject. I cannot account for this ignorance, in any other way but by attributing—at least some of it—to the treachery of their memories. Among them is your own father-in-law—my dear old brother Nead, who many years ago visited us in the East, and was present at one of our Lovefeasts in Germantown, Pa., where he expressed his surprise publicly, at our single mode of the same one washing and wiping; when the matter was fully explained to him by those who were at that time the fathers of the church and for a while contemporary with some of its earliest founders. The same might probably be said of old brother Kurtz, besides several others who certainly *ought to know* better than they pretend to know. While the great majority I believe, honestly do not know many perhaps would be willing to know if they only had the means of knowing.

But while the deviation commenced at such an early day it became habitual and general, and those old fathers you alluded to, are mostly living far away from the focus of information and many of them I suppose only proselyted to the Brethren, they therefore had not the advantages in this respect which we (their children) have, whose fathers, grandfathers and even great grand fathers were the principal actors in those affairs of the church from the very first beginning of it in Europe. Therefore it is quite reasonable to believe that many of them are honestly ignorant, and actually don't know because they never had the means of knowing and therefore are to a great extent excusable for not knowing, but no one should stagger at a demonstrated truth on account of their being ignorant of such truth as you and others appear to do. For that the early fathers did wash and wipe is a fact so well established that it requires no further proof, therefore I shall add no more. But whether they were right or wrong in doing so, is not in my province to say. I have merely given the historical evidence, which certainly is in favor of the single mode, and shall let that suffice; although much more might be said concerning the various arguments whilst the early churches employed to justify the change—especially of Coventry, which was one among the very first that deviated. But while no argument of man should be allowed to supercede a plain precept and example of the Lord Jesus Christ, I forbear, and remain fraternally yours.

ABRAM H. CASSEL.

Harleysville, Pa.

Paul's Estimate of Heaven.

In speaking of the glories of the eternal world, the rapture of the apostle does not escape him as a folly of the imagination, as a thought awakened by a sudden glimpse of the object; he does not express himself at random from the sudden impulse of the moment, but in the sober tone of calculation. "I reckon," he says, like a man skilled in this spiritual arithmetic, "I reckon," after a due estimate of their comparative value, "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed."

No man was ever so well qualified to make this estimate. Of the sufferings of the present world he had shared more largely than any man. Of the glory that shall be revealed he had a glimpse, granted to no other man. He had been caught up into paradise, he had heard the words of God and seen the visions of the Almighty, and the result of this privileged experience was that he "desired to depart and be with Christ;" that he desired to escape from this valley of tears, that he was impatient to discover the celestial visit, eager to participate the momentary foretaste of the glories of immortality.—*Hannah More.*

Vanity of vanities, all is vanity.—Eccl.

For the Companion.

The Divine Love.

BY C. H. BALSBAUGH.

How lamentable would be the condition of fallen humanity, if the aggregate of the Divine perfections were not love. God's wrath, which burns so vehemently against wrong and wrong-doers, ultimately resolves itself into love of what is intrinsically and eternally right and good. There is a law by which even Jehovah Himself is obliged, the Law of laws, the Essential Law, the Law without which God could not be, the Law of Everlasting Righteousness; and this Law is, in its root, Love. "*God is Love.*" There is no other fact revealed in the Bible that has been so fearfully abused and misapplied as this. For what sins in practice and heresies in doctrine has not this truth of truths been made a screen! What hopes of impunity have been cherished by the wicked, and by the good for the wicked, on the ground of this summation of the Divine attributes!—What ghastly divorcements have been effected, doctrinally, between Love and Justice, in order to give the latter a limited exercise in relation to sin and sinners! A principal fact of the Christian salvation is, that "God is Love;" and a principal fact of this Love is, that it has *obligation to right as its essential, everlasting quality.* God has no more *right* to wink at sin, than we have to commit it. The same law that forbids the creature to sin, obligates God to the punishment of it. Hell is not a whit hotter than God's hatred of sin, and His sense of obligation to punish it for the sake of the Law by which He is Himself eternally bound, which is the law of righteousness, or the *Love of Right.* The ethical nature of man requires just such a wrath-side in the character of God all the world over. The clamor for satisfaction when wronged, is felt in every right mind. The believer, whose "life is hid with Christ in God," having no disposition to "avenge himself," yet instinctively turns to the "Judge of all," and the judgment day, with a feeling of certainty that all wrong will be redressed. Without love in the Regenerator, no character would have been possible in fallen beings fitted for fellowship with holy beings; and without such inflexibility in love as to refuse to look on sin with even the shadow of mitigation, no honoring of Essential Law by Atonement could have taken place, and consequently no salvation.—Love simply as an emotion, might have prompted God, for ought we know, to pardon fallen angels and men, if the exercise of an element in the Divine nature, independently, were possible; but it was Love as a principle that actuated the Divine Mind in relation to creation and redemption. God's ends are not to be canvassed, neither is His foreknowledge to be questioned, and the Love that sums the wholeness and integrity of God, will conduct the litigation with man in a way that shows the essential nature of sin, the essential nature of Love, and that the disposition of God to save is so deeply grounded in adherence to right, and consequent wrath against the least infringement, that Love has both hands tied, so to speak, until a Person of sufficient dignity volunteers to make satisfaction to the essential principle that controls the very being of God. This brings us to the passage which it is our purpose chiefly to unfold: "For God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him, should not perish, but have Everlasting Life." John 3: 16.

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Rom. 5: 7, 8. "There is none good but one, that is, God." Matt. 19: 17. A good being is not simply one who lavishes bounties and favors, or even gives his body to be burned, ostensibly for the sake of another, but one who is so impelled by the principle of love, as to set aside all considerations of self, and voluntarily take upon himself the bad lot of others, the miseries which that lot involves, and the painful burdens which misconstruction and misrepresentation of motives impose. Love does not shrink from its purpose on account of the ill-desert of its object, nor yet on account of the contumely that it draws upon itself in consequence of the abasement requsite to the consummation of its ends. Love is vicarious in its essential nature, that is, it has an inherent, selfprompting quality to lay itself out for the good of its object. Nor is that purpose wholly restricted to the redemption of the fallen, but has aims in relation to the unfallen, and to the integrity of Divine Goverment, which would leave the sacrifice of Christ not too great, even if no apostate creature were restored by it. The main purpose of "God manifest in the flesh" is gained, whether many or few be saved as the exhibition of Himself, in this form, had ends besides the salvation of the lost. The possibility of apostasy with angels, would have remained a possibility, but for the Headship of Christ as the restorer of the lost human and the confirmer of the unfallen angelic. Eph. 1: 10. "God so loved the world," and gave Himself for it, for it was the only race supplying the conditions needed in the revelation of God for so stupendous a purpose, and such vast and complicated relations. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2: 16. The highest intelligences confirmed, by the manifestation of God in a form that includes the elements for an adequate atonement of its own sin, but neither scripture nor reason sanctions the view that the vicarious sacrifice of Christ in one nature will meet the necessities of a different order of beings under sin, "God so loved the *world.*" We know that Christ was *here*, and as far as we are concerned we know His object, and we know the motive that gave us His incarnation, and with these points the text is specially concerned. The unplumbed depth of grace that lies in the word "*so*," eternity will never unfold; but having Christ, by faith, we have potentially, "all the fullness

of God," and the horizon of our life will widen forever just as vital contact with Christ widens our capacity.

The words of Christ to Nicodemus present the scheme of salvation in a threefold aspect. 1. "God so loved the world." This designates the Origin of our redemption. 2. He sent His Only-Begotten Son.—Here is the medium through which Divine Love reached us. 3. If we believe in Him, we shall not perish, but have everlasting life. This is the grand design of God in His arrangements relative to man. Without the human, or a race of like constitution, the breach of angelic transgression might never have been closed, and the righteousness of Eternal Law never been vindicated, which is the great matter in the sacrifice of Christ. The relations of our race to all orders of beings besides, is one of the most sublime exponents of God's love to the world. The inflexibility of essential law, the inexorable demands of Infinite justice, the dreadful and eternal ill-desert of sin, brought to light on the Cross, begets trembling in Hell, and wonder in Heaven. Devils behold an exhibition of the Divine Character on Calvary such as they never conceived, and are bound in the faith of eternal despair. Angels witness depths of Divine love, laboring under the burdens and penalties and exactions of everlasting righteousness, which fill them with adoring amazement.—James 2: 19. 1 Pet. 1 : 12.

The Author of our salvation has linked His own glory with our security. If we fail of complete and eternal deliverance, trusting in Christ, the Divine character is as much dishonored as if we were saved without an atonement. What better pledge can the sin-fettered, hell-doomed transgressor desire, than the veracity of the All-holy and the All-mighty? God so loved the world, as to do for it what He has not done for any other intelligences, although the relation of the atonement to essential law is the same for all worlds and all beings. But the results are not the same to all. Christ is God, was in the bosom of the Father eternally, knowing the end from the begining, having in Him the knowledge, possibility, and purpose of redemption, before war had been plotted in Heaven, so that the Holy Trinity and the law of their being and government, are not robbed of a particle of glory in consequence of sin. Being there is nothing arbitrary in the Divine proceedings, and Christ came in due time, and in a manner accordant with the essential nature of Deity and His relations to all creatures, *this world* became the arena of the wondrous exhibitions of His *Love of Right*. He might have withheld the boon without dishonor to Himself as far as any claims of His creatures are concerned, but He could never have made known His high estimate of Law and His Divine concern for the redemption of the fallen on grounds that regulate His own being. By the apostasy of man the law of God was violated, His government dishonored, and His character impeached; and if no provision had been made for the rescue of sinners, God had been clear, and the whole weight of incensed justice had fallen on the transgressor, and the law principle been forever honored. But this would have necessitated the endless suffering of *all* beings under sin, as it will of those who die without development in the righteousness that comes from obedience to the principle which makes sin everlastingly odious. But Eternal Love has provided a Mediator in whom this law principle has been more gloriously exalted than in the eternal bondage in chains of darkness of all the guilty. The compensation of God lies not primarily in the effect upon souls of Christ's work, but upon the character and government which sin had dishonored and disturbed. When God obligates Himself, He would be actually reprehensible if He failed to fulfill the obligation He is under. This gives us the strongest assurance that the object of His incarnation will be effected in us and upon us, if we comply with the terms proposed. We will be as certainly saved as God is true, if we gain the the protection of the principle which was honored in the sacrifice of His Son. God has planned and executed beyond man's capacity to think or power to achieve, and has hinged the manward side on the easy terms of faith, and the evidence of it in a life of obedience. These terms I say are easy as instrumental, compared with what is fundamental. That which is given us to bear and do to acquire meetness for Heaven, is an "easy yoke" compared whith what was required to give us a title to it. We do indeed find our utmost powers taxed in the conditions essential to salvation, but the whole matter, after all, rests in God, the Author and Finisher of redemption. That element in Jehovah which finds its embodiment in "consuming fire" demanded immediate and total ruin, but the wholeness of Deity, which is in the right as an eternal perfection, and the love that can give itself for the *person* while it throbs with everlasting hostility to the *character*, gave us the Only-Begotten, full of Grace and Truth.

God *loved* the world, and so loved, that He took upon Himself the pains and burdens of its sin-gendered fortunes,, and even encountered the wine of its aggregate hell, gladly going under, that, in again coming up, He might be the Author of salvation to as many as believed, and to all that go home without personal sin. That which may be known of God, is manifest in the heathen, so that they are without excuse. His eternal power and Godhead is clearly discernable in the things that are made. Rom 1: 19, 20. This knowledge, although sufficient to produce true idolatry, would prove powerless but for the fact that the things which are seen are the drapery of that Word by whom all things were made, and who, in the fullness of time, was made flesh for the redemption of the world. John 1: 3, 10, 11. If God had paved the earth with gold purified seven times, turned every stream into a river of life, converted every shrub into a tree of paradise, made every cloud a chariot filled with celestial envoys, and canopied the firmament with gems radiant as the luminaries of Jehovah's Pavilion, redeem the Sephyrs of

Eden, given angels for our associates, and poured down a perpetual, ever increasing stream of glory out of His own fullness, and had withheld Jesus, there would have been no manifestation that could have brought comfort to man, because it could not have counterpoised the disturbing principle introduced into the realm of God. Had the Infinite rent the Heavens and come into the domain of sin proclaiming His holiness in the most appalling manner, and beseeching the allegiance of rebels with tears that had been distilled in the heart of Infinite Mercy, in a by-past Eternity, and gone up again without clothing Himself forever in our nature, all had been in vain. So dire an evil is sin, so deep and hopeless is our ruin, and so holy is God. It is a vain conceit which supposes that the incarnation of the Most High was the exercise of uncontrolled Sovereignty, independent of all relations of law and constitution of being. As a Sovereign He could indeed come and save, or leave us to perish, but His purpose to come bound Him rigidly to law, determining the manner of His coming and the nature He will assume, as eternal being binds Him to eternal holiness. His marvelous love, and wondrous humiliation, vindicating law and atoning for sin, instead of making sin less hateful and transgression more venial, gives a darker hue to sin, and adds a mill-stone of infinite weight to the sinner's neck, opening a deeper hell, and giving the impenitent a deeper plunge into the boiling abysses of damnation. High and glorious indeed will be the exaltation of the redeemed, for they will sit in Christ's Throne. He was down in their lot, and has raised them with Him to heights unscaled by eldest angel. Deep, dark, and terrible, ungauged by created mind, will be the degradation and woe to which those will sink who spurn the sweetest, most subduing, and fullest unfolding of love which it was possible for even God to give. If God so loved the world as to give His well-beloved and only-begotten, what must His wrath be! For the two are in exact equipoise.—Just as high as human nature was carried in Christ, to such a depth will it sink in the tortures of perdition, if it terminates its probation outside the provisions of mercy! To be drawn to such as have lovable qualities is natural, but God commendeth His love, in that Christ died for a race fenced away by strongest possible contrary affinities. While the arm of rebellion was uplifted, while the bosom of humanity was a habitation of devils, while thousands of altars smoked to the honor of inferior deities, the Son of the Highest stepped out of His mysterious Eternity, and inserted Himself into the corporate evil of the world, to make common cause with us, suffering reproach, spitting and blasphemy, and at last bear the focal indignation of God in a cup of horrors such as the tortures of the damned will never parallel, because finite capacity can never exhaust infinite wrath. Such is the Divine Love changed and poised by Eternal Justice, ranging mercy itself on the side of justice against the finally impenitent, and bringing the stronger attributes in favor with the elect, thus fixing an impassable gulf between opposite characters, so that he that is holy will be holy still, and he that is filthy will be filthy still. If such is the love of God when we are yet enemies, what must it be to those who are made inherently common with Him? And this brings us, lastly, to the nearer purpose of His Love;—

The bestowment of Eternal Life on as many as believe in His name. "Whosoever believeth in Him, shall not perish, but have Everlasting Life." Well might the apostle exclaim, in view of God's sovereign love, "herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." And then, again, in view of His personal love, "we love Him, because He first loved us." 1 John 4: 10, 19. That God was voluntarily whelmed in the penalties of violated law, stooping low enough to suffer the deepest swell of damnation to roll over Him, while His condescension and suffering rendered a full expiatory satisfaction to moral government, honored eternal law, satisfied infinite justice, and maintained infinite holiness and truth,—all this but opens the way & removes impediments, leaving personal salvation still resting on personal effort in every instance of personal infringement. Everlasting Life is the gift of God thro' faith in Him whom He has sent. "Without faith it is impossible to please Him." It is the only way possible to effect our emancipation from the powers of darkness. To make the world, with all its wealth of mind and matter, a funeral pyre, would be insufficient as the price of a single soul, or as an expiation for one sin.—By faith it must be, or not at all. God's government had been fully honored by the vicarious suffering of His Son, and the Personal work of Christ fully accomplished, even if it had not been added, "whosoever believeth in Him, should not perish, but have Everlasting Life." When His Personal work was done, His Personal presence was withdrawn, and another Agent was required to apply the benefits of the Atonement to individual souls. "The fruit of the *Spirit*—is *faith*," and we "are all the children of God by faith in Christ Jesus." Faith in Him empties His fullness into our emptiness, conveying a Deed filled out in every tittle with the blood of Jesus, signing over to us the unfading inheritance of Eternity. Intellectual faith is the prerequisite of repentance, this opens up to our view the hell within and the hell that awaits us, showing the glorious adaptedness of Christ to our utterly ruined state, and this leaves no alternative but despair, or unreserved committal to Him who has in Himself all the righteousness we need, wrought out in a manner perfectly consonant with that Law under whose condemnation we writhe, and this leads to baptism as the seal of the covenant, and the consummation of our nuptials with the Bridegroom of the Elect. Faith will save us beyond the possibility of failure, because it links us to Christ's Life as our eternal security, and to the symbolical from of His life as the free and joyous expression of ours. He that has Christ's Word, claiming

Christ's approval, and disowning the form of His life, has not the faith of God's elect, and no assurance of participating in the beatitudes of His Eternity. The faith that includes not what flows from Christ in the form of behest and institution, is not unfolded in what is garnered up in Him of Everlasting Righteousness.

Trifles.

It has been often remarked that trifles make up the happiness and the miseries of human life; and the remark is, at least half true, if not wholly. There is no one who cannot recall occasions when the pettiest vexations have made as exhausting draughts upon his philosophy and forbearance as troubles of the highest moment.—Collect a thousand burning sticks into a heap, and you have a bonfire which may be seen over a whole country. How often has defeat in a game of draughts inflicted keener annoyance upon us than if we had met with some real calamity! A lump of soot spoiling a man's dinner, which had otherwise just *suited* him,—a beefsteak overdone,–having counterfeit currency passed upon one,—losing the cars by thirty seconds, after running yourself out of breath,—reaching Clark street bridge as it is swinging into the stream, when you have just time for the cars,—being disappointed of a ribbon, or a cap, or a ticket to a concert, being answered "all gone!"—when, with a ravenous appetite, you enter an eatinghouse and order "canvas-backs," or a trout,—even the wants of a pin, or a button flying off at an unlucky moment, have often led to fearful consequences. Alexander Smith expresses the opinion that if, during thirty years, the annoyances connected with shirt-buttons found missing when you are hurriedly dressing for dinner, could be gathered into a mass and endured at once, it would be misery equal to a public execution. Petty trials, the ever-recurring disappointments in the minor affairs of life, chafe and worry some natures more than grave trials, just as the ship that will stand a hard thump on a reef may be sunk by tiny insects boring through her timbers. How often for some petty disagreement, some "trick not worth an egg," will friends, who have stood the shock of serious differences of opinion, become icy cold to each other, perhaps enemies for life! There is much shrewdness in the doctrine of the Tatler, that, if a married couple do not quarrel in the first instance about some point not worth contesting, they will rarely afterwards find opportunity to bicker about questions of real importance.

A finger's breadth at hand will mar
A world of light in heaven afar;
A mote eclipse yon glorious star,
An eyelid hide the sky.

Quarreling.

If any thing in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after it than before. It degrades him in the eyes of others, and, what is worse, blunts his sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peacefully and quietly we move on, the better for our neighbors. In nine cases out of ten, the better course is, if a man cheats you, cease to deal with him: if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm and quiet way of dealing with the wrongs we meet with.

True Courtesy.

Real courtesy is widely different from the courtesy which blooms in the sunshine of love and the smile of beauty, and withers and cools down in the atmosphere of poverty, age, and toil. Show me the man who can quit the brilliant society of the young, to listen to the kindly voice of age; who can hold cheerful converse with one whom years have deprived of charms: show me the man of generous impulses, who is always ready to help the poor and needy: show me the man who treats unprotected maidenhood as he would the heiress, surrounded by the protection of rank, riches, and family: show me the man who never for an instant forgets the delicacy, the respect that is due to a woman, in any condition or class:—show me such a man, and you show me a gentleman,—nay, you show me better,—you show me a true Christian.

Dr. Chalmers was wont to say, a house-going minister makes a church-going people; as the people are sure to show the courtesy of returning the minister's week-day visits by their Sabbath-day attendance.

For the Companion.

A Knowledge of the Sciences tends to mould the Mind in favor of Christianity.

The real effects which a knowledge of the Sciences has upon the mind is only learned from experience.—Outside of experience we may conjecture and theorize but when the facts in the case are learned and unalloyed truth received in the manner suggested above, we alas! observe our error; this feature of truth presents itself in the distressed state of the body under the influence of disease or pain which we no doubt have all seen and heard described yet without experience failed to appreciate. We have often read and heard described the terrible scene of a battle field and the destruction which an army bids to the country through which it passes; but the few last year's experience has taught many that its real effects are only learned from experience. The christian too can testify from experience that the sinner treading the doleful paths of sin has a very imperfect idea of the effects of true conversion in the heart although he may oft have read it from the press and heard it pictured out from the pulpit.

By a knowledge of the sciences we obtain a more extensive view of nature by which we observe the different designs in creation, and without a knowledge of the design we oft fail to properly return thanks, bestow worship or observe.

The science of Geography for instance teaches us the nature and extent of the earth's surface, its divisions of land and water; and how these are constructed so as to facilitate human enterprises. We learn from Physical Geography that the earth possesses a variety of climates, but we observe to these vegetation is very fitly adapted. But the wisdom of the Creator is more strikingly illustrated in the nature of the quadrupeds and the natural protection afforded them in each region; in the Torrid or hot regions we see quadrupeds are simply clad with a thin coat of short hair, and in the temperate regions they are clad with a thick coat of hair or wool, while in the Frigid or cold regions we see them effectually clothed with a thick coat of fur.—Regions in which the degree of cold is so great as to freeze vegetation, God very wisely protects with vapor in the form of snow.

On the pages of Philosophy we learn many beauties relative to creation; gravitation or that force by which all bodies drawn to the earth: optics or the science of vision, in which also we learn the properties of the various lenses by which are constructed various important instruments such as Telescope, Microscope, &c.

By the Telescope we acquaint ourselves with the planetary worlds, their respective distances as well as their motions. By the aid of this instrument we observe that the Sun is a vast globe of fire, about one million and four hundred thousand times larger than the earth and at about a distance of ninety-six millions of miles from the earth, that the earth is also a globe, being about twenty-five thousand miles in circumference, performing its respective daily motions on its axis, producing day and night; also its annual circuit around the Sun, producing a change of seasons.

And we further observe that "the nearest fixed stars are so distant that a cannon bullet shot from the earth would not reach them for years."

By the aid of the Microscope we examine objects too small to be examined by the naked eye, by which, to our surprise, we see that God has not only displayed his perfect creative power, and given his attention to the formation of worlds and systems of worlds, but also to the creation of minor insects whose mission to us is to a great extent unknown unless they visit us as they did the Egyptians.

The wisdom of the Creator is also largely seen in the Anatomy and Physiology of our human structure; how well adapted are all the parts to each other, and with what perfection does each member perform its office as far as its power extends as given by the Creator, and what sympathy exists between the members; if one member becomes diseased the whole system suffers. In this respect it is a perfect example for the church. But in no part of the system is there more perfection manifested than in the eye; the lens of the eye is so constructed that it can at will be adapted instantly to see either at great or small distances; whereas all lenses used in spectacles or other optical instruments are either designed to aid the vision in gazing at objects at a great or small distance, and not both. Humanity as yet has been unable to construct a lens possessing the above properties of the lens of the eye; hence we observe the perfections of the Creator; besides we observe the perfect protection which nature has given the eye.

In the above we have simply given a hint upon each which is all that our limits would admit of, and we are aware that a portion of our readers have never made the sciences here hinted at, a subject of study, hence we have with care selected such matter that we think none can fail to appreciate, and we think after thus acquainting ourselves with the objects of creation we are enabled to possess more exalted apprehensions of the Creator than we had before, for every step we make up the "hill of science" must create renewed surprise; we look upon the creation with wonder and amazement," at the works of surprising greatness and surprising smallness." By this also in connection with History, we acquaint ourselves with the progressive character of humanity which enables us to possess nobler conceptions of the objects of creation as well as the Creator. Many claim that a knowledge of the above kind tends to produce self-esteem: it is true that it has this effect until we learn this great lesson, viz: "how little is to be known," the opposite effect is produced. This then constitutes a mirror into which we can gaze and we feel sad, feel solemn at seeing such vast multitudes under delusion.

As we do not wish to be misunderstood we remark that the *Bible* is the great moulding power which is to fit the

mind to embrace christianity, but this does not prevent the sciences from having the same effect, to a certain extent as I think we have shown, for the mind that simply deals in matters of common daily concern cannot possess such noble thoughts of the Creator as he who is seeking the design in the different departments of nature as well as their nature and extent; hence the truth of our position.

I. J. ROSENBERGER.

For the Companion.

On Feetwashing.

As there seems to be considerable said through our periodicals upon the subject of feet-washing, I have come to the conclusion to give a few hints also; and as I do not wish to come into controversy with any of my dear brethren, I shall not notice what has already been said, but proceed to give my views in as plain, and concise form as possible. That there is a difference in practicing the ordinance of feetwashing among the brethren is a fact that cannot be denied; yet I hope and pray that we may all come to a unity in this, and every other requirement, for in union there is strength. I will, in the first place, notice the relation the church sustains to Christ. In reading the scriptures we find that the church is represented as being the Body of Christ, he (Christ) being the head, and we, "members one of another," or members of his Body, the Church. Rom. 12: 4, 5. 1st Cor. 12: 12. Eph. 4: 16. Then this being the case, as it certainly is, and we look at the ordinance of feetwashing in this light, we see that it harmonizes beautifully with the way the Brethren practice the ordinance here, that is, one wash and another wipe. To illustrate: let brethren Right, Left and Back, arise from Supper, and lay off each his coat, making three which constitutes garments; then let brother Right pour water into a basin, and brother Left take a towel, and gird himself; then let brother Back stoop down and wash brother ——'s feet, then let brother Left come and wipe them. Thus the Body is called into action by employing the members: thus Christ, the Head of the Church, called his body into action by employing his Right, Left, and Back, to wash the Apostles' feet. He could not do otherwise, for he was the Head, and must first institute the ordinance in the house of God, then orders his followers to "do as I have done to you;" but, says one, you have not followed the example, for "he riseth from Supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 4, 5. In the example Christ gave, he did all. Truly he did. But, as already intimated, he could not do otherwise,—he being the Head, (or if you will allow me the expression,) the Church itself, and had not authorized any one to perform the ordinance, until he had given the example, then he commands the disciples to "do as I have done to you." But if those that contend for the example, will have us to follow the example, then let us particularize, and follow the example throughout, and not only in part: then let the Christs amongst us, on such occasions arise and do as Christ did—wash and wipe twelve—no more and no less. The one washing should not be washed as we have no account of him who gave the example, being washed on that occasion. Thus one of every thirteen wash and wipe twelve, and no one wash him. Then the question arises, do we wash one another's feet? I, for one, think not. Then if following the example strictly will not work, let none of us dear brethren, place ourselves in advance, as if we were Christ, the Head, or the Body. But let us be members of the body only, and let us as members perform what Christ in the body (his body) did perform; and brethren Right, Left, and Back will all find employ. Hoping that some of the brethren will get the idea I have tried to set forth, and will give us more light on the subject, I remain fraternally,

V. E. GARY.

Ligonier, Ind.

For the Companion.

Excellence of the Human Mind.

Mind is the source of all that is good, great and beautiful, and mind is the proper subject of beauty and of grandeur. It is the infinite mind which, beaming through this material frame, diffuses a radiance over it; and the indications of infinite beauty and grandeur of the material world; and it is mind in man which recognizes these indications, and, like a mirror reflecting the sunbeam, refers them to their great Original. What would the most exquisite disposition of their parts avail to the glory of God, or to any purpose worthy of infinite wisdom, if there were not intelligent beings to experience and appreciate their happy results. It is mind which works the order, harmony, and consistency of nature; which traces the connection and design of its parts; which combines them in new associations, and draws from them endless stores of thought and reflection; extracting, by its peculiar powers, from intimate and senseless things, the observations of the naturalist, the deductions of the philosopher and the enchantments of the poet.

The simplest faculties of the human mind, & those which are earliest at work, I mean the faculties of external perception—may well awaken our admiration of the divine power to which we owe them. The bodily organs, by means of which they are exercised, are so exquisite in their structure, that they form one of the most

interesting subjects of investigation. But there is something far more wonderful: the power which, by means of there instruments, perceive the sensibility of external things.

Those powers of preception are the gift of the Almighty; and they reside, not in the eye, which is only a telescope of divine construction, but in the mind. If indeed, the telescope be injured, the exercise of vision is obstructed; but however perfect the instrument, its use is obviously limited to the transmission and refraction of the rays of the light, and it were absurd to attribute to its lenses and its retina, the phenomena of preception and discernment, which imply principle of an entirely different and infinitely nobler kind.

The higher faculties and nobler operations of the human mind, I must not attempt to enumerate, far less to analyze. But contemplate for a moment some of their vast results.

Behold that feeble creature man, by his superior intelligence, subduing animals of strength and activity, far surpassing his own, and employing their powers in his service: see him controlling the vegetative powers of the earth, directing its fertility, and changing the barren wilderness and impenetrable forest into a fruitful field: see him overleaping the boundaries of country, and guiding his barque through the trackless waves of the boundless, unfathomable ocean: see him, not satisfied with the ample disclosures of nature, subjecting her to experiment and forcing her to reveal her secrets: see him collecting from a survey of the history of man, the accumulated wisdom of past ages, and applying it to the inprovement and comfort of ages to come: see him not confining his researches to the plants and animals around him, but following the stars in their courses, ascertaining their motions and revolutions, and demonstrating, at once, the immensity of the works of Jehovah, and the simplicity of the laws by which they are regulated.

Behold him in a different aspect, united to his species by a thousand ties; in the family, seeking solace and repose in scenes of domestic affection; in the state, forgetting himself in zeal for the many, and studying only the interests of mankind. Finally, contemplate him distinguished as the subject of the moral government of God, with thoughts, desires, and affections that address themselves to objects beyond the sphere of created beings and moral existence; endowed with conscience, the delegate of the Most High; accosted by prophets and apostles, the oft returning messengers of heaven; and, O last effort of all, conquering mercy; visited and reclaimed by God himself, wearing the veil of sin-degraded humanity. Ah! could we but learn to estimate our souls by the price God has put upon them, we should not so basely vilify their powers, and so boldly misapply their Godlike attributes.

The mind of man is doubtless the noblest work of God which he has subjected to our inspection. How divinely is it constituted! How richly endowed with faculties! How nice in its adaption to the material frame, formed for its use! How well fitted for its rank in the order of creation! How exquisitely gifted with powers for holding communications with other intelligent beings, probably far beyond any thing of which this state gives us experience. It is susceptible of such woe as only a spirit of immortal origin may experience in a fallen world. Thus in considering over the scenes, and the structure of the mind, behold we are left to have but a dim vision thereof, all of which time in its season will reveal; for behold time, like a long flowing stream, makes haste into eternity, and is forever lost, and swallowed up there. And while it hastens along it sweeps away all things with it which are not immortal. There is a limit appointed by providence to the duration of all the pleasant and desirable scenes of life; to all the works of the hands of men, with all the glories and excellencies of animal nature, and all that is made of flesh and blood. Let us not dote upon any thing here below, for heaven has inscribed "Vanity" upon it. The moment is hastening when the decree of heaven shall be uttered, and providence shall pronounce upon every glory of the earth: its time shall be no longer.

SPENCER BEAVER.

Vicksburg, Pa.

As the magnetic needle points always toward the pole, so does pure love evermore point its possessor toward that God whose nature and whose name is Love.

Old age is the winter of life.

For the Companion.

Writing for the Companion.

In writing for the *Companion* we should always write articles which will encourage the christian, cheer up the lukewarm, and have a tendency to advance the cause of our Lord, and at the same time offend or discourage no one.

We should always remember that the hope of reward exerts greater influence on the mind of the christian than the fear of punishment, and we should always try to point him toward the reward for which we hope, and if we keep that reward in view, there is little danger of going backwards. No christian would give away the reward which is promised him as a follower of Christ, for all the pleasures, the honors, the treasures or all that belongs to this world. He remembers that these things are only for a short time and that the reward which he hopes to obtain will endure forever.

We should point out the evil consequences of sin, try to induce our fellowmen to leave the foul ways of sin and Satan, and seek refuge under the banner of King Emmanuel; but we should do all this in the spirit of entreaty.

But there is another thing which christians should observe. They should always get themselves right first and then try to persuade others to follow. If we observe this rule we will find that it will work much easier than any other. We know that we are watched more than any other profession of people, and hence if we do not live up to our profession, and uphold and practice the doctrines of the church as founded upon the word of God those whom we would instruct may say we do not practice what the church professes, and so we will have hard work. If we are not right and at the same time try by writing or speaking to correct others we will have difficulty. People will say, "a man like he ought not to teach others." Brethren this is simple but it is true. We have heard it said that some men can do more by speaking only a few words than others can with an able and a long sermon. Why is this? Because works are better than words.—Therefore let us have our works right, and our words will come right. Let us be in reality what we profess to be. Let us be as lights to others, and not stumbling blocks. We know that some of our old brethren have great influence not only inside of the church but also outside. Let us who are young yet, follow their example, for a man without influence cannot do much now.

But above all, let us take the Savior for our guide; let us follow in his footsteps; let us do good to all men and evil to none; let us be what God wants us to be, and then try to persuade others by writing as well as by speaking.

M. HADY.

Love the Great Ordinance.

Love is the great ordinance of ordinances. I know, too, the strength of the prejudices of birth and education and therefore I love and appreciate the entire sincerity of those who differ from us as to baptism. For all this, however, I do sincerely believe that it is not Ajax's prayer for light, but the Christian's prayer for the filial spirit of willing obedience, which we all need as to this and all the commandments of God. A willing heart is the great interpreter of Divine truth. "If any man do" (is willing to do) "His will, he shall know of the doctrine." Some time ago, a most intelligent and truly pious lady in this city violently opposed her daughter, who wished to join the church of which I am pastor. I attempted to reason with her as to her responsibility, but it was in vain. "She had thoroughly examined the question of baptism; she was familiar with the arguments on both sides; she would not for worlds disobey her Savior; and she knew she had searched and found the truth," etc. She compelled her child to accompany her to another church. But, about six months after our conversation, I saw her in the audience. The sermon was on the love of Christ as the friend of sinners. Baptism never entered the thoughts of the preacher. But no sooner were the services over, than she came to me, bathed in tears, requesting me to baptize her. "How is this?" I said. "I had supposed you entirely established upon this point." "I thought so too," she replied; "but oh, the love of Jesus now burning in my heart, makes his precept and my duty as clear as the sun in the heavens."—*Fuller.*

Set a pitcher of iced water in a room inhabited, and in a few hours it will have absorbed from the room nearly all the respired and perspired gases of the room, the air of which will have become purer, but the water is utterly filthy. This depends on the fact that water has the faculty of condensing, and thereby absorbing all the gases, which it does without increasing its own bulk.—The colder the water is, the greater its capacity to contain these gases. At ordinary temperature, a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. The capacity is nearly doubled by reducing the temperature to that of the ice. Hence water kept in a room awhile, is always unfit for use, and should be often renewed whether it becomes warm or not. And for the same reason, the water in a pump stock should all be pumped out in the morning before any is used. That which has stood in the pitcher over night is not fit for cooking water in the morning.—Impure water is more injurious to the health than impure air, and every person should provide the means of obtaining fresh, pure water for domestic use.

Books in the United States.

There were published in the United States during the year 1867, 1774 books. From this number are excluded 440 pamphlets, 11 new periodicals, 5 maps, and a large number of reprints of English and foreign works. Including all these the total was 2124. Of the whole number, 385 were for young people. Classified according to subjects, were 741.

☞ *Die Seele ist das gesetzgebende Organ der Welt.*

Looking for Slights.

There are some people always looking out for slights. They cannot pay a visit, they cannot even receive a friend, they cannot carry on the daily intercourse of the family, without suspecting some offense is designed. If they meet an acquaintance in the street who happens to be pre-occupied with business, they attribute his abstraction to some motive personal to themselves. and take umbrage accordingly. They lay on others the fault of their irritability. A fit of indigestion makes them see impertinence in everybody they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word, or some momentary taciturnity, mistaken for an insult. To say the least, the habit is, unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight is intended, unless the neglect is open and direct. After all, too, life takes its hue, in a great degree, from the color of our own mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let the person get the reputation of being touchy, and everybody is under more or less restraint; and in this way the chances of an imaginary offense are vastly increased. Your people who fire up easily, miss a deal of happiness. Their jaundiced tempers destroy their own comfort, as well as their friend's. They have forever some fancied slight to brood over. The sunny, serene contentment of less selfish dispositions never visits them.—*Messenger.*

Indecision of character is shown in a constant recurrence to others for advice, which is either rejected without reason or acted upon without conviction. Decision of character never seeks advice, except when necessary; and when obtained, it is either followed up judiciously, or rejected on assignable or reasonable grounds.

He that gives himself to danger may become a victim of it.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 27. 1868.

A Visit.

The 5th and 6th inst. was the time appointed for the Communion Meeting in Spring Run congregation. Having been invited to attend, we started from our station on the morning of the 5th. We were glad to meet brother and sister Quinter and their little daughter Mary, on the train, bound for the same place of meeting. After a pleasant ride together we arrived at McVeytown and were kindly received and cared for by brother Geo. Hanawalt and family with whom we remained until after noon. When we arrived at the meeting which was two miles distant we found that the exercises had already commenced. Brother S. Longanecker was speaking about "the good old way." Jer. 6. This caused us to feel happy, for who that is on 'the way' can feel indifferent when a servant of Christ is proclaiming the fact that there is peace, happiness, and joy in that way. And we thought, O what a joy it would be to the believer that is concerned for the good and salvation of others, if the text and the words spoken on that occasion by the brethren, would fall into the "good ground" of the hearts of careless sinners, that they might return humbly and unreservedly to the Father's house.

After the dismissal preparations were made for baptism. Preceding the adminstration of this weighty ordinance, some appropriate remarks were made on the shore of the little stream. The brother who spoke demonstrated to the assembled multitude, *where* the sacred rite of christian baptism must be performed, namely, in the water; next, the *subject*, a penitent believer; and lastly, the *design*, "for the remission of sins." After which the administrator, kneeling with the candidates upon the bank, raised his thoughts with words of prayer to the Author of the baptismal institution. Then, going "down into the water" successively, four blood-bought souls made the three solemn vows, and were "buried with Christ by Baptism," in the view of Heaven and in the presence of an assembled multitude. And would to God that others knew the necessity of taking on them the yoke of Jesus, of denying self and separating themselves from the world and their evil ways.

After a sufficient interval the meeting was called by singing a hymn. Many wholesome words were then spoken to the members on self-examination. And in the evening were celebrated the sacred ordinances of the Lord's House. It was an occasion long to be remembered.

On the following day we came together to hear the preaching of the word. We separated here from many with whom we may not again meet. But the faithful will meet again.

On the morning of the 7th we started for the meeting in Dry Valley, in company with brethren S. A. Moore, H. Hershberger, Geo. and sister Hanawalt with whom we had remained during the night. At Lewistown we left the train and were conveyed to the meeting-house 4 miles distant. After noon the people came together from parts round about, to hear the word preached. The brethren very faithfully and zealously proclaimed the truths of the words of inspiration to a large congregation. The next services we wish to note a little more particularly. It was now the time for self examination. The 11th of 1st Cor. was read to the

church, and remarks were made.—It was a solemn time. It should be a solemn time on all like occasions. The question will easily present itself to the mind: "Am I worthy to participate in those holy ordinances which follow the examination?" If not worthy read the consequences, 1 Cor. 11: 29. Here is something exceedingly solemn. It was on this thought that the brethren endeavored to instruct and edify the members of the Body of the Lord.

We came together in the evening to observe that portion of the "all things," (Matt. 28: 19,) in the observance of which the Master has promised to be with his people.—Around the tables were seated those who are children of the family, and heirs of the same inheritance, for they have come out from the world and taken the Cross, vowing to be faithful until death. What a sublime scene! O what love one should have toward another, not only on these occasions, but on all occasions. So that when done participating in these seasons of holy feasting, we may all be so ineffably happy as to share the final & everlasting supper of the Lamb. Luke 12: 27.

Next morning, the people having again congregated, brother Quinter spoke from these words: "Christ hath once also suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Others followed with remarks and exhortations. It was good to be there. We were instructed and strengthened.

The meeting closed, and we returned to brother Spanogle's house near Lewistown. In the evening brother Quinter spoke to a large congregation in the Town Hall in Lewistown, from the last two verses of James' epistle. The order and attention was very good, and we trust to see a fulfillment of Eccl. 11: 1. We returned and at an early hour in the morning took the train for Tyrone. The Lord be praised for the privilege of enjoying such visits.—E.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

LOVEFEASTS.

In the Warrior's Mark branch, Blair Co., Pa., Nov. 14th and 15th.

Brother Holsinger; Please announce that the brethren of the Yellow Creek church, Elkhart Co. Ind., intend holding a Lovefeast, November 5th, at their meeting-house, South-west of Goshen, 8 miles from the Plymouth Road.

By request.

MOSES FRAME.

Brother Henry; I drop you this note to inform you that I receive the *Companion* regularly and am well pleased with its new form and the improvement of the print by the new type, and would be very glad if more of the brethren would read the *Companion* in room of so much political news. I am well satisfied we could be spiritually refreshed. But we hear it said that once and a while there appears an article that is objectionable; and this we may always expect as long as we are so full of imperfection ourselves. When we sit down to a meal we stay our appetites by taking such things as are best calculated to suit our taste, and just so with the *Companion*.—There are some things which are objectionable, and when I saw the article under the heading (in No. 26, current volume) "A Few thoughts upon the precepts and commandments of the Lord," signed by Jacob Spitzer, who seems to labor very zealously in trying to show to the brethren that the present order of feet washing is not according to the precept: "do as I have done to you." And then he continues that "in our present order of feet washing we have not all the privilege to observe it at the same Lovefeast.—This teaches us that our present order of feetwashing is incorrect and ought to be changed, so that the one that washes should wipe the feet of the one that he washes, and then give it to another and let him proceed in the same way till all have washed and wiped." This he says he understands to fill the example of Christ.

The word precept is a command, while the word that is to be followed or initiated, as a model, a pattern or copy. Now he certainly has failed very much in following the pattern when he thinks one should wash and wipe, and then change and let the other brother do the same; while the model is as shown by the Savior, he has washed all, and he sits down, having his feet unwashed, and says, ye are clean—except the traitor—and has not given it to another as the above named has directed. And if the Savior pronounced them clean who had not engaged in washing, why should he labor so very much in order to get a change in the order of feet-washing?

D. BROWER.

MADISON, GA., Oct. 10, '68.

Brother Henry; Under the blessings of a kind Providence, we are in the enjoyment of our usual good health. We are now gathering in our crops, which are not heavy.—The season has been very unfavorable in this part of Georgia, for the growth of the two principal crops, Corn and Cotton. It was too dry in the early part of the Summer.—Then came the Army Worm and stripped the leaves and young bolls from the Cotton, reducing the yield very much.

The same conclusion must be arrived at with reference to spiritual labor, and from a variety of causes. Still we thank God that we have food and raiment, and hope to see the fruits of spiritual labor in due time, willing to work on hopefully, and trusting that in the next season

labor may be crowned with more abundant returns both temporal and spiritual. To this end we ask the prayers of God's people, and the blessing which God alone can bestow.

Very truly,

E. HEYSER.

VIRGIL, ILL. }
Oct. 13th '68. }

Brother Henry; Please say to the brethren and sisters through the *Companion* that the District Meeting for the Southern district of Ill., was held according to appointment, on the 12th day of October 1868. Under the protection of a kind Providence, had a very pleasant meeting. A number of queries were considered among which was the propriety of sending some brethren to fill some of the earnest calls for help from our scattered members in the State of Missouri, which resulted in the appointment of brother John Metzger and Joseph Hendricks as a committee to go on a mission to visit the scattered members in the South western part of that state, for the purpose of rendering them such assistance as may be in their power to impart. They expect to start on their journey about the 22nd or 23rd of this month and they desire the prayers of the church in their behalf. Also, brethren John Fitz and James R. Gish were appointed as a committee to visit some members in Crofford Co., Ill., for the purpose of organizing a church there. The expenses of said committees to be paid by the Southern District of Ill., and funds to be raised as directed by our late Annual Meeting.

Written by order of the meeting.

DANIEL VANIMAN.

Brother Holsinger:—I wish to inform the members composing the Southern District of Indiana that in accordance with the resolution that was passed at our last District Meeting to send two brethren with their companions to the Southern part of this state to visit those that became members when brethren G. W. Studebaker and Lewis Kinsey were there last winter. They have been writing and requesting for brethren to come and preach for them. Now brethren let us try and place ourselves in their situation.—More than 100 miles from any church of the Brethren and hearing no preaching since they first became members, do you not feel willing to contribute a few cents to enable brethren Elias Gaylor and Isaac Cripe, (as they have promised to take their companions, if the Lord will,) to pay them a visit this Fall? They propose to start about the first of next month and stay some time and hold a Communion with them. Now do not think, as the Ephesians, as we read in Acts 19: 17.

As the time is short, let us attend to this matter at once, and send our contributions to brother David Bowman who is the Treasurer of this District.

HIEL HAMILTON.

Elder John Wise of Waterloo, Iowa, says: "We intend to return to Washington Co., Pa., to live."—His address will be Scenery Hill, Wash. Co., Pa.

Visit to Bedford County.

On Wednesday evening, 14th instant, we set out upon our journey to Dunnings Creek congregation, as announced in a previous number.—Arrived at father's same evening, and found all in reasonable health.

15th. Arrived at the house of brother Thos. S. Holsinger, where we had preaching in the evening. Tolerable attendance. The brethren and sisters seemed to enjoy the meeting. 16th. This morning brother Thomas took father in his buggy and accompanied him to Somerset Co., father being on a committee appointed by the Annual Meeting to visit the congregation surrounding Meyers Mills in said county. It was quite an advantage to be taken in a buggy, over horseback traveling, and father no doubt feels himself under lasting obligations for the favor.

We employed our time in visiting our friends and otherwise.

God's heritage at this place, is a branch of the Yellow Creek congregation. Our Uncle George Holsinger was one of the first ministers in this branch. We think he and brother Moses Rodgers were elected at the same time. Brother Rodgers moved West and died, and uncle George has passed to the inheritance some six years ago. His son, John S. Holsinger is now the eldest minister here. Brother Gideon Rodgers, and, we think, John Rouser, are his co-laborers. Brother John Furry, son of brother Leonard Furry, was elected to the ministry here, and has gone to reap the reward, some 5 years ago.

Our uncle left a family of five living children, Thomas, John, Joseph, Christian, and Elizabeth, married to Joseph Rouser, all of whom we visited. Aunt Sallie, his widow, lives with her daughter, and is in usual health, as were all the relatives.

On Saturday (17th) we made our way to the house of our father-in-law, and to others of wife's relatives. With them we have not been for many years, and it will be a source of satisfaction to those who know our history to learn that they received us with much kindness.

In the evening we tried to preach in the Methodist meeting-house at Pleasantville, from the words: "See that none render evil for evil to any one."

On Sunday we accompanied the brethren to an appointment near New Paris, in the Baptist meeting-house. It so happened that the Baptists also had an appointment at the same time, and as they had the best right to the house we yielded in their favor. The minister took his text from Hebrews 6: 16,

"Which hope we have as an anchor to the soul, both sure and steadfast," &c. He spoke about an hour in relation to the soul, which he confessed he "knew nothing about, though the whole world could not make him believe he had no soul;" about hope which he explained to be about what he would call realization about the anchor, &c. As he had consumed all reasonable time for speaking, we only employed a few minutes to forge out a chain to connect the anchor with the ship.

We dined at the house of sister Furry, who with her young family lives on the farm left her by the deceased brother referred to. She is a daughter of brother Daniel Snowberger of Morrison's Cove, and is a sister of good report from the church and her neighbors.

From here we had 11 miles to our next appointment, at Spruce Hollow, at the house of sister Roudabush. Tried to speak from Amos 8: 11, 12, 13. Had good attendance for the place. In all these meetings brother John accompanied us.

On Monday evening was our last, and perhaps best meeting, in a school house, near the old mansion place. Here father again found us, and led in the speaking. On Tuesday night we arrived home and found all in reasonable condition.

On Thursday night last we had the pleasure of a visit by brother Daniel F. Good, a minister of Antietam congregation, and brother Christian Sheller, a deacon lately chosen in the Falling Spring branch. In the morning we accompanied them to the James Creek lovefeast, of which we may speak in our next.

LIST OF MONEYS received for subscription to the *Companion* since our last.

J. S. Stutsman, Girard, Ill.	1.75
Noah Blough, Mt. Carroll, Ill.	1.50
Isaac Birkes, Illiopolis, Ill.	.70
John Reed, Lincoln, Ill.	.70
Mary Wogaman, Dayton, Ohio,	1.50
Hannah Hibbs, New Salem, Pa.	1.50
Jos. I. Cover, New Geneva, Pa.	.50
John J. Wagoner, Pyrmont, Ind.	1.50
Jacob H. Beer, Decker's Point, Pa.	1.50
Jos. Savage, Lawrence, Kan.	1.25
Saml. Kimball, "	1.25
Lydia A. Wyand, Keedysville, Md.	1.50
Peter Engel, Sam's Creek, Md.	1.50
Moses Frame, Elkhart, Ind.	.50
Joseph S. Holsinger, Alum Bank, Pa.	1.50
John S. Holsinger, "	1.50
Christian Snyder, Sarah, Pa.	1.50
Isaac Book, Shade Valley, Pa.	1.50
Mary Rinehart, Waynesboro, Pa.	1.50

MARRIED

On Sept. 1st, 1868, by Elder Leonard Furry, brother David S. Stayer, of Yellow Creek Bedford Co., Pa., to sister Hannah A. Stukey of the same place.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Middle River Congregation, near New Hope, Augusta Co., Va., August 25th brother ISAAC FLORY, in the 44th year of his age. Disease, Pneumonia Fever.—Brother Flory was a consistent member of the church for many years, and served in the deacon's office 9 or 10 years. He has left an affectionate wife (a sister), and ten children, besides a large circle of relatives, to mourn their loss. The bereaved sister, is a daughter of our well-known and much-beloved brother, elder Martin Miller, of Rockingham County, Va. Funeral services improved by brother Isaac Long and others, from 2nd Timothy, 4: 6, 7.

Also, in the same congregation, September 28th, of Consumption, sister LYDIA MYERS, aged 33 years, 3 months, and 26 days. She was a daughter of our much beloved and well known brother, elder John Wine, of Rockingham Co., Va, & third wife of brother Isaac Myers, now lying beneath the clods of the valley,—all three having died with the same desease. Sister Lydia has left back a sorrowing husband, four children and two step-children to mourn their loss; but they need not to sorrow as those who have no hope, for we believe that she had fully embraced the religion of Jesus, and obeyed from the heart the principles of the doctrine of Christ Jesus, in all its requirements, even to the anointing with oil in the name of the Lord. She bore her afflictions with christian patience and fortitude, fully resigned to the will of the Lord, whether to live or to die, thus closed her eyes in death, in full hope of a blessed immortality beyond this vale of tears. Funeral services by the writer and others from Rev. 14: 13.

LEVI GARBER.

In the Georges' Creek branch, Fayette Co. Pa., May 18th, '68, brother DAVID HIBBS, aged 58 years, 10 months, and 3 days. Disease, Consumption of a Chronic character. Brother Hibbs was a man of principle both in economy of household and uprightness of manner. His daily walk and conversation gave evidence of his earnestness to lead his fellows as he would wish to be treated. Was Deacon in the Church for over 11 years, in which he served well.

His sufferings were lengthened out in the manner of long and great distress. For the space of near three years was [illegible] severe and enfeebled by the loss of [illegible] and affectionate wife—[illegible] children to mourn their loss—but we believe the parental solicitude for their welfare, the aid and the hope he fo term for them [illegible] of the truth and his Savior enables them to [illegible] their loss to be his gain. A very large and respected company of friends and relatives followed his remains to their resting place. Funeral text from Matthew 25: 31, 32. by the writer.

JOS. I. COVER.

In the Pipe Creek (Md.) branch, on the 11th of October, sister HANNAH YON, aged 75 years, 5 months, and 7 days. On the 14th her remains were conveyed to their final resting place in the burial ground attached to the Brethren's meeting-house at Pipe Creek. The occasion was improved by some observations by the brethren present, on Mark 13: 32—37. She was never married; she became a member of the Church early in life,—and such was her example that she was looked upon not only as a sister, but a mother in the church. She had a special charge committed to her trust, which she attended to diligently and faithfully. May the Lord help those who are now to fill her place, to imitate her pious and chaste example, and finally meet her in Heaven.

PHILIP BOYLE.

In the Tulpehocken Church, Lebanon Co. Pa., Oct. 9th, sister SUSAN BUCHER, aged 66 years, 7 months, and 19 days. Her disease was consumption, from which she suffered for many years. Her mind was in a healthy state, and she was able to sit up of her own accord until her end, when she fell sweetly asleep (and we hope) in Jesus.—She had chosen her own text, viz: St. John 14: 1, 2, 3; and the 1st 2nd and 4th verses in the hymn beginning: "Nun sind wir hier [illegible] hutten haus entzwey," &c. Funeral services by brethren Jacob Hollinger and John Zug.

GEO. BUCHER.

In Upper Miami district, Clark Co., Ohio, Oct. 13th inst., brother HENRY STICKLE, aged 51 years, 11 months, and 12 days. Disease, Fever. He was buried at the Spring Grove meeting house. Funeral services rendered by brethren Jesse Studebaker, Adam Steinberger and Joseph Amick. Text, John 14: 1, 2, 3.

Also, in same district, in West Charleston, Miami County, Oct. 16th, of Heart disease, brother JACOB WALTZ, aged about 55 years. Funeral discourse in West Charleston, by brethren Jesse Studebaker, Adam Stein, Koppock, from Luke 12: 40. Then was buried in the Grave yard at the Spring Grove meeting house.

Brother Waltz was in his usual health, and at his daily labors, the day before his death, except some [illegible] pains in his breast, and on the morning of the 16th as he was getting up, he was taken [illegible] pain and fell dead on the floor. [illegible] a solemn warning to all, as we [illegible] that when we are in the vigor of life and health, we are in the middle of death.

H. E. ARNOLD.

Visitor please copy.

Departed this life, Oct. 5th, in the hope of a blessed immortality, our brother JACOB FOUST; aged 76 years, 6 months, and 9 days. Funeral services in the Lutheran Church, Cassville, by the writer.

H. B. BRUMBAUGH.

In Montgomery church, Indiana Co. Pa., on the 31st of Sept., brother A. O. BOLDVIN, aged 71 years and nearly 6 months. He leaves a sister and seven children to mourn their loss. Funeral services by Mark Minser, John W. Spicher, and the writer, from 1 Thess. 4: 13. PETER BEER.

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME IV. TYRONE, PA. TUESDAY, NOV. 3, 1868. NUMBER 43.

Selected by H. E. LIGHT.

Christian Alphabet.

A is our Advocate Jesus his name:
B is a Babe in weakness who came;
C of Salvation the Captain and Chief:
D the Deliverer, to bring you relief.
E the Eternal, the Ancient of days;
F is the Faithful, all worthy of praise.
G is our God and our Guide from the fall:
H is the Highest and Holiest of all.
I is the Innocent victim who bled;
J is the Judge of the quick and the dead.
K is our King, let our hearts be his Throne;
L is the Lamb that was slain to atone;
M is the Messiah, by the prophets foretold;
N is the Needful One, precious as gold.
O is the Omnipotent, make him your stay;
P is the Portion that ne'er shall decay.
Q is the Queen, the church of Christ's choice;
R is the Redeemer, Oh heed ye his voice!
S is Salvation from hell and from sin;
T is the Truth, let her rule you within.
U is the Unspeakable gift of our God;
V is the Vine where each branch has abode.
W is the Way to the Father on high;
X our eXample to live and to die.
Y is the Yoke that is easy to bear;
Z is the Zeal for the Lambs of his care.
Alpha and Omega, the trust of our heart;
Our Brother, Prophet, and Priest, Lord thou art.

White Oak, Pa.

For the Companion.

The Triumph of the Word of God.

In the *Companion* of the 29th of September, a selection from Revelations was published, giving an allegorical representation of the future complete and glorious triumph of "The Word of God." The fulfillment of this Revelation is of unspeakable importance to the Lord's people, and should call forth their prayerful meditation. Thousands have been led into gross and horrid materialistic error by a literal construction of this passage of scripture; which is highly figurative, and, therefore, must be "spiritually discerned," to be correctly understood.

The following exposition, the result of much reflection, is, with due deference submitted for the consideration of the readers of the *Companion*.

1. The rider of the white horse.
2. The armies that followed him, and the armies which were arrayed against them.
3. The sword that goeth out of his mouth.
4. The angel standing in the sun.
5. The fowls that fly in the midst of heaven.
6. The Supper of the great God.
7. The binding of Satan, as the result of this great and glorious triumph of "The Word of God."

1. The rider of the white horse represents our Lord and Savior Jesus Christ. Of this there can be no doubt as the following characteristics cannot be properly applied to any one else: "He was called Faithful and True;" "In righteousness he doth judge and make war;" "He was clothed in a vesture dipped in blood (the blood of atonement), and his name is called The Word of God." (See John 1: 1.)

2. The armies that followed him, clothed in fine linen, white and clean, represent the pure, righteous, holy, and divine principles of "The Word of God."

The armies of the beast, and of the kings of the earth, which were arrayed against them, represent the principles that are in opposition to The Word of God. The seizure of the beast and of the false prophet, and their being cast into the lake of fire burning with brimstone, denote the victory of the former principles over the latter.

3. The sharp sword that goeth out of his mouth represents the preached word, which is "the sword of the Spirit." This sword is destined to smite the nations, and after the beast and the false prophet have been cast into the lake of fire, even to slay the remnant of their adherents: not as a carnal weapon, to pile the earth with their corpses, and send their souls to hell, as some suppose: but as a spiritual sword to cause them to "die to the world:" so that they may be made alive to Christ, and be fitted to dwell with him in heaven.

4. "The angel standing in the Sun," who invites "all the fowls that fly in the midst of heaven" to the supper of the great God, represents spiritual light.

5. "The fowls that fly in the midst of heaven" are not "the fowls of the air:" but the inhabitants of the celestial world, who are invited by the spiritual light and purity of the children of men, who have been slain by the sword of the spirit, to hold sweet fellowship with them.

"[illegible]
They are happy and [illegible]"

This fellowship is represented under the figure of eating their flesh. Christ uses the same figure to denote spiritual communion between himself and his followers. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. (John 6: 56.)

6. "The supper of the great God" will be a spiritual feast; because it is to consist of the trophies of the sword of the Spirit, which proceeds out of the mouth of the Son of God.

7. The binding of Satan. When, according to this revelation, the nations, even to the remnant, shall have been slain by the sword that proceeds out of the mouth of the rider of the white horse, they will be in spiritual communion with the Father, and with the Son, and with the Angels, and with the spirits of just men made perfect. It is evident that this chain, while it remains

unbroken, will as effectually restrain the power of Satan spiritually, as a chain, forged from iron or steel, would that of a lion naturally; and that he will then stand in the same relation to the posterity of Adam, as he did to our first parents, before he tempted, deceived, and caused them to fall.

SILAS THOMAS.

Phila., Pa.

Selected by FRANKLIN FORNEY.

Encouragement to Prayer.

Reader, I do not know what are your habits about prayer. Many persons never pray at all. Many only say a form of prayer, while their hearts are somewhere else. I hope you are not one of these. You ought to pray;—and if you pray you ought to pray earnestly. I am going to tell you some of the *encouragements* there are to pray. If you never prayed before, I want to show you that you may begin at once. If you do pray, but are tempted to think it is no use praying, I want to give you reason for persevering. There is every thing on God's part to make prayer easy, if men will only attempt it. All things are ready on his side. Every objection is anticipated. Every difficulty is provided for. The crooked places are made smooth. There is no excuse left for the prayerless man.

There is a *way* by which any man, however sinful and unworthy, may draw near to God the Father. Jesus Christ has opened that way by the sacrifice made for us upon the cross. The holiness and justice of God need not frighten sinners, to keep them back. Only let them cry to God in the name of Jesus,—only let them plead the atoning blood of Jesus,—and they shall find God upon the throne of grace, willing and ready to hear The name of Jesus is a never-failing passport to our prayers.

In that way a man may draw near to God with boldness, and ask with confidence. God has engaged to hear him. Reader, think of this. Is not this encouragement? There is *an advocate*, and Intercessor, always waiting to present the prayers of those who will employ him.—That advocate is Jesus Christ. He mingles our prayers with the incense of this almighty intercession. So mingled they go up as a sweet savor before the throne of God. Poor as they are in themselves, they are mighty and powerful in the hand of our High Priest and Elder Brother. The banknote without a signature at the botton is nothing but a worthless piece of paper. The stroke of a pen confers on it all its value. The prayer of a poor child of Adam is a feeble thing in itself, but once endorced by the hand of the Lord Jesus, it availeth much. The ear of the Lord Jesus is ever open to the cry of all who want mercy and grace. It is his office to help them. Their prayer is his delight.—Reader, think of this. Is not this encouragement?

There is *the Holy Spirit* ever ready to help our infirmities in prayer. It is one part of his special office, to assist us in our endeavors to speak with God. We need not be cast down and distressed by the fear of not knowing what to say. The Spirit will give us words if we will only seek his aid. He will supply us with "thoughts that breathe and words that burn."—The prayers of the Lord's people are the inspiration of the Lord's Spirit—the work of the Holy Ghost who dwells within them as the Spirit of grace and supplications. Surely the Lord's people may well hope to be heard. Reader, think of this. Is not this encouragement?

There are exceeding great and precious promises to those who pray. What did the Lord Jesus mean when he spoke such words as these, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7: 7, 8.) "All things whatsoever ye ask in prayer believing, ye shall receive." (Matt. 21: 22.) "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." (John 14: 13, 14,) What did the Lord mean when he spoke the parable of the friend at midnight, and the importunate widow? (Luke 11: 5, and 18: 1.) Reader, think over these passages. If this is not encouragement to pray, words have no meaning at all.

There are wonderful *examples* in Scripture of the power of prayer. Nothing seems to be to great, too hard, or too difficult for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth and water. Prayer opened the Red Sea. Prayer brought water from the rock, and bread from heaven. Prayer made the sun

stand still. Prayer brought fire from the sky on Elijah's sacrifice. Prayer turned the counsel of Ahithopel into foolishness. Prayer overthrew the army of Sennacherib.

Prayer has healed the sick. Prayer has raised the dead.—Prayer has procured the conversion of souls. "The child of many prayers," said an old christian to Augustine's mother, "shall never perish." Prayers, pains, and faith can do any thing. Nothing seems impossible when a man has the spirit of adoption. So long as Abraham asked mercy for Sodom, the Lord went on giving. He never ceased to give till Abraham ceased to pray. Reader, think of this. Is not this encouragement?

What more can a man want? What more can be done to make the path to the mercy-seat easy, and to remove all occasion of stumbling from the sinner's way? Surely if the devil in hell had such a door set open before them they would leap for gladness. But where will the man hide his head at last who neglects such glorious encouragements? What can be possibly said for the man or woman who, after all, dies without prayer? Surely, reader, I may well feel anxious that you should not be that man or that woman.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. I will therefore that men pray every where, lifting up holy hands, without wrath and doubtings." Mark. 11: 24; 1 Tim. 2: 8. *Reader think of this. Is not this encouragement!*

For the Companion.

Feet-Washing.

As the subject of feetwashing is a theme upon which considerable is said, at the present time, through the medium of the *Companion*, I feel like giving to the reader the knowledge which I have derived from that portion of Divine Revelation which relates to this important subject. The fact that Christ alone was worthy *to give us the example* is no argument against *our following that example*. Brother Hillery will please bear with me, if what I say should spoil his argument, since I am pleading for the rite as it was delivered unto us. The pronoun ye appears to be italicized a great deal in explaining this matter. I am afraid that little word will lead us astray if we follow it too far in this particular. It will never do for us to get the idea into our minds, that Christ meant the Church or even more than one to act upon one brother (in observing the ordinance) when he said: "ye also ought to wash one anothers feet." If by the word ye, he meant that more than one should be engaged in washing a brother's feet, he meant the same thing, or that more than one should be engaged in administering baptism to one person. If you, brother Hillery, would have been one of those whom Christ commissioned and he would have said, as he did, "go ye, therefore, and teach all nations, baptising them &c," would you have been in favor of having two brethren engage in administering the ordinance?

Please correct, if my reasoning is wrong.

Yours in christian love.

E. UMBAUGH.

Pierceton, Ind.

Evil Speaking.

When will all Christians learn to shun evil speaking as a cardinal sin against man and God? It is one of the sins which the Bible most sharply condemns, but which men most unhesitatingly practice. Many who seem fervent in prayer, earnest in exhortation, and active in all Christian duties, put no guard on their tongues.

My heart is pained with the darts of evil speaking. It seems to be the necessary food of conversation, whether in the social party, the sewing circle, the formal call, the crowd by the grocery, or even in the room where sickness and death should remind of other themes.—Families are kept as variance, the influence of others is prevented, prospects for happiness are blighted and many a heart bleeds all the way to the grave. Professing Christians are among those who do these things. Yet I seldom hear from the pulpit the warning such sins should receive. Seldom are they more than hinted at, or some gentle reproof given, perhaps forgotten as soon as uttered. Ministers of God's truth, will you not lift up your voices against this evil, which is creeping into almost every family, and every place of business, and into the daily and weekly journals, which are read by our sons and daughters, eating out the life of devotion or charity, injuring the cause of the Redeemer, and obscuring the souls of those who do it to the wrath of God?

Will pure religion triump while this sin is so rife? Will Christ own the slanderer as his?

The Wise Counsellor.

An eastern Prince demanded to know, from two of his wisest counsellors, how he might make his people most happy, and allowed them two months to prepare their reply. At the required time the two wise men stood before their master, the one bending beneath a great roll of papyrus leaves, containing two hundred written rules, the other walking empty handed.

The reading of the two hundred rules sadly wearied the prince, who then called upon the other counsellor to produce his reply, which was given in two words, "Love God."

"How!" said the prince, "Did I not require to know how I might render my people happy, and thou only direct me to love God?"

"True," replied the wise man, "but thou canst not love God without loving thy people also."

For the Companion.

A Letter.

TO ELDER DANIEL KELLER OF CUMBERLAND CO., PA.

"Mercy unto you, and peace and love be multiplied." God's ownership in man is most clearly and emphatically set forth in the scriptures of truth, and yet most men act as though they were their own. The grandest privilege that man can boast is, that he may be a servant of the Most High, and the highest right he can exercise, that he deny himself, forsake all, take up his cross, and glory in the reproach of Christ. A dear possession man has become to God, inasmuch as a stoop from the pinnacle of being to the stable and the manger was necessary to effect conditions in which Infinite Holiness and infinite demerit might find common ground.—"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." 1 Tim. 1: 15. But for man, the word Emmanuel would never have been found in the vocabulary of God. However wide and complicated the relations of the atonement may be, the uncreated became incarnate for human sinners. Having died for us in a peculiar sense, we are not our own, for we are bought with a price. 1 Cor. 6: 19, 20. Chaff as yet it is meant that we be converted into wheat, and ultimately gathered into the garner of eternal blessedness. Even as chaff we are God's property, & as such will be disposed of, if we die in our sins, in consonance with eternal righteousness as truly as those that are moulded into the life and image of Essential Holiness and Beauty. We are God's, not in part, but wholly. The human was completly filled out by the indwelling Deity, and not a finger, or muscle, or atom, may be exempted from his service. Every look, movement, thought emotion, pulsation of the human, was under the sway of the Divine in Christ, thus becoming a model for those under sin, and furnishing power to every seeking soul to emerge from the corruptions of nature into the perfections and beatitudes of the Infinite.

The Proprietorship of God in man is questioned in many ways. Give me property or I die, is the great cry of the world. Man was made to possess the earth, but having lost his title, and no longer in the character that renders property safe, he still ardently desires what God in mercy has taken from him—the right to possess the earth. In the great life-struggle, the general impression is, that, in some respect, every body is in every other body's way. Instead of having property *in* each other, as Christ would have us, and as he has in those for whom he died, we put our wits at work how best to get property *out* of each other. Instead of getting property by sacrifice and loss, as Christ did, we watch our opportunity to fill our barns, bloat our pocket-books, and raise our significance, by getting the advantage of others. No one has any mind so to disown the claims of God as to wish to live of the range of the fundamental laws inwrought into the system of things, but after God has given all the agencies and influences requisite to abundance in every department of labor, man claims to be his own master as to the use to be made of the gifts of Heaven.—They want God to keep perpetual vigilance over them, and vouchsafe them his protection, and set all needed agencies at work for their advancement in wealth and honor, but when the claims of Christ are pressed upon them, in their manifold aspects, and they are urged to give but their superfluities to feed the hungry, clothe the naked, or bear the bread of life to famishing souls, the old complaint is soon on their lips, "Thou art an austere man; thou takest up that thou laidest not down, and reapest that thou didst not sow." To withhold one cent from the just claims of the gospel, is to set our right of property above God's, and practically deny the claims of Jehovah in Christ. The sacrifice of God in his Son accounts for the crumb of daily bread, no less than for the fadeless crown of righteousness; so that when we get property in Christ, it is on the condition that we are not our own, but that our soul and body, houses and lands, time and talents, be unreservedly consecrated to him. Our living and dying must be unto him. Rom. 14: 8. Our walk must be after his spirit. Rom. 8: 1. Our labor must be in him. 1 Cor. 15: 58. Our marriage-alliances must be cemented by his interior presence. 1 Cor. 7: 39. 2 Cor. 6: 14. Our eating and drinking are to glorify him. 1 Cor. 10 31. We are not our own. He who became an atonement for our sins, is also the Model for our imitation, and the indwelling power that is to shape our life and direct all its manifestations. Neither time nor eternity can give us rightful

possession of our faculty of mind, one element of the affections, one power of body. Not a life-long death, with all its attendant horrors, can establish a claim to even a breath of air. So utterly dependent is man, for even the ability and means to dishonor God, and treasure up wrath against the day of wrath. The eye that lusts is the same in substance and structure as that through which the Everlasting God looked in the Divine-human Person of Jesus. The feet that tread the broad way to Hell, may, if linked with Christ, walk the golden pavement of the Celestial City. The hands that are bathed in a fellow's blood, may sweep the golden harp of redemption. The heart, and mind and mouth, that concoct and disseminate so much evil, may thrill with the rapture and resound with harmonies of eternity. In his own image did God create man, and fashioned his materiality into a perfect vehicle for free and joyous communion between the Maker and the made. We are God's by creation. The right of ultimate disposition will forever belong to him.—He has made us capable of drinking deep draughts of the Eternal Essence, and holds us responsible for what we may be. In right relation to him, every unfolding of our life is not only an expression of the "I Am," but has the reflex effect of deeper assimilation to God, and a still more glorious efflorescence of the Infinitely Beautiful aud Pure. Whether we sustain to him a filial or hostile attitude, we are his. and here even in our deepest ruin and degradation, the impress of his workmanship, so that we cannot employ our powers, time and means, as we list,and determine the consequences in the same way. Our existence was not a purposeless stroke of the Almighty hand, as we may read every where, within and without, and especially in the stupendous price that our Maker paid for us to redeem us from iniquity. The strongest of all grounds of ownership is,

Redemption: we are bought with a price, and cannot be our own in position, act or relationship, without increasing our condemnation in proportion as Christ's sacrifice augments our obligation. The Eternal Word, in the form of an utterance, originated our being, but the same Word, in human form, under the curse of Eternity's Proprietor, amid tears, and groans, and blood, and desertion, bought us. Without pain, amid the euphonism of the morning stars, man was ushered into the earthly Eden. With torture unspeakable, while the heaven's were draped with sackcloth, the earth reeled, and Angels hung with silent wing and in breathless suspense on the ladder from Calvary to the Great White Throne, man was redeemed. If creation leaves us nothing that we can call our own, how much more must the vast price on Golgatha bind us in eternal obligation to him who died for us! If we want an exponent of God's estimate of Law, and of humanity as the expositor of it, we have but to turn our gaze to the wondrous spectacle on "the place of a skull." There must have been something in the humiliation and suffering of Jesus, infinitely dear to God. He would not have parted with the brightest Jewel of his Eternity to purchase a world full of rubbish.—He paid Christ for us, in whom was garnered all the gold of his realm. Let every reader stand at the Cross, and there learn how God values the soul. As the victim on that great Universe-Altar had to do with every human capacity, we are every where reminded that we are not our own. The very inclinations that turn us away from God, and the very act by which we assert our self-possession, also testifies that we owe allegiance to one who has all power and all right, and who is able to save and to destroy. The power with which man violates the commandment of God, is a grant of Divine beneficence, and sin in all its forms, corroborates the solemn declaration that we are not our own. The goodness of God, which ought to enhance our sense of obligation, too often renders us forgetful and callous. Wealth, ease, and comfort, so desirable, and so consonant with our original endowments, are very apt to engender selfishness, hurtful indulgences, and indifference to the wants of others How many, even of the household of faith, hoard or dispose of their effects as though it were their own. This makes the burden so much the heavier for those who realize the ownership of God in them. If the Church would perpetually act on the basis of this claim, oh what improprieties and scandals would not be avoided! What meekness and self-renunciation would characterize it in all its relations. Coffers and safes would fly open as if "the key of David" had turned the bolt, and evangelists by twos and twelves and seventies

would drive back the darkness of error and superstition before the heaven-impelled waves of the True Light. And what troubles in the Church would it prevent springing into birth.—The pastor would lay down his life for the flock, and the sheep would as willingly sacrifice theirs for the overseer. Our sanctified wisdom and love would be taxed to the utmost how to combine and dispose of our means and powers so as best to show our sense of obligation to God, and promote his glory. In the sanctuary, the workshop, the store-room, the farm, the family, the closet, the dormitory, the first impulse of our glowing affections would be the humble, heartfelt interrogation, "Lord, what wilt thou have me to do?" We lose much in comfort, stability, and growth, and the world loses much of the higher, symmetrical exhibition of the beauty of holiness, and God gets a smaller revenue of glory, by our practical depreciation of the all-momentous truth that we are not our own. Such a price as was paid for us allows us no property but what we have in Christ, and this will put us in right relation to every body and every thing, directing our energies and means in the channels of Providence.

C. H. BALSBAUGH.

Union Deposit, Pa.

Think of the Poor.

How much of true religion is connected with the poor! Christ seems to have taken them under his special charge. His gospel was preached to the poor, and this was one of the signs which he sent to John the Baptist in prison. With his own blessed hands he fed the poor by a creative act, having compassion on them when they fainted. His miracles, we have reason to think, were, in a majority of instances, wrought upon the poor, and "the common people heard him gladly." The apostles of Jerusalem were anxious that Paul should remember the poor. And when Christ shall sit on his throne of judgment he will make inquisition concerning all we have done, or failed to do, in regard to the hungry, the naked, the stranger, the prisoner, and the sick, and will regard us as having done, or failed to do, all this to himself.

There are powerful motives to make us think of the poor. When it is well with us we should remember them; when we hear the storm beating upon our habitations, and yet are secure, sheltered, warmed, fed, sitting over our books, or among our children, we should think of the poor; when God has sent us some large or unexpected gains, we should think of the poor. If at any time, for a short period, we are made to experience cold, or pinching want, or hunger, or repulse from the proud, let us consider it an occasion for sympathizing with thousands who are suffering something of this all their lives.

Reader, have you made this a part of your religion, or divine service, "to visit the fatherless and widows?" Or is this part of your Christian character still defective?—*Exchange.*

Fearing God. Not Serving Him.

When the Lord sent lions among the heathen nations who had settled in the cities of Samaria, they feared the Lord, but served their own gods. They professed to believe that they were visited with the lions because "they knew not the manner of the God of the land." Therefore they petitioned for an Israelitish priest, who might teach them how they should fear the Lord; yet they made gods of their own, and recognized Jehovah only as an object of fear.

There are some professing Christians who are like these pagan colonists. They fear the Lord, but do not serve him. Some are induced to accept Christianity because they are threatened with destruction or danger. Death may seem to be approaching, and they are afraid of its consequence. Many, when brought near the verge of the grave, repent of their sins, and resolve to seek religion; but when the danger is averted, they cease to grieve and fear. They repent as the condemned criminal repents, not for the crime of which he is guilty, but for the terrible consequences with which it is attended. They fear the Lord, but it is because he is able to destroy them.

Others assume the form of piety in order to escape from temporal disaster. They hesitate to travel on the Sabbath, because they are afraid of a runaway, a collision, or an explosion. They give their countenance and support to the institutions of the church, that they may insure the blessings of heaven on their undertakings. Such persons dread calamity, and love the world more than they fear offending God and failing to merit his approbation. They fear the Lord, but do not love him. They are religious, because they hope to escape from hell and get to heaven, and not because they desire to do the will of God.

Let us, therefore, avoid attempting to worship God, simply because he has sent lions among us, but let us serve him because we love him.

Religion Exemplified.

I would not give much for your religion unless it can be seen. Lamps do not talk but they do shine. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon.*

Manuscripts.

We observe that our "manuscript box" is occupied with quite a number of fragmentary compositions which would not only require correction and punctuation, but revision and development. We have tried this in a few instances, and may do so again when a good subject is given and a few pointed ideas; but we have so many short manuscripts that we must dispose of them by making extracts, with which we think the authors will be satisfied. But we would have no one become discouraged because their articles do not appear in full. We would say to one and all, *try again and again*, and in this way you will exercise your talent. But we will say more of this at the close of our extracts. Before commencing the extracts, we would say to our readers: Do not let the "little ones" go by unnoticed, but read and learn from their works as well as from those who are more able.

No. 1. Is a nameless poetical composition without a heading. As it is quite imperfect we give only the following:

Many of our friends have gone,
To their eternal home;
They have left us here below—
Soon we after them must go.

No. 2. From this manucript we give the following: Let us reflect and review the main part of our conduct, and take the great standard of Bible truth for our basis. If our review of the past does not agree, let us reform that we may spend our time profitably to ourselves, to others and rightly before our God whose we are by creation and preservation.

Have I been guilty of using inconsistent and unbecoming language? Have I deceived my neighbor with a lie? Have I been selfish and highminded? Have I "done to others as I would that they should do to me?" Could I lay down upon my bed at night with a conscience clear of sin and folly? O the guilty conscience tells us that we are not ready to die. This is sure proof that the time has been misspent. This all comes under the review. Having a clear conscience is talking, acting, being right, with regard to the great standard or the Bible, which is our criterion. Then to clear our conscience perfectly we must take that with its commands, precepts, and examples. In this there is a startling point, and the progress or observance of this great right is a life-long work, and is always new. The end is sweeter than the starting point, and the reward is richer than the world. O happy thought! There will be a time when every person would give all in their power to be an heir of this reward.

No. 3. This is a manuscript written by a sister in Tennessee.—The subject is "Peace." We append the following:

Pray for peace. Do not neglect Christ's sermon on the Mount: "Blessed are the peacemakers, for they shall be called the children of God." Matth. 5: 9. And again, 21: 22. Peace is freedom from contention, and rest from persecution. Spiritual peace is deliverance from sin. Peace is the gift of God through Jesus Christ. Peace with God prepares us a home in heaven. Peace in the church proves union and communion in bonds of christian love. Peace in the family soothes the broken-hearted.

No. 4. From this we select the following:

What danger is the pilgrim in!
How many are his foes!
How many ways there are to sin,
No living mortal knows.

No. 5. This is too good to be unnoticed. We gladly give the annexed extract:

I am glad to see the brethren stand up for the Faith that was once delivered to the saints, for the time has really come when men will not endure sound doctrine but "heap to themselves teachers having itching ears." Oh there is so much profession of religion but so little possession of true and undefiled religion in this latter day. There is a great cry made here in the winter season, but it soon dwindles down into nothing and there are no fruits of true repentance. O dear brethren let us stand up for the truth as it is in Christ Jesus, for we shall reap in due time if we faint not.—The Apostle James tells us that "pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We have often thought of this passage. Let us examine. Do we do our duty in visiting the sick and afflicted, and lend a helping hand to the fatherless and widows in their afflictions? There are perhaps many around us that we might comfort, if we would go and visit them and try to supply their wants both temporal and spiritual. I do not believe that the apostle has reference only to those in the household of Faith, but includes all those in affliction around us, friends and foes. "If thine enemy hunger, feed him; if he thirst, give him drink."

When our blessed Savior was here on earth, he went about doing good unto the bodies and the souls of men; and if we have the spirit of Christ, we will be minded as he was. O let us try to cultivate within us the spirit of Christ, for if we have not the spirit of Christ we are none of his. O let us try so to live that men may see our good works and glorify our Father which is in heaven.

"Keep ourselves unspotted from the world." Dear brethren and sisters how is it with us in this respect. Are we trying to keep ourselves unspotted from the world?—I am afraid some of us are too much entangled with the world in its cravings after riches. O let us try to have our minds set upon things above, and not so much on things of earth; but let our first object be to glorify our Father in heaven by promoting his cause among men.—The Apostle Paul counted all things as dung for the excellency of the knowledge of Christ. So let us try with the apostle to set our affections on things above and keep ourselves unspotted from the world, and try to gather a treasure there, for "where our treasure is there will our heart be also."

For the Companion.

Humility.

Having for some time contemplated saying something on this worthy subject, I will take leave to note a few facts. But as I have never written for any religious periodical and therefore unskilled, more or less, in the use of the pen or of language, my thoughts will be explained in a very plain and common manner.

The subject of humility is one of great importance. It is a scripture doctrine. And that it is necessary to a christian life, cannot be denied without rejecting the word of God. It is humbleness of mind, or that gracious, meek and holy temper of mind, that leads a man to make a just and proper estimate of himself and all he has in this world. It is alike the christian's duty, beauty, and interest.

Humility solemnizes man when he views his redemption: it clothes him with a meek and lowly countenance: it arises like a day-star within him that cannot be hid.

An humble mind has the fear of the great Jehovah within it; and it is always zealous of good works.—The Gospel of Matthew says: "Whosoever, therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven." This is the expression of the Savior himself; and by casting our mind while reading his life, we can see the very features of humility in him. "Humble yourselves under the mighty hand of God that he may raise you in due time." He requires us to cast all our care upon him: it is he that cares for us.

The apostle Peter calls meekness an ornament; but it does not consist in corruption and filthiness of the flesh, neither of lust nor pride, but *meekness*. We must take upon us the yoke of Christ and learn of him for he was and is meek and lowly in heart. Therefore arm yourselves with the same mind.

I would ask the question: Whence cometh variance, strife, and emulation? Do they not come from an evil heart? and can they possibly come from a heart of humility? Do covetous thoughts arise from an humble heart? Oh, no; harbor no such ideas. Lamentable indeed, to see some of our dear brethren reaping so many carnal joys and shutting up their bowels of compassion from the poor. But why this? Because there is not enough genuine humility at heart. The apostle says, how dwelleth the love of God in him.

To touch all the points that are intended to make men humble, would take much space, for they are many. The sinner, when truly converted, is humble and lowly, and willing to take upon him all the Savior requires. He is ever ready to take upon him "the yoke" and learn. Learn what? Why meekness. Yes, he is ever ready to lay aside all that will not make him humble. But says one, 'You Dunkards ask too much.' To this we say, the SAVIOR wants you not the *Dunkards*, and it is his word that requires humility.

Then brethren let us seek that humiliating love which was so prominent in our Master when he was upon earth, for it will free us from sin and pollution, and create in us a joy unspeakable.

The institutions of the Lord are humiliating, and for this purpose they are commanded. Let us pray God for an humble spirit. For when we are humble at heart we can act humbly. But when we feel proud at heart it will be a hard matter for us to act humbly.—We profess to be humble, therefore let us live humble, so that when our promised Lord shall make his appearance, we may be like him,—for the Apostle says: "when he shall appear we shall be like him, for we shall see him as he is."

JOHN B. DIEHL.

Haldane, Ill.

For the Companion.

Lucifer.

In answer to a query in *Companion* No. 28, concerning Lucifer, I would say, that many people entertain quite unscriptural views concerning this word.—The general opinion is that Lucifer, the Devil, and Satan, are all one and the same thing. I have heard it preached that Lucifer had once been an angel of light, and how he became proud and tried to exalt himself above God, and then fell, and in his fall drew after him a third part of the angels in heaven, and how they then rebelled against the Most High and had war in Heaven; but that Lucifer and his host were defeated and cast out of heaven, &c. This is just the Miltonian theory, and may do very well for a poem such as "Paradise Lost." For my part I would rather believe the Bible. To the best of my knowledge the word Lucifer is found only in the English authorized version: it is neither a Hebrew nor Greek word, but is of Latin origin, and literally means *a bright shining one*. Whereas the word Satan is from the Hebrew and means an adversary, and the word Devil is perhaps from the Greek and Latin *Diabolus*, and means a wicked one.

The word Lucifer was formerly applied to the planet Venus, and may be some reason why the king's translators applied it to the morning star in the query.—A morning star must of necessity be situated toward the East from the place of observation.—Therefore the star alluded to in the query must be seen eastward from the land of Palestine and that star undoubtedly was the king of Babylon. The prophet Isaiah commences already with his 13th chapter to lay down his burden of Babylon, and closes his subject with the end of the 14th chapter. The reader will carefully read and consider those two chapters, and then read at least the first four chapters of the book of Daniel and consider what a great man Nebuchadnezzar, king of Babylon, was; and where the prophet foresaw how his career would be: and how he would be brought down to the ground when the noise of his viols would be hushed, and he would be seven years among the beasts of the field as a worm of the earth. The prophet has employed most beautiful language in this matter. He no doubt saw how the King of Babylon with

the Chaldeans and other nations would come up against Jerusalem and take it. It is no wonder that Nebuchadnezzar became proud when he had conquered Jerusalem, till then the invincible city, where the Lord of hosts had his sanctuary. When he had taken the Lord's people captive, he would say in his heart, I will ascend on high: I will exalt my throne above the people of God: I will sit also upon the mount of the congregation: I will be like the Most High. (Isaiah 14: 12, 13, 14.) But afterward, when the kingdom was departed from him, how changed is now the tune.—"How art thou fallen from heaven! Thou son of the morning!" or as the German translation reads, *Thou beautiful morning star!*

In a spiritual sense the king of Babylon symbolizes the god of this world. And it is he that is worshipped at national and other festivals, at barbecues, at parades at torch-light processions, at Sunday-School Celebrations, at fairs, exhibitions, and wheresoever the children of this world assemble in the pride of life to enjoy the lust of the flesh and the lust of the eye. Since the word Babel means mixture, confusion and disorder, I understand that Babylon symbolizes the kingdom of this world where all is confusion and disorder aside of the order of God.

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Love.

There is not a nobler sentiment pervading the human heart than that of love. There is no other agency so powerful in humanizing the heart, in ennobling the nature, and in placing man socially, morally, and religiously above the brute creation as is this divine and heavenly attribute. Without it man would be a low sensual being, with nothing of the good and beautiful about him. We meet often in our intercourse with the world, men who by a long career of intemperance, vice and wickedness, have deadened their sensibility, and are lost to any emotions of love. They are necessarily coarse; in their natures, unsympathizing. They never excite sympathy, and they live and die as do the beasts of the field.

In the Bible we find many incidents calculated to give us a just conception of the holiness and purity of love. There is something unusual connected with the love that existed between Jonathan and David; a pure love not actuated by any motives of personal or self-aggrandizement. It was far stronger and purer than the love of man for man generally is; and it shines in bright effulgence when contrasted with the envy and hatred of Saul. Our Divine Master has given us this simple and easily understood test of our fellowship with him: "If ye love one another all men shall know that ye are my disciples." And it is but just to assume that if we fail to love one another we are not his disciples. Let us therefore analyze our feelings and see if we have aught in them but love for our brethren, see that we are free from envy hatred, malice, strife, and of every feeling and passion opposite to love. Then shall all men know that we are followers of the meek and lowly Lamb of God.

Polo, Ill. DANIEL L. MILLER.

The fulness in Christ.

How difficult it would be to name a noble figure, a sweet smile, a tender or attractive relationship in which Jesus is not set forth to woo a reluctant sinner, and cheer a dispondsng saint. Am I wounded? He is balm. Am I sick?—He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water.—Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate.—Is sentence passed, and am I to be condemned? He is pardon.

To deck him out and set him forth, nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields, and rivers, and mountains, earth brings the tribute of her gold, and gems, and myrrh, and frankincense; the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is "the chiefest among ten thousand, and altogether lovely." "In him dwelleth all the fulness of the Godhead bodily." I offer him to you.—make a free offer of him, and doing so will challenge, you to name a want for which I shall not find a full supply in Christ, something that fits your wants as accurately as the works of a key the wards of its lock. —*Guthrie.*

Endeavor always to remember that you are in the immediate presence of God; and strive to act as you would if you saw the Savior standing by your side. Recollect that he is really there

Scripture Texts on Temperance.

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: It shall be a statute forever throughout your generations. Lev. 10: 9.

Now, therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing. Judges 13: 4.

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Prov. 20: 1.

Be not among wine-bibbers. Prov. 23: 20.

Woe unto them that rise up early in the morning, that they may follow strong drink. Is. 5: 11.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. Is. 5: 22.

They shall not drink wine with a song; strong drink shall be bitter to them that drink it. Is. 24: 9.

The crown of pride, the drunkards of Ephraim, shall be trodden under feet. Is. 28: 3.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. Luke 1: 15.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life. Luke 21: 34.

Let us walk honestly, as in the day: not in rioting and drunkenness, not in strife.—Rom. 13: 13.

But now I have written unto you not to keep company with a drunkard. 1 Cor. 5: 11.

And be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5: 18.

For they that sleep, sleep in the night; and they that be drunken are drunken in the night. 1 Thess. 5: 7.

There might be many other passages of scripture brought forward to show that drinking does belong to unrighteousness and sin.

JOHN DIEHL.

West Branch, Ill.

Abram's Call.

What was Abram called to do? Was it some light thing? Something that would not cross his feelings or try his faith, or make his tears flow? No, it was a very serious affair when God said unto Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Men of all nations love their country, however bleak and uninviting it may be. It is the fatherland, and dear to their hearts. The Greenlander loves his, though it is covered with eternal snow; and the South Sea Islander loves his; and Abram who was a man of strong attachments, felt his heart ache when told he must leave scenes so familiar and dear.

Not only must he leave his country, but his kindred, his cousins, his friends and relations. Ah! many pleasant days he had spent with them, but now he must bid them farewell, except the few who were to accompany him on his journey. Hereafter he must look upon the face of strangers. He must forsake his father's house too. He must leave the old homestead, with its sweet and tender associations, the time-worn chair, where his father Terah had rested at eventide.—He must forsake the graves of the dead, and the homes of the living, and go forth into a strange land that God would show him.

When Christ invites one to forsake his sins and flee to the great salvation, it is with the same voice that said to Abram, "Get the out of thy country, and from thy kindred, and from thy father's house, and come unto a land that I will show thee." Yes, the sinner must forsake his birthplace, the city of Destruction, where he had lived so long and so pleasantly—all the scenes, companions, and pursuits that would hinder him on his journey, and firmly set his face toward another country, even a heavenly. He has been told on good authority, that he that loveth father, mother, brothers, sisters, houses, lands, ease, reputation, more than Christ, cannot be his disciple.

God only knows the fierce struggles that agitate the soul, as it answers the questions the Spirit of God addresses to it in words like these: Oh, sinner, will you live or die? Which will you have, earth, or Heaven? Will you wander in the wilderness with God's people, or remain in Egypt to enjoy the pleasures of sin for a season? Was the universe made for you, or for God? Has not God a right to you by creation and preservation, and by every blessing he has showered upon you ever since you have had your being? Have you not been bought with a price, even the precious blood of Christ? Come, forsake the beggarly elements of this world, and flee to the land that I will show thee.

There is still another period in a man's history, when he seems to hear the voice that Abram heard: it is when he is called to die. Arise, depart, for this is not your rest, says God. Come unto a land that I will show thee. What, says the good man, when love of life at times triumphs over his faith, must I leave my pleasant labors here; the church of God, the solemn assembly, the Sabbath-day, my family, so precious to my heart that it is like tearing limb from limb even to think of leaving them? Must I bid farewell to the changing seasons, to the light of the sun, moon, and stars, and lie down in the darkness of the grave, and keep company with the worm?

But come unto a land that I will show thee, says God. It is a better land than this, a land where sickness, sin, and death may not enter. There they have no need of sun, moon, or stars, for God and the Lamb are the light thereof. Come, I will wipe away all the tears.—Now faith prevails. The good man dies as calmly as he would go to bed at night, feeling sweetly assured of the rest that remaineth to the people of God.—*Am. Messenger.*

For the Companion.

The Meditation of a convinced Sinner giving up his vain pleas before God.

"Deplorable condition to which I am indeed reduced! I have sinned, and what shall I say unto thee, O thou preserver of men?" Job. 7: 10. What shall I dare to say! Fool that I was, to amuse myself with such trifling excuses as these, and to imagine they could have any weight in thy tremendous presence, or that I should be able so much as to mention them there. I cannot presume to do it. I am silent and confounded: my hopes alas! are slain, and my soul itself is ready to die too, so far as an immortal soul can die: and I am almost ready to say, O that it could die entirely! I am indeed a criminal in the hands of justice, quite disarmed, and stripped of the weapons in which I trusted. Dissimulation can only add provocation. I will therefore plainly and freely own it. I have acted

as if I thought God was altogether such a one as myself; but he hath said, "I will reprove thee; I will set thy sins in order before thine eyes," Psalm 50: 21,) and marshal them in battle array. And oh, what a terrible kind of host do they appear and how do they surround me beyond any possibility of an escape. O my soul; they have, as it were, taken thee prisoner, and they are bearing thee away to the divine tribunal. "Thou must appear before it; thou must see the awful, the eternal Judge who tries the very reins," (Jer. 17: 10,) and who needs no other evidence, for he has "himself been witness to all they rebellion." Jer. 29: 23. Thou must see him, O my soul, sitting in judgment upon thee; and when he is strict to "mark iniquity," (Psalms 130: 3,) "how will thou answer him for one of a thousand?" Job 9: 3. And if thou canst not answer him, in what language will he speak to thee.—Lord, as things at present stand, I can expect no other language than that of condemnation.

And what a condemnation is it! Let me reflect upon it. Let me read my sentence before I hear it finally and irreversibly passed. I know he has recorded it in his word and I know, in the general, that the representation is made with a gracious design, I know that he would have us alarmed, that we may not be destroyed. Speak to to me, therefore, O God, while thou speakest not for the last time, and in circumstances when thou wilt hear me no more. Speak in the language of effectual terror, so that it be not to speak me into final despair. And let thy word, however painful in its operation, be "quick and powerful, and sharper than any two-edged sword." Heb. 4: 12. Let me not vainly flatter myself: Let me not be left a wretched prey to those who would "prophesy smooth things to me," (Isa. 30: 10.) until I am sealed up under wrath, and feel thy justice piercing my soul, and "the poison of thine arrows drinking up all my spirits." Job 6: 4.

Before I enter upon the particular view, I know, in the general, that "it is a fearful thing to fall into the hands of the living God."—Heb. 10: 31. O thou living God, in one sense I am already fallen into thine hands. I am become obnoxious to thy displeasure, justly obnoxious to it; and whatever thy sentence may be when it comes forth from thy presence, (Psalm 17: 2,) I must condemn myself and justify thee. Thou canst not treat me with more severity than mine iniquities have deserved: and how bitter soever that cut of trembling may be, (Isa. 15: 17,) which thou shalt appoint for me, I give judgment against myself, that I deserve "to wring out the very dregs of it." Psalm 75: 8.

J. S. BURKHART.

Eldorado, Pa.

A Voice from the Pacific Coast.

Brother Holsinger; We claim the right to a small portion in the columns of the *Companion*, for I can truly say, much has been the edification we have received from many of the articles it contained; yet some things have also appeared in the *Companion* which has caused sorrow and regret. The one thing in particular is the ordinence of feet washing. It appears to me, the Editor of the *Companion* is not entirely free from entering the arena of discussion as one of the combatants. The difference between the Brethren in feet washing is not as great in a practical point of view as it was between the Jewish and Gentile brethren, when Paul and Barnabas went up to Jerusalem to consult with the Elders on the question of circumcision and other matters. Acts 15th chapter. I think it was in the year 1854, that a committee of nine was chosen by the brethren of the Yearly Meeting to come to Adams Co., Ill., to adjust the difference in feet washing and some other matters, that then were agitating the Brotherhood.

In 1855 or 6, seven out of the nine of the committee came on to Adams Co., Ill., and with the brethren from Adams, Hancock, Macoupin, and Bond Counties Ill., and Jefferson and Wappello County Iowa, entered into the work for which they assembled. Some of this committee is no more, but their sacrafices being like that of Abels: being dead yet speaketh. Others of this Community are yet living, and should this article find favor enough to obtain a place in the *Companion*, those of the Committee who yet live and see it, will bear me witness that the account I am giving is truth, except there may be error in dates.

After being together for about three days, talking much on those things for which we came together, a complete understanding was obtained and a report was made out by the committee to that effect; David Hardman being foreman.—We then went to Yearly Meeting to the house of a brother Raber, Illinois, near the Wisconsin line. The report was presented to the Standing Committee, brother George Hoke being President. After much consultation and inquiry was had, the decision was this: That if the Brethren who practice feet-washing by the same one that washes to wipe, come to where the Brethren practiced for one to wash and another to wipe, they should be subject to that form of feet-washing. Just so if those who practice for one to wash and another to wipe come where the same one wipes that washes they should be subject, and use forbearance one with another and so fulfil the royal law of Christ. This is that voice that stands at the heading of this article.

We pray you brethren to stop that discussion, and heed, the advice of those who have been great lights in the world, and do not try to force a yoke on the Brethren's necks which neither our fathers nor we are able to bear.

My love to all the children of God.

GEORGE WOLFE.

Stockton, California.

The aim of an honest man's life is not the happiness which serves only himself, but the virtue which is useful to others.

For the Companion.

The term "Pedobaptist" and its Improper Use.

Pedo means infant. Baptist means immersionist. Pedo-baptist means infant immersionist, and is improperly used when used to designate Infant Sprinkling. If the term Pedobaptist can be properly used to designate infant sprinkling, then it follows that sprinkling is properly baptism and thus make it useless for baptists to argue that sprinkling is not baptism. I hope the brethren will see the inconsistency of using the term and investigate the matter, and see if they cannot make out the proper term for infant sprinkling, and in that way be able to make a proper distinction between sprinkling and baptising.—It is the duty of baptists to seek the proper term and point it out; not according to the laws of controversy, but according to the laws of Christ. If Baptists in general would use the proper term for infant sprinkling and make a proper distinction between infant sprinkling and infant baptism, instead of mixing them together so they are obliged to admit from their own use of the term that sprinkling is baptism, it would throw a great deal of light upon this much controverted subject, and thus likely rescue many of our protestant friends, who sprinkle instead of baptism, from the awful gulf they have been led into by the Roman Catholic Church, who proudly claims the power (by virtue of the Pope) to annul the commandments of God and substitute something that is more convenient and agreeable to the general interests of the church.

I have seen the impropriety in using the term and the necessity of a proper one for some time, but not being acquainted with the Greek language I found myself incompetent to investigate the subject so as to find the proper term and therefore obliged to hand the subject over to those acquainted with the Greek language. I will however drop a few thoughts upon the subject to make a beginning. Baptizo I find is invariably used to designate immersion, both in classic use and in the Septuagint. It never has any other meaning, and the idea of assigning three, six, or a dozen meanings by sprinklers in order to evade immersion is merely fanciful, without any authority from the Greek language. Rantizo I find is used to designate sprinkling but whether it is invariably used for that specific purpose, I am not able to say, since I am not a Greek scholar and have not the examples translated in English.—Will some kind brother or friend that is acquainted with the Greek language answer through the *Companion* the following queries.

Is sprinkling the primary meaning of Rantizo?

Has Rantizo more than one meaning?

Is there any other word used to designate sprinkling, and if so, is it more appropriate than Rantizo?—By having the above queries fairly answered, I think one will be able to obtain a term that is more appropriate to designate infant sprinkling than the term Pedo-baptist. My impression now is that Pedo-rantist is the proper term; but not having the matter fully tested, I shall not confer a name upon those who sprinkle instead of baptize, until I have the evidence. Hope the brethren will assist in the investigation of this matter and oblige your unworthy brother.

L. O. HUMMER.

Montandon, Pa.

Selected by JOSEPH FLORY.

Now.

Now! a short word; a shorter thing. Soon uttered; sooner gone. Now! A gram of sand on a boundless plain. A tiny ripple on a measureless ocean. Over that ocean we are sailing; but the only part of it we possess is that on which our vessel at this moment floats. From the stern we look backward and watch the ship's wake in the waters; but how short a distance it reaches, and how soon every trace disappears.—We see also some landmarks farther off, and then the horizon closes the view; but beyond, that ocean still rolls far, far away. Memory contemplates the few years of our individual life; history shows us a dim outline of mountains; science tells us that still further back, out of sight, stretches that vast sea; reason assures us that, like space it hath no boundary; but all that we possess of it is represented by this small word—Now! The past, for action, is ours no longer. The future may never become present, and is not ours until it does. The only part of time we can use is this very moment—now.

O, listen to the voice of warning now. "Awake thou that sleepest!" Awake now. "Seek the Lord while he may be found!" Seek him now. "Believe in the Lord Jesus Christ and thou shalt be saved!" Believe now. Confess to him your sins, ask pardon through his blood, rely on his atonement, implore the help of the Spirit, devote yourself entirely to his service! Do it now. "Strive to enter in at the strait gate" now. Offer the prayer, "God be merciful to me a sinner" now. Too much time has been wasted already.—Lose no more. This may be your only opportunity. Seize it now.

Now! for the time is short, and death is near, and judgment threatens! for in eternity it will be to late, and your very next step may land you there! The only season of which you can be sure is now.—The chain of evil habit will bind you more tightly to-morrow; snap it now. Religion is a work for every day; begin it now. Sin exposes to present miseries! escape then now. Holiness confers present joys; seize them now. Your Creator commands; obey him now. A God of love entreats: be reconciled now. The Father from his throne invites; return now. The Savior from his cross beseeches; trust him now.—The Holy Spirit is striving in your heart; yield now. "Behold now is the accepted time, behold now is the day of salvation."

HATH any wronged thee? Be bravely revenged; slight it, and the work's begun: forgive it, and 'tis finished. He is below himself that is not above an injury.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 3, 1868.

Disappointed Again.

William C. Thurman has surely turned out a false prophet. He had prophesied that the Lord would certainly come on the 27th of September last. That prophecy having failed to come true, he then issued a circular in which he sets forth "To the Disappointed and Tried," (Daniel 12: 10.) thus:

EXTRACT.

"You who have discovered that our blessed Lord has certainly, at least in substance, promised to come on the 10th day of the Seventh month of the 70th Jubilee, have no doubt been greatly disappointed at not going home on the 27th of September.

But remember, dear brethren, that though "God cannot lie," man may err.

The arrangement of the prophetic dates being beyond the power of man, must be of God—hence no error there. But the selecting of the month commencing with the 18th of September, was of man.

As I was not in Palestine, to see and know the time of the ripening of the harvest, I could only follow the method as used in this country; hence had the same month which the Jews celebrate as their seventh month. But neither the Jews nor I, at the time of an early Passover, as the one of this year, could tell for certain the time of the beginning of their year, without being in Palestine at the time of the ripening of the harvest.

For the barley harvest must first be reaped (Lev. 23: 10.) and the wheat harvest ripe enough for them to begin to put the sickle to the corn (Deut. 16: 9) before they could celebrate the Passover of the 14th of the first month.

Hence if the barley harvest was not reaped, and the wheat harvest ripe enough to begin to reap as early as the full moon of the 8th of April, the sacred year must commence a month later; which accounts for the mistake in expecting the appearing of the Lord on the 27th of September.

Hence we must now wait until the 26th of October, which is the latest limit, being the 10th day of the seventh month; and we cannot expect the appearing of the Lord before that time. For the doctrine as taught by those who say the Lord may come to day, to-morrow, next year, or twenty years hence is unscriptural."

His day has again passed without honor from the Lord Jesus. Poor fellow, we fear he is doomed to follow in rapid succession the train of religious impostors who preceded him, "unhonored, unwept, and unsung."

The James Creek Meeting.

The train upon which we set out not making connection at Huntingdon we were obliged to employ a carriage or lay over until evening. There being six of us, brother Good and Sheller, brother Samuel Cox and wife, and my wife and self, we engaged a carriage, and arrived at the meeting-house just in time for the closing of the first afternoon session, about 3 o'clock.

The exercises attending the Communion in the evening were very solemn and impressive. The congregation was very attentive, and but for the screams of the babies, would have been very quiet. We have since heard it intimated that mothers are often the fault of their children screaming. They bring them into the house wrapped in shawls and comforters and sit down by the stove, without divesting their children of their out-door apparel, until the little innocents are in a perspiration, when they will necessarily call for comfort. We love children, and are a friend and advocate of mothers, and would rather have a little noise in meeting by babies than require the mothers to remain at home on their account, but we insist that they ought to study and labor to pacify the little ones. And this can only be done by making them *comfortable*. Unwrap them, loosen their hands and feet, give them air, and lay them in a pleasant position, and two chances out of four they will laugh instead of cry. Try it.

On Saturday forenoon brother Good spoke from the words: "Man shall not live on bread alone, but on every word that proceeds out of the mouth of God." He was followed by other brethren, and the meeting was interesting and edifying. In the afternoon a brother and his wife were returning home, and when they had gone a short distance she remarked that she had wanted to be immersed, to which the brother replied that it was yet time. Soon they were on the return, and made their wants known to the brethren, and preparations were made for the observance of the sacred rite, which she received rejoicing in the God of our salvation.

There was also meeting on Saturday evening, Sunday and evening. On Sunday afternoon another believer was immersed "in the name of the Father, and of the Son, and of the Holy Ghost," and went on his way rejoicing.

The meeting at James' Creek was therefore an *effectual* one. The Lord answered the prayers of the brethren and gave the souls of men and women as a reward for their labor of love. And not only that, but he also gave joy and comfort to the weary pilgrims, and none enjoyed it more than did the brethren and sisters of the James' Creek congregation. May the consolation remain with them while they live.

An election was held for a deacon resulting in a tie, and therefore two were taken: namely brother Abraham W. and Henry Brumbaugh.—Brother John Spanogle delivered the charge, and presented it in a very serious light indeed. We have never before looked upon the office of deacons as being one of such fearful responsibilities. No wonder the apostles set such apart by the laying on of hands and prayer.

Brother George B. and Henry B. Brumbaugh were at the same time advanced in the ministry.

Prospectus of Volume Five.

Another twelve-months has passed since we addressed our readers upon the subject now before us. Seven weeks more and our fourth volume will be completed. As our engagements with our patrons are only for one year, we shall then also be out of employment, unless we can again secure a sufficient number of patrons to enable us to publish another volume. This is what we are now seeking after. We solicit every one of our subscribers to renew his subscription, and hereby ask permission of one and all to pay them a weekly visit during the year 1869. We promise that we will come in our usual modesty and humility, and by the help of the Lord we hope to bring more love, more of the fragments of glad tidings, and more of the "wisdom which cometh down from above."

We also agree that if we can secure 3000 subscribers, we will send the paper in its enlarged form at the same price. If we fail to obtain that number we will do the very best we can for our patrons. We wish to make no rash promises, which we shall not be able to fulfil. We cannot tell what is awaiting us. A great many letters are very encouraging, but a few also are the opposite. We trust however by the assurance we have from within, from the consciousness of having labored with a pure motive, that we shall be even more successful than heretofore.

We wish to say to our subscribers regarding their renewal, 1st: please do not delay. If you can spare the money send it in during the latter part of November, and by all means before the middle of December; 2nd. Write very plainly your name, the name of your postoffice, county and State. As we print the names of subscribers upon the papers, it is of much importance that we know what letters to use. 3rd. See that you send us no bad money.

To our agents we make the same offers as other years, for 10 subscribers and $15, we will send a free copy. For 20 subscribers and $30 we will give one copy free, neatly bound, at the end of the year.

For the largest list of subscribers accompanied by the cash, we offer Smith's Bible Dictionary, valued at $4.50. For the next largest, Vol. third of the *Companion*, neatly bound. For the third, a copy of Debate on Immersion.

We send to each agent an envelope with our address plainly printed on it, enclosing a blank for names of subscribers. These they will use and follow carefully the directions thereon.

We should be pleased to have the lists sent in as early as convenient, for the reason that it requires time to reset the type for the addressing machine, and all should be ready for operation by the first of January. Much annoyance and confusion may be spared our office, by sending in subscriptions at an early day.

New subscribers will receive the balance of this year free, commencing at the time their subscriptions are received.

In conclusion we would kindly ask all our friends to go earnestly to work. Announce, or have it announced at our public meetings, that the time has arrived for the renewal of subscriptions to the *Companion*, and that you will attend to receiving subscriptions. In this way the matter will be brought to the notice of the public generally. The paper ought not to be confined to the Brotherhood. Others have read it with satisfaction and to their edification; and you may do a vast deal of good by persuading a man to accept the company of a Christian Companion into his family.

The following persons have sent subscribers since our last acknowledgement:— J. L. Kittinger 1; P. Boyle 2; S. A. Leedy 1; S. H. Neher 1: W. M. Bean 1; John Wise 2; Jos. T. Cover 1; Joseph Zahn 1; Peter Beer 1; J. C. Metzger 2; D. F. Good 1; Thos. Gray 1; Peter Long 7; E. W. Stoner 1; Adam Hollinger 5; John H. Stager 1; H. Musselman 2; George Wolf 1.

We are very thankful for the efforts put forth by our friends for the increase of our circulation, and we hope by the grace of God to be able to meet their expectations and promises.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

LOVEFEASTS.

In the Warrior's Mark branch, Blair Co., Pa., Nov. 14th and 15th.

Brother Holsinger; Please announce that we intend, the Lord willing, to hold a union feast of charity, with our brethren and sisters in our meeting-house near Duncanville, Blair Co., Pa., on Thursday the 12th of November, at 4 o'clock, P. M. Meeting next

day. Invitation to brethren and sisters, especially the ministering brethren, to be with us. J. S. BURKHART.

SHIRLEYSBURG, PA., }
Oct. 19th, '68. }

Dear Companion:—We in this part of God's husbandry enjoy a good share of health. Thank God for it. I was with the brethren at their Communion at Honey Grove Juniata Co., on the 29th and 30th of Sept. Had a glorious little meeting in the school-house in that place. From there to brother Isaac Eby's home in Perry Co. 1st and 2nd Oct. Had another joyous feast with the brethren. Here an election was held for a speaker, and the lot fell upon brother Isaac Eby. May the good Lord sustain him and make him useful in the ministry.—At the two meetings 8 were added by baptism—three at the former and five at the latter place, and 1 reclaimed. These two branches, though partially separated, are under the oversight of Elder Peter Long. These brethren at these places seem to be alive and in earnest. Would to God we were all in good earnest in the good cause.

The Communion here at Aughwick was held according to announcement on the 14th and 15th inst. Here the promises of God were realized, a happy communion with each other, and a heavenly communion with God. At this meeting one elderly mother 70 year old, became a babe in Christ. 17 or 18 have been added to the church here this season, by baptism and reclamation. Some have gone out from us because they were not all of us.

Brethren John Holsinger, Daniel Snowberger, and Jacob Miller from Yellow Creek, Samuel Cox of Warriorsmark, Henry Brumbaugh of James Creek, George Hanawalt of Spring Run, were the ministering brethren in attendance. The brethren labored earnestly and faithfully in the cause of the Master while with us. May the Lord bless their labors of love, and give them souls for their hire, is the prayer of your weak, but striving brother,

A. L. FUNCK.

Brother B. F. Moorpaw, Bonsacks, Va., writes: "The cause of the Master is flourishing in our part of the Vineyard. Quite a number of additions, many of whom are from the single immersionists whose cause seems to be tottering before the advance of Apostolic practice."

Brother Holsinger: The brethren held a Communion meeting in this (Washington) branch of the church of Christ in the evening of the—— of October, and the continued or protracted meeting was kept up until the following Monday noon, during which time 9 of the sons and daughters of Adam, left the broad road which leads to destruction and commenced their march under the command of King Jesus, by being baptised in accordance with the directions given in Christ's commission. The meetingr were conducted by brethren Jacob Cripe and Jesse Calvert. During these meetings many appeared to feel that there is reality in what was said, and that unconditional surrender to the Prince of peace is the only way to Heaven; yet their love for God was not quite strong enough to outweigh the love for the evil things of this world.

E. UMBAUGH.

Pierceton, Ind.

To our Correspondents.

DANIEL G. HENDRICKS, Chester Pa. Our books say you owe nothing on your subscription to Vol. 4. Hence you have paid for this year's subscription.

JOHN MARTIN, Washburn's Prairie, Mo.—Your paper has been sent to Kingston according to our understanding. We now send it as you direct.

JACOB M. CASSEL, Port Providence, Pa.—The delay is on our part. Thankful that you informed us of it, but should have done so sooner.

PAPER FOR EDITORS AND CONTRIBUTORS. It is our opinion that our contributors may supply themselves with a good quality of paper for much less money by purchasing of their home dealers. The cheapest writing paper is the "White Ruled Foolscap."—Those who wish to "do up" their manuscripts neatly and conveniently for the printers, should bleed each half sheet length-wise before writing. The New Yorkers whose advertisement you speak of, are more concerned for their own supply with "stamps," than they are for furnishing editors and correspondents, and also "Ministers," with a convenient and cheap supply of paper.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Shelby Co., Ohio, on the 2nd of October, MELVIAN A. daughter of brother Henry and sister Elizabeth GARBER, aged 8 years, 2 months, and 18 days. Disease, Flux. The little girl called all the family to her bedside and then died. Funeral occasion improved by brother Isaac Sate Baker, and the writer, from Mark's Gospel 10: 15, 16.

Also, in the Logan branch, Logan Co., Ohio, on the 8th day of October, brother JOHN KAYLOR, aged 57 years, and 2 days. Disease, Typhoid Fever. He leaves a kind companion and sister in the Church, and 11 children, and 9 grand-children, and many relatives and friends to mourn their loss.—Funeral improved by elder Abram Frantz and the writer, from Philippians 1: 23, 24. Brother Kaylor, like many others, delayed the day of grace to a late hour. By his earnest request he was taken from his sick bed and carried 1½ miles to a stream, where he was baptized. About 10 days before he died he admonished his children not to delay their time as he had done.

J. L. FRANTZ.

In Codorus congregation, York Co., Pa., Sept. 14th ult., brother ISAAC MYERS, aged 59 years, 5 months, and 5 days. The religious services of the funeral were rendered by brother Andrew Miller and the ministers of the Codorus church. Text, 1 Thess. 4: 13—18.

He was our ordained minister. He had been sickly for over a year previous, and left very suddenly. He left an affectionate wife and sister, and two sons, to mourn an irreparable loss. But we trust he could say:—"For me to live is Christ, and to die is gain."

THOMAS GRAY.

In the Howard branch, Howard Co., Ind., August 13th ultimo, of Cholera Infantum, PHEBE ALICE SHOCK, infant daughter of brother Aaron and sister Sarah Shock, aged 1 month and 16 days.

Also, August 17th of same disease, NANCY ELLEN EIKENBERRY, daughter of brother Samuel Eikenberry, aged 3 months and 10 days.

Also, September 2nd, infant daughter of brother Abraham Eikenberry, aged 25 days. Funeral services rendered by elder Hiel Hamilton, from 2 Sam. 14: 14.

Same branch, Sept. 3rd of Flux, FLORETTA, daughter of brother George and sister Mary BRUBAKER, aged 3 years and 12 days. Services of funeral by elder Jacob Floyd. Text, Rev. 21: 4.

Also, Sept. 5th, JAMES H., son of brother James and sister Elizabeth MYERS, aged 10 months and 23 days. Religious services at funeral by elder Hiel Hamilton.

JOSIAH B. BOOK.

In Upper Conewago, Oct. 5th, brother PETER HARTMAN, aged about 43 years. Disease, Cramp. Only 24 hours afflicted, then died.

ADAM HOLSINGER.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Mary Kindig, York, Pa.	1.50
A. R. Smith, Williamsburg, Pa.	1.50
Miss P. Zook, Belleville, Pa.	1.50
Peter Long, New Germantown, Pa.	1.50
Isaac Eby, "	1.50
Andrew Trostle, "	1.50
Abram B. Trostle, "	1.50
Geo. W. Trostle, "	1.50
Barnet Roth, "	1.50
Edward Book, "	1.50
Jos. F. Emmert, Quincy, Pa.	1.50
Elizabeth Ream, Woodville, Md.	1.50
W. K. Moore, Mifflinburg, Pa. (Vol. 3)	1.15
Daul Arnold, Dover, Pa.	1.50
Jacob Arnold, Mulberry, Pa.	1.50
John Harbacher, "	1.50
Jonas Trimmer, East Berlin, Pa.	1.50
John Bentzel, York, Pa.	1.50
Rudolph Harley, Pottstown, Pa.	1.50

Advertisements.

WE will admit a limited number of select advertisements at the following rates: One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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For the Companion.

Reflections.

What a scene is presented to the eyes of God and angels in surveying the conditions of our world, in which sin has blasted all our rational enjoyment, and poisoned the happiness of the human race! Not only for the last six thousand years has the whole creation been involved in the most untold misery and ruin, but now, at this very moment, the whole creation groaneth and travaileth in pain and death. To all who have looked for happiness in this life, our world has been a system of mockery and deception. Man at his best estate is vanity, and having all the world could give, and enjoying the best of health for three score years and ten, when the curtain drops, and the drama of life closes, all has been vanity and vexation of spirit, and will continue to be while disease and sin shall poison and blast our world.

To day we see our best friends and most intimate associates, nearest companions, brothers and sisters, to whom we are bound by the strongest earthly ties, animate with hope and joy; to morrow cut down by disease, laid in the cold and silent grave, and departed from us.

Such is an every-day occurrence about us, and this is but a drop in the ocean compared with what is incessantly transpiring over the whole face of our sin-blasted earth. Let us take an immense area in which we can view all the suffering beings on earth, men and animals. What an appalling sight! What a heart-rending scene! To one of morbid sensibility the sight would be intolerable. My soul sickens at the thought. How many are just now expiring in the agonies of death! How many are sinking in the devouring floods, and others perishing by the still more devouring flames! How many at this moment are dying on the field of battle, amid the din of war, the clash of arms, and all the fury of the passions! How many are shut up in dark and gloomy dungeons, to pine in want and die of starvation! Others suffering more than death on beds of lingering disease in hospitals, infirmaries, asylums, prisons, and houses of refuge for the poor—shut out from the common air, deprived of the use of their limbs, and without one friend to give them a cup of cold water to quench thirst, or one word to encourage in the hour of death.

In the cold and frozen North how many sit in their cheerless huts, in houses of snow and ice, who have never heard of the name of Jesus, or of the God that made them. Or in the sultry climes of the South, who can tell the numbers that live in dens, caves, thickets, or hide beneath the shades of mountains and rocks, to escape the burning heat of a tropical sun, who, like brutes, care only for food. Or among all the degrees of society, from prisons to the mansions of kings, and palaces of nobles—among the aristocracy in the refined circles of the cultivated nations of the earth—what a multitude can be found pining away in secret with concealed grief, from disappointed ambition, and disappointed love, which, like an incubus, hangs over their bewildered minds, blasted hopes, and ruined affections, and which is carrying them to the grave by a lingering consumption, gloomy dyspepsia, or a morbid, stupid melancholy, that has caused them to conceal the sorrow and trouble in their bosom, make light darkness, and desired death more than life. Can you find the family that has not been, or is not now, mourning for a departed child? the dearest of all earthly treasures. Who can give anything like the correctness of the suffering world? It is beyond all description.—Old and young, good and bad, men and animals, all must bow to the "king of terrors."

And now the question may be asked, why all this suffering and death among the different orders of the creation of God. Was it just and right for him to permit the whole mundane creation to be blasted in hopeless ruin, as we now see. The Bible says, "by one man sin entered into the world," and by sin, disease and death; so that there is not now, nor has there ever been since rebellion began by man, one sigh or tear, that has wet the cheeks of men or children, but what has come from that one act of disloyalty, committed by one who put forth his hand, defied the Omnipotent, touched the forbidden tree, and brought death into our world, and all our woes; and while some have denied the history of man's fall, not knowing the design of our Heavenly Father, they say, if this account is true, that God is unjust, as one person cannot legally be punished for the acts of another. They look only at one side, and forget that as Adam's sins has been imputed to us, the righteousness of Christ has also been imputed; and this is the only way eternal life can be given to a lost and ruined world.

Well then dear reader, what is your condition?—Are you to day on the bed of affliction, and your lot among those who are miserable from a ruined constitution? or do you think the lines have fallen to you very unpleasantly? Have you decided your case incurable? and expect in a few short days of suffering all will be over forever? Have you no hope and have become discouraged? If this is your condition be not discouraged, or think for one moment that one on earth can escape what you endure, for the living know that they must die. Sooner or later our time must

come. Time is fast consigning us to the tomb: youth and vigor soon must fade: blooming beauty loses all its charms. "All flesh is as grass: we all do fade as a leaf." All this side of the grave is temporal and must pass away, and give place to that which is spiritual and eternal. The only true bliss and substantial joy that encourage us in this vale of tears, is a full confidence in the Bible and the religion of our Savior Jesus Christ. What a treasure untold resides in that heavenly world! These are to the poor dying christian, what the strongholds and fortresses of Zion were to Israel in the day of battle and war. All other possessions can be taken away from the christian, but these can never be assailed. Here he is all secure. How many storms and flashes of lightning have burst upon the rocks of Gibralter, and still it stands unshaken. So is the man that exerts his efforts unto holiness, and trusts in the Lord Jesus Christ.

Some may dread the pains of death as a mighty terror, but that any good christian man or woman should be afraid of death is out of the question, for the reason that the Savior has vanquished death and all its terrors. He made no covenant with him but submitted to death to show the way through the tomb into the other world. Why should christians fear to die, or be terrified at the grave, when our fathers and the holy prophets had slumbered beneath its narrow limits, and arose again and ascended to the mansions on high and there surround the throne of Jehovah. The Savior is there, and "the spirits of just men made perfect."

The wicked, the guilty, and the vile may fear to die. The multitude of skeptics, and all the ungodly, may fear death, for this is the natural result of their lives; but for any person who knows the Savior and trusts in him, to fear death is impossible.

Now while at home in the body man is absent from his eternal inheritance; and all that is heavenly and divine is enjoyed by faith, and while in this condition, in which good and evil, sin and death, sometimes triumph over him, he is to walk by faith and be sustained by hope. The first is to guide his understanding; the second to direct his feeling, and give him patience.—Hope is the strongest faculty of the mind, and the day star of all future happiness. God has implanted in every heart a feeling of hope, and all the storms of opposition, and winds of adversity, can never put it out, or for one moment overcome this heart-cheering emotion. It lifts our visions on high, and causes us to view the boundless universe; and if it were not for the goodness of God, this frame would be shattered to atoms in a moment of time, and all the inhabitants of the earth buried in oblivion and despair. All the bright joys of earth sink into nothing when placed by the side of the glorious hope of some day being delivered from this body of sin and death, and translated to the unseen world, and invested with eternal life; yea worlds piled on worlds to fill the universal scope of my imagination, would be a miserable effort to the hope of immortality. The hope of one day seeing the heavenly Jerusalem with her golden streets, marble palaces, lofty towers, gushing fountains, and ever-blooming shrubbery, is more to be desired than all the wealth of Judea, or the greatest kingdom on earth. And all the heavenly scenes are nothing, compared with the idea of seeing him who made my body, and died to save me from eternal death.

What is height without depth? What is length without breadth? What is the grandeur, sublimity, and the superlative excellency of the universe, without the idea of him who created, balanced, sustained, and fills the whole with his goodness. The hope of one day seeing that Wonderful One, and being introduced into the royal palace of the heavens, and there joining the glorified saints with their bodies made like to the glorious body of the Son of God, transcends all comparison with sublunary things. My powers of calculation, computation, and comprehension are baffled and prostrated in the attempt: my highest conceptions of the most unspeakable pleasures, can bear no analogy to it: we have no language to express it; we can never learn an alphabet of it in this life, but if we trust in God and obey his commandments, we have a hope of overcoming all the sorrow and trouble of a sin-blasted world, and sit down with all the holy prophets in the kingdom of God.

A. SHELLABERGER.

Selected by J. H. MILLER.

Pride.

"God resisteth the proud and giveth grace to the humble."—1st Peter 5: 5.

The apostle Peter begins this chapter with an exhortation to the elders or teachers as to the manner in which they should call for the flock of Christ which was committed to their charge. "Feed the flock of God which is among you," he says, "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." "And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away," and which is of many thousand times greater value than the filthy gains of this world can ever be worth. He then proceeds to admonish the younger to be subject unto the elder, which is at all times proper and well worthy still to be observed by our younger brethren and sisters in this our day. And finally he exhorts all believers in general, saying, that "God resisteth the proud and giveth grace to the humble." With these words he gave them clearly to understand that as long as they seek to exalt themselves one over another, it is clear evidence that they are not yet

humble, but proud and filled with the spirit of exaltation.

The text treats of two entirely distinct classes of persons, which are as unlike and as opposed to each other as light is to the darkness, or day to night. The proud constitute the one, the humble the other. The one class God resists, to the other he gives grace. The pride of men is very displeasing to God, and is reckoned among the abominations of the wicked. Rom. 1 : 30; 2nd Tim. 3 : 2. It is directly the opposite to humility, and is placed in direct contrast with it in the text, or as also in other passages, as: "A man's pride shall bring him low, but honor shall uphold the humble in spirit." Prov. 29 : 23. "The eyes of the lofty shall be humbled." Is. 5 : 15. "When pride cometh then cometh shame, but with the lowly is wisdom." Prov. 11 : 2. A proud man has a puffed up and conceited mind, commonly esteeming himself very highly, and regarding others with contempt, or as unworthy of notice, and imagines that every one should bow in submission to him. A proud man or woman loves to talk of him or herself, of their possessions, of their deeds, and likes to be praised in high esteem by the people. Pride, like many other evil things, proceeds from within, out of the heart and defiles the man. Mark 7 : 22. Its origin is of Satan, who was the first that fell thereby. And because he was envious and hostile towards man who was created noble and glorious, he came haughtily to our mother Eve, and by cunning and deceit, persuaded her that they would not surely die by eating the forbidden fruit. And by his haughty and deceitful spirit, he planted in her heart the seeds of pride, by persuading her that herself and Adam by eating of the fruit, would become wise like God. He excited in her a desire to become wise; and "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened and they knew that they were naked." Hence from sin arose the necessity of wearing clothes. They fell through pride; for if they had remained steadfast in humility they would not have fallen. Thus by pride man fell, and it is only through humbleness of heart that he can be restored.

Pride manifests itself in various forms, such as gay and fashionable clothing, magnificent and costly houses and barns which are sometimes highly ornamented and painted in a variety of colors, merely to make a magnificent show.

It is also to be seen, oftentimes, in the manner in which the houses are adorned and furnished within, being splendidly ornamented like palaces, and fitted up with all kinds of new-fashioned, ornamental, and costly furniture: the floors overspread with brilliant and showy carpeting: the windows decorated with fine drapery, and the walls adorned with pictures. Even among non-resistant professors of Christianity, some may be seen which are very unsuitable, such as the portraits of military officers and heroes armed with instruments of death. The tables also are often strewed over with likenesses of living and deceased persons which parents, children, & friends have had taken; although it is strictly forbidden. See Ex. 20 : 4. Deut 4 : 16, and 5 : 8. These lifeless pictures must then also frequently be looked at, and exhibited to others. This, I fear, is lust of the eyes, and that, the apostle John says, is not of the Father but of the world.

We, as a christian people should learn humbleness of mind, for he that is meek and lowly at heart shall find rest unto his soul. We have great cause to humble ourselves. First, on account of our sins, through which we have separated ourselved from God who is good, holy and kind. O sin, what a detestable vice! It should cause us to bow down, to humble ourselves in the dust and with shame to repent in sackcloth and ashes. "God resisteth the proud and giveth grace to the humble."

Indiana.

Prayer.—Do not say you cannot pray, because you cannot speak much, or well, or long. Prayer is wrestling with God; the heart is the wrestler; holy faith is the strength of it; if by means of this strength thy heart be a good wrestler, though thou art ever so tongue-tied, thou wilt be a prevailer. Rhetoric goes for little in the heavenly court, but sincere groans have a kind of omnipotency.

For the Companion.

Every-day Glory.

BY C. H. BALSBAUGH.

"Whether, therfore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10 : 31.

"Put a knife to thy throat, if thou be a man given to appetite" Prov. 23 : 2.

"Mortify therefore your members which are upon the earth." Col. 3 : 5.

"I keep my body under, and bring it into subjection." 1 Cor. 9 : 27.

The glory of God is to be the governing principle of all intelligent existence. The inventory of the Gospel does not specify all the externalizations of the indwelling Deity, but it broadly and clearly enunciates principles that include every word and act of life. It designates not our place of habitation, selects not our vocation, and gives no specific directions how to perform the manifold little things that are crowded between the daily rising and setting of the sun; but it reveals the possibility and means of appropriating the Life of life, and thus being placed under promptings which give right direction to all our powers, and right expression in all our actions. If we want the path clearly traced in which we shall walk, let us ever place Jesus before us, and cast the shadow of our ugly self behind us, and not be too hasty in the solution of our perplexities, and we may rest assured that all things shall work together for our good not only, but that the life that glorifies God in its minutest detalis is so completely under unerring guidence that every falling hair will be reckoned among the treasures of the Almighty. He that thinks that *any* thing may be done without reference to the Divine glory, has already mutilated the principle which is the life and manner of human conduct. Christ has doubtless allowed himself greater freedom in the matter of dietetics than John the Baptist, but the charge of gluttony and wine-bibbing was wholly gaoundless. John's mode of life was the exponent of a great principle, and the Messiah faithfully exemplified it, as no other could, without the precise restrictions of his harbinger.—Repentance and extreme abasement go together, and no less do the joys of faith and the promotion of personal holiness call for the mortification of body and soul to that life whose unfettered freedom is in the sphere of holiness. A lawless freedom is an impossibility, and no kind of liberty can be a proper condition for an intelligent, accountable being, but the liberty of "the law of the Spirit of Life in Christ Jesus," which is the liberty of God, and "lays the axe to the root of the trees," and allows no fibre to strike out, and no bud to start that draws its nourishment from the carnal.

Nothing gives greater liberty than the Gospel, because it so inexorably binds us to the law of Essential Being. The religious humbugs of the world, claiming superiority on the ground of spiritual conformity while the letter is disparaged, are only so many realities of sin in a home-made religious dress. An every-day matter soon becomes a habit, and gives ease and gladness to the performance of duty. The life that comes to us in the form of commandment, if accepted in the liberty of love, immediately flows out of us in the form of obedience. We become zealous in the demolition of idols, the mortification of our members, and the subjugation of passion and appetite. Sufficient unto the day is the evil thereof, and the liberty of the Spirit prevents the struggles of to-day being duplicated to-morrow, by earnest, rigorous effort to bring our body under *now*. The glory of the believer is an every-day glory, because it is the perpetual triumph of eternal life and love over whatever is sensual and sefish. He that is conscious of the domination of some lust-fed, or lust-feeding practice, and defers its subjugation to a more convenient season, is only thereby confirming its tyranny, and diminishing the power of resistance. Every-day glory has to do with the government of may things which in certain relations are supposed not to be subject to the control of moral law. There are numbers who indulge themselves in various ways, reaping bitter fruits of physiological transgression, only not writhing in the pangs of guilt because they never conceived of their sensual habits as having a moral quality. There is many a shame in the church of God, for which there is even no fig-leaf covering, and which is seldom reproved because it involves no breach of social relation.—Satan is ever going to and fro in the earth, and walking up and down in it, and the sons of God never present themselves before the Lord, but Satan will also come among them. Job 1: 6, 7. The every-day life will go to the sanctuary, whatever be the seeming. Sabbath glory is only the concentration of so many rays of week-day lustre. All the din and bustle of secular

life may be going on behind the thin vail of religious decorum. Ears and eyes that are wide awake at the polls, agricultural fair, and when a dime is at stake, may be wrapt in oblivion in the house of God when the interests of Eternity are the theme. We need not go far to find the foot-prints of Apollyon, as we are but too sensible that "in our flesh dwelleth no good thing." If we retire within ourselves, and scan the town of mansoul, we will soon discover the black flag of Diabolus waving from some point of our lower nature. The light that plays in the eyes, and the smile that sits so alluringly on the lips, may be but the outflashing of some unmortified element. The "hail, master," may seal its protestations with a warm, clinging kiss, while the whole derives all its spirit and energy from "the son of perdition." But Esau's hands and Jacob's voice do not steal blessings now-a-days.—The stupendous treachery in Gethsemane was but the fit expression of the apostle's every-day hypocrisy. Every-day glory will find a fit embodiment in the institutions and ordinances of the Lord's house, and the symbols of Divine appointment wait none for their observance save such as bring to them the life which they represent. Any thing that fails to benefit the body, any thing that runs counter to the laws which God has implanted in this wondrous human mechanism, is just so much of opportunity taken from the Holy One to gain expression through our possible measures, and put no honor on the institutions which are both means of grace and moulds for its expression.

We are to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, and this is not a matter for sundays and high occasions only. Growth is a process, and, although affected by circumstances, is never arrested by any thing that does not destroy vitality.—Growth is the evolution of God in the soul, and where this principle inheres there is accretion, even when great dearth prevails; but where the Divine life has been choked by cares, or evaporated by the sun of prosperity, the soul is as a "tree, whose fruit withereth, without fruit, twice dead, plucked up by the roots." Little by little the believer advances through a hostile world. Foes beset him on every side. The enemy has his encampment within the very borders of Emmanuel. He gains just as many victories as the christian forgets his every-day glory. If we expel him from our outside investments, he will intrench himself in some other quarter. And we do well to see to it that we attach not too much importance to appearance, lest he gain an easy foothold in something that is of greater consequence. I do not believe in imbibing gnats, and still less in swallowing camels. If the adversary can keep us busy at straining the one, he has all the more opportunity to send the other down our throats. He has been peremptorily bidden, perhaps, from the raiment, while he leers triumphantly out of the well-trimmed carriage, the sleek horses, the palatial dwelling, the ornamental shrubbery, the tidy kitchen, well-set table, innumerable other niches, where he is not suspected, and where he is not likely to be assaulted. The old serpent may coil into every thing we do, showing himself even in hideous proportions in our prayers and sanctuary ministrations. Our struggle with him is incessant, and the moment we relax the contest, we receive a wound. He stretches his form over every inch of ground we traverse, keeping pace with every movement, and if he cannot stumble us in a matter of conscience, he blinds us in relation to many things, so that he can at least hinder us if he cannot overcome, and keep us in the way of self-pleasing without conviction of wrong. If he can only keep us from becoming conscientious in any thing which has not been made the subject of legislation, he will be glad enough to foster our carnality under cover of sacred relations, and chain our higher faculties by indulgences which lie beyond the pale of reproof. If we take in the meaning of Paul's comprehensive words "whatsoever ye do, do all to the glory of God," we will put ourselves under the yoke of Christ in many things not mentioned in creeds, and which have never been before council, and which have no rule of government but the simple motive—*the glory of God.*

Every-day-glory will make it an object to come in contact with our fellows on the renewed side, and thus maintain an altitude where there is little danger of stirring up the passions and propensities that slumber in our members.—When the sin-side of one comes in contact with the Christ-side of another an unholy fire is not likely to be fed from both sides; but when nature meets nature, the consequence must be the

invigoration of what is already too strong, and the relaxation of the bond that keeps us from utter degradation. Pure affection is not easily kindled into an unhallowed flame by its opposite, as it is both wise to discern evil, and mighty through God to bring it into subjection. If we are met by an exhibition of ill-will, or morosenss, or obstinacy,or something still more revolting, and it casts no spark into the same elements within, we neither get injury nor give it. But if our renewed life imposes but a thin barrier to the inbred corruptions, before we are aware, nature is in the ascendant, Christ is under foot, the voice of the Spirit silenced, and we act in all the quality of unsanctified being.—This may be but momentary, but it is lamentable that it occurs at all. It sadly tarnishes the lustre of our every-day glory. When man fell, he fell completely, the image of God was defaced, Heaven's throne in the heart vacated, and filled by a hostile sovereign, and so every point of contact between man and man came into the possession of sin. The eye lusted, and every member of the body and every faculty of the mind were made instrumental in the gratification of every base desire. Man is now as then. Sin is not driven into a corner, while the other part is wholly swayed by grace, but, while delivered from its dominion, we yet find its qualified reign throughout. We walk not after the flesh, but after the Spirit. Sin rules not as a supreme power, but acts in character as a rebellious subject. In the sense of sovereignty it rules not at all, we are dead to it, and it is in this character that we are to conduct our intercause with our fellow-beings. Our friends, around whom our heart-strings so fondly entwine, may oppose our inclinations, and instead of meeting them as representatives of Infinite Love, our bosoms may be fired with passion, and our eyes become mirrors of wickedness. Where there are so many wills, and different dispositions, and varied pursuits, nothing will preserve harmony but a common love and a common life in Christ.

Man has not only fallen out of harmony with his kind, but with every thing beneath him, so that he is prone to sin with inanimate nature in its relations to him. The food that is designed to nourish him, and qualify him for the service of God, is in many instances used in immoderate quantities, even by believers, and in combinations wholly contrary to the laws of our being so that what was intended for our highest development and usefulness, only renders us more carnal, and feeds and fosters those powers which keep the leaven of holiness from expanding in our souls. Our tables have much to do with growth in grace and every-day glory.—Conformity to the law of God in eating and drinking is a thousandfold more difficult and important, than the separation of the church, in the matter of appearance, from the world.—"These ought ye to have done, and not to leave the other undone." The Baptist's coarse fare of locust's and wild honey was not incidental, but a significant feature in his august mission as the inhinger of the Gospel dispensation.—His doctrine and manner of life were perfectly correspondent; and *our* life in its development is not so detached from its *beginning*, as require no restrictions in eating and drinking. There is perhaps no matter of moment in which the children of God are so faulty as in the eating habits most promotive of godliness. Ignorance and violation here is the root of many evils. A pampering of the body with rich food, will invariably be followed by corresponding animal qualities. Perhaps there is no community throughout the Brotherhood in which are not members who would be more manageable to themselves, and less troublesome to the church, if they would consent to a more rigid and persistent discipline in the matter of diet. There are some devils whom nothing can exorcise but fasting, and there are persons whose lower nature is so predominent, that nothing will keep them properly reined but a life-long self-denial at the table. If we want our bodies and souls at command, we must lay the cross on every organ, member, faculty, appetite, and passion. The first sin entered by the mouth, and was connected with the gustatory element in man, and a thorough control of the natural appetite will deprive the carnal of much of its power. Not that the simple fact of abstemiousness will accomplish so great a revolution in our nature, but the main point is, that the appetite being so difficult of control, and connected with all that is bestial in man, when *that* is thoroughly subjected, and its inordinate sway over our lower powers broken up, we are under such discipline that we have better command of all our propensities and passions.

Every-day glory is the only mark of true religion. It has its root in the Upper Eden, creeps down the trellis of grace, and sets in the fruit of Canaan in the entire make-up of life. The minister and member, husband and wife, parent and child, brother and sister, neighbor and citizen,—all will be enveloped in the glory of a higher world, because every relation will be sanctified, every act pervaded, and every look inspired, and every face radiant with the hidden power of Jesus Christ. If our life is a duplicate of "God manifest in the flesh," we will be "beautiful as Tirzah, comely as Jerusalem," glorious as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners." Sol. Song 6: 4, 10.

Union Deposit, Pa.

For the Communion.

Did Christ Eat the Passover?

A tract with the above heading was sent to me by an unknown individual, signed by Jacob F. Flory, whether his production or Wm. C. Thurman's, I am unable to say; but I know that a good deal at least is borrowed from that individual's cherished dogma. In that tract the author labored hard to prove that Christ did eat the Legal or Jewish Passover, and those who differ in that faith, are stigmatized as "exalting themselves above God"—"liars, and no truth in them" –&c. (See page 6.) Now this is a broad sweep at the brotherhood. Can any one wonder that it drew out your humble servant to review said tract? Not for the sake of controversy, but in defence of the truth, and the faith ever held by the humble followers of the Lord Jesus Christ.

The author, in the commencement, proposes to "take up the Bible and believe that it means what it says." which is truly commendable; but to my grief, we see him, at the very onset, flying from his own proposition and calling up Josephus, a Jewish historian, to prove his position,—one, who according to his own declaration, was born in the first year of Caius Cæsar, several years after the death of Christ, and consequently lived in a time when the Jewish Church was in a most degenerate and deplorable condition, and hardly a vestige of God's law was kept in its purity But, however, in giving us the history of the legal Passover, and the command of the observance thereof, he failed in some very important points, which I will notice, in order that we can see more clearly the point at issue.

The Passover, in its origin, was a family institution. See Ex. 12: 3, 4. The lamb slain, and the blood sprinkled, was a type of Jesus Christ, the Lamb of God, slain on Mount Calvary for the sins of the world; and the immediate design of the blood sprinkled to the sideposts and lintels, was for a token to the destroying angel to pass over their dwellings, for from that fact the very term Passover is derived, and not from the Lamb that was slain on that occasion; hence there may be a Passover without the slaying of a Lamb.—"But that the sprinkling of the blood received its antitype that same night," is strange doctrine; "and that we hear no more of the sprinkling of the blood," we deny, as we shall prove to the contrary. He also labored to show that the lamb was to be killed at even the beginning of the fourteenth, and that in the night of the fifteenth, the Jews departed out of Egypt. This I cannot understand, because I read, "And it came to pass the *selfsame day*, that the Lord did bring the children of Israel out of the land of Egypt, by their armies." Ex. 12: 51; See also 41st verse. Why was it that they had to eat in haste, with their loins girded, shoes on their feet and staves in their hand? if they had no need of departure till a day and a night afterwards. For we read, that Pharaoh that *same night* called for Moses and Aaron, and his people, and urged them to send them out in haste, for they said, "we be all dead men." But as this is nothing to the point at issue, we will leave this part. Read careful and judge for yourself is the best advice.

The point at issue is, whether Christ ate the legal Passover in that last night in which he was betrayed into the hands of sinners, or whether it is an institution of his own appointment.

The question then is: Did he eat it as it was strictly commanded in God's law? If so, we all admit that it was the legal passover. But if not, you must admit it to be an institution of his own appointment, to be observed under the Gospel. For God's anointed would not assume the authority of changing God's legal ordinance.

Now then, let us see, what the command of God is concerning this ordinance. We said it was a family institution, and was in its origin observed in a family capacity; and has undoubtedly continued as such, until it was changed by God himself. After the congregation of Israel was organized, and the tabernacle was reared up in the wilderness, it became a church ordinance, and was commanded of God to be observed in a church capacity; as we shall show to a demonstration. As a family institution, each house, or man of the house was to kill it, though every house at the same time. See Ex. 12: 3, 4. "In one house it shall be eaten." Ex. 12: 46. But after God chose the Levites to perform the service of the tabernacle, it devolved on them to kill the lamb, and the priests to sprinkle the blood. See Num. 7th & 8th chapters, 14, 15. "Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation, and thou shalt cleanse them, and offer them for an offering," &c.

The most important, and last change that God commanded them in the observance of the Passover, we find recorded in Deut. 16th chapter. "Thou mayest not sacrifice the Passover within any of the gates, which the Lord thy God giveth thee: but at the *place which the Lord thy God shall choose to place his name in there*, thou shalt sacrifice the Passover, at even, at the going down of the sun, at the season thou camest forth out of Egypt. And thou shalt roast it, *and eat it in the place which the Lord thy God shall choose*." *Positive command.*

Next we will see where the Lord has promised his name to be. His name then was in the tabernacle of God, afterwards at Shiloh, then at the city of David: but after Solomon had built the temple of God, in accordance with his command, and dedicated it to Him, and in doing so, he solemnly invoked his blessing, his favor, and his presence, and after he had offered sacrifices before the Lord, "The Lord appeared to him."—1 Kings 9: 3. "And the Lord said unto him, I have heard thy prayer, and thy supplications that thou hast made before me: I have hallowed this house which thou hast built, *to put my name there forever*," "and mine eyes and mine heart shall be there perpetually." We have the full command by men, but by God, and let it be consistent.

Our next point is to see an example upon record where such a Passover was kept, after God's last change was in full force. We cite you to 2nd Chron. 35th chapter, where we have on record the most solemn Passover ever kept that we have an account of.—When king Josiah, in his zeal for the service of God was engaged in reforming the congregation of Israel, and in cleansing and repairing the temple of God, Hilkiah the priest found the book of the law of the Lord, given by Moses. "Now the king set the priests in their charges, and encouraged them to the service of the house of the Lord." "And said unto the Levites, to stand in the *holy place*, according to the division." "So the service was prepared, and the priests stood in their places, and the Levites in their courses, according to the king's commandment, and *they killed the Passover, and the priests sprinkled the blood* from their hands, and the Levites flayed them"—"And they roasted the Passover with fire, according to the ordinance." This was in Jerusalem *in the holy place*, which is the house of God.

Next we will cite you to Ezra 6th chapter, where Ezra, after the dedication of the second temple, "Set the priests in their divsions, and the Levites in their courses, for the service of God, which is at Jerusalem: as it is written in the book of Moses." "And the children of the captivity kept the Passover on the 14th day of the first month." "For the priests and the Levites were purified together, all of them were pure, and *killed the Passover*, for all the children of the captivity, and for their brethren the priests, and for themselves." See also 2 Chron. 30: 15, 16. Then they killed the Passover on the fourteenth day of the second month. (Note.—Allowance of deferment of one month was given in case of uncleanness at the proper time. See Num. 9 chapter.) "And the priests and Levites were ashamed and sanctified and brought in the burnt offering into the *house of the Lord*, and they stood in their places after their manner, according to the law of Moses the man of God." The priests sprinkled the blood which they received from the hands of the Levites: for there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the Passover for every one that was not clean, to sanctify them unto the Lord." Now we have two places mentioned of blood sprinkled, which our friend failed to find, hence concluded it had reached its antitype that night. Be not wise above that which is written. Now the law of the Passover was, as given by the last command of God, to be killed by the Levites, the blood sprinkled by the priests on the 14th of the first month, and eaten that night in the temple at Jerusalem, where the Lord had placed his *name* in a congregational capacity: roasted, whole, and nothing left to remain till morning. This is plainly recorded in the repetition of the law. Deut. chapter 16.

It is conclusively shown in the examples of Josiah & Ezra, where it is positively declared that they proceeded according as it is written in the law of Moses.—Much however is said and our friend also tries to prove, though only by history, that they made the bitter herbs into a *sauce*. A man, who sets out with the Bible must be indeed hard run to resort again to unknown history to reconcile his idea. I have never read in the word of God that the bitter herbs were ever made into a sauce; neither do I find in the repetition of the law, any thing mentioned of bitter herbs, nor in the performance under its new form.

Did Christ eat the Passover with the congregation of the Jews in the temple at Jerusalem? Did the Levites kill the lamb, and the priests sprinkle the blood from their hands? Was it roasted whole and nothing left till morning?

And lastly, was it partaken of at the appointed time? Unless these questions can be answered in the affirmative we have a perfect scriptural right to abide in the faith of the fraternity and consequently are unjustly called anti-scripturalists.

Christ did eat his passover in an upper room with a guest in Jerusalem privately with his twelve Apostles. Luke 22nd chapter. He sends Peter and John, who were neither priests nor Levites to prepare, and in eating we see him dipping into a dish, which he could not have done had it been roasted whole and not sodden with water. Matth. 26; Mark 14; Luke 22.

The time of eating was the day before the Jewish Passover. See John 13: 1; 18: 28; 19:14. Hence it is conclusive that it is an institution of his own appointment, or we would make him a violator of the law, which would be more than his most inveterate enemies could do; for they had to produce false witnesses to accuse him.

We argue from the following reasons, that it is a gospel ordinance instituted by Christ, the great Head of the Church, to be observed by his followers: though Mathew, Mark, and Luke called it "Passover," yet Luke also calls it a supper, and John calls the identical meal a supper exclusively. Paul calls it the Lord's Supper, because instituted by the Lord.

1. Because Christ did not observe it in a legal manner as already shown.

2. Because Christ was a minister of the gospel and not of the law, "For the law and the prophets were until John, since that time the kingdom is preached by the gospel." Luke 16: 16.

3. Because Christ says, in Luke chapter 4 when he read: "The Spirit of the Lord is upon one, because he hath anointed me to preach the gospel to the poor, &c." This day is this scripture fulfilled in your ears, and immediately began to preach the gospel, the serman on the mount to his disciples, which doctrine differed materially from the law of Moses.

4. Because I could never find in scripture where he instructed any of his disciples to observe the ceremonial law in any point.

5. Because it cannot be proven by scripture that he even observed any institution under the ceremoinal

law after he had entered into his ministerial office.—He was made under the law and fulfilled it in every point as duty required before his ministry; but in his ministry, made known the will of God, and to show the way to heaven, as he was a leader and commander to all people; and in his death and crucifixion, fulfilled and finished all the types and shadows of the ceremonial law.

6. Because we claim him a consistent, and a mighty lawgiver and therefore cannot charge him with mingling law and gospel together.

7. Because feetwashing is an institution which he observed before, and the bread and wine after, both of which are acknowledged as institutions of his own under the gospel; is it then not palpably absurd to believe that the Son of God who is the wisdom of God, right between those ordinances would observe one under the ceremonial law?

8. Because he connects feetwashing and the supper together, when HE, speaking in the plural number, saith: "If ye know *these things* happy are ye if you do *them*.

9. Because, that if Christ ate the legal passover at that time, we have no authority for a supper; hence would be reduced to the deplorable necessity, with the anti-christian world, to call the bread and wine in the communion, the *Lord's Supper* to which all those degenerated who were not satisfied with the ordinance as practiced by the fraternity.

10. Because, while in the act of partaking this meal he said: (Luke 22: 15,) "With desire I have desired to eat *this* passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be *fulfilled in the kingdom of God*." Here the use he makes of the pronominal adjective "this," is surely significant of some *particular passover*—of one that will not receive its fulfilment till in the kingdom of God. Take notice how closely the cup in the communion, is associated to this *passover*, as he uses the same adjective and almost the same expression. Math. 26: 28, 29. "For *this* is my blood of the New Testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when *I drink it new with you in my Father's kingdom*."

You will see when that time will be in Luke 22.—"Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, as my Father has appointed unto me; that ye *may eat and drink at my table in my kingdom*, and sit on thrones judging the twelve tribes of Israel." If the cup associated with the bread in the communion is a gospel institution by the Savior, then *this passover* associated with the bread and wine is equally so. Because they are both to be continued and both will be fulfilled and reach their object in the kingdom of God.

However, great stress is laid on the definite article 'the,' which our friend says, qualifies the noun '*passover*.' Strange grammar he must have indeed! for I never learned that an article qualifies, though Greene classes them with adjectives, yet distinguishes them from qualifying to limiting, "and are used to define or restrict the meaning of a noun, *without expressing any of its qualities*." See page 47. Brown says, page 46: "Articles we put before nouns to limit their signification." But I learn that a certain class of adjectives are used to qualify nouns, and if it would read, 'the Jewish or legal passover,' then I would at once know what was meant; but being not qualified and only limited, I have to learn from other connecting circumstances. Hence I have given ten strong scriptural reasons for believing as we do.

To illustrate the use of the different articles I will give a supposed instance. A man would come to me; I at the time being absent, his business would beat my house, I would tell him, go to *the* house. He would know that I meant my house whether frame, brick or stone; but if I would say to him; go to *a* house. It would be necessary to give a discription by qualifying the house before he would know what house I meant; even so you can see at once the impropriety of his idea to use the indefinite article go and prepare *a passover*. Had he said so, the disciples would have asked, what kind of a passover? But no such question being asked only the place, the definite article 'the' was perfectly proper, and is one of the strongest arguments in our favor.

The Savior said: "Go and prepare us the Passover that we may eat." The question then was, "Where wilt thou that we prepare?" Had he meant the Legal one, there would be no need of asking *Where?* for they knew that the law of God demanded it to be eaten in the house of the Lord, as abundantly shown.

There were three passovers of the Jews in the time of Christ's public ministry previous to *this* one; and we find no conversation between Christ and his disciples in regard to its preparation. Is this not conclusive then, that this one was to be an institution for the church of Christ? being it was exclusively for the *twelve disciples*, the representatives of that church.—The alluded question of Peter and John suggests the idea that they were previously instructed of his design in instituting *this* supper or *passover*, of time, and of the manner of preparation thereof; but not of the place. That the Jewish passover being a type of Christ, reached its anti-type when Christ the Lamb of God, was slain on Mount Calvary, is admitted by all; but Christ in partaking of *this* passover, declares: "I will not any more eat thereof until it be fulfilled in the kingdom of God." Hence this is a type of the great Marriage-Supper of the Lamb when he shall take home his Bride, the church, "to eat and drink at his table;" consequently to be perpetuated until its antitype is reached and that glorious supper will be celebrated.

The object of the evangelists, in giving us their narratives of the transactions of Christ, was not so much to give us a correct history of time and place when things transpired, but more chiefly of the substance pertaining to faith and salvation. Hence we see them

to differ, for instance in the great commission they differ in place. Matthew says it was in a mountain in Gallilee. Mark and Luke say, it was near Jerusalem. And again we see them differ in time, when Christ cast out of the temple those who bought and sold. John (2nd chapter) places that scene in the first year of Christ's ministry, before the first passover. Matthew, Mark and Luke place the same scene just previous to the Jew's passover, in the last year of Christ's ministry, after his kingly entrance into Jerusalem.

We could multiply instances of the kind but let this suffice; hence we see not unfrequently persons when contending for one particular point, laying undue stress upon one passage and in trying to reconcile other passages, getting into extreme difficulties; and in order to extricate themselves they lose sight of the truth and resort to wrest the scripture from their obvious meaning. This was the case of the author of the tract we review as I shall now show; because Matthew Mark and Luke call the supper the Lord instituted, "the passover," a term commonly used for a feast occuring near that time; and say it was the first day of the unleavened bread, without giving us an account how the Jews then had it in their degenerate state, (as the narratives were written before the destruction of Jerusalem and naturally used Jewish terms.) Our author lays undue stress upon their narratives; and throws all John's testimony overboard—who wrote his narrative a considerable time after the destruction of Jerusalem in order to fill up what was wanting and to correct the judaizing terms of the authors by using pure church terms; whose testimony certainly preponderates as he was one of them that Christ sent to prepare, whereas none of the others had any part in that transaction. John terms that same meal exclusively '*the supper*,' and by an account which beautifully harmonizes, places the time *before the feast of the passover*. John 13: 1. "Now before the feast of the passover when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." What is more plain? This love prompted him to introduce ordinances to remind them of his love which will not cease towards them, so long as they will observe these ordinances. John then proceeds to give an account in particular rotation, of what happened that night, of the wholesome and comfortable discourse and of his high priestly prayer, &c.—And in the 19th chapter he commences to introduce the scene of his dreadful sufferings. "When Jesus had spoken these words he went forth with his disciples over the brook of Kedron" into the garden of Gethsemane: there he was apprehended by his enemies and led to the high priest: here they held the first council. Our friend, in his note, which I presume he took from Thurman's Sacred Calendar, says that after the first council they took him to Pilate's judgment-hall, which he places in that night, the ninth hour, (corresponding with our third hour) and then places the time for the Jews eating their passover before they held the second council, between the ninth and the eleventh hour in the morning and resorts again to Josephus to prove his position. But unfortunately sacred history flatly contradicts him for Matthew, Mark and Luke say, unanimously, that it was after the second consultation.—Luke says (22: 66.) "And as soon as it was day," &c., and after that council, (chapter 23: 1) the whole multitude arose and lead him to Pilate. See also Matt. 27; 12, and Mark 15: 1. John says (18: 28.) "Then led they (the Jews) Jesus from Caiaphas unto the hall of judgment; and it was early and the Jews themselves went not into the judgment hall, lest theys hould be defiled *but that they might eat the passover*.

I cannot see how the Jews could have, afterwards that morning, eaten their passover, when Luke says that it was already day when they held the second council, and then afterwards went to Pilate which would at least be according to our time seven o'clock in the morning, yet could properly be said by John, "and it was early," for it was strictly commanded in the law, "to let nothing remain till morning." And more than this, John says: (chapter 19: 14.) "And it was the preparation of the passover and about the *sixth hour*," being midday and speaks of the passover as then in the future. But our friend thinks, it must be killed before it can be prepared, to reconcile this passage; but according to his theory of interpreting scripture he would have it eaten, before it was prepared. Wonderful theory! But we must understand *the preparation day*, that is, when preparation is made for the killing of the Paschal Lamb; as also said (in John 19: 42:) because it was the Jew's *preparation-day*. Again in the course of that forenoon, Pilate says: (John 18: 39.) "But ye have a custom that I should release unto you one *at the passover*;"—*at* I understand according to Webster, "presence or nearness;" but according to our friend's interpretation, we must understand it, *after*.

To avoid difficulty, he labors hard to make the day begin in the evening, and how he intended to gain much *in this*, I cannot see, as no day is specified with numbers in the point at issue: Yet I show him that in the days of Christ, Matthew, one of his inspired writers ends the day in the morning. Matt. 28: 1. "*In the end of the Sabbath*, as it began to dawn towards the first day of the week." It was in the morning, the first day of the week, when Jesus rose from the dead, to which this has an allusion.

From these testimonies and many others that we might produce, (for the evangelists all testify that it was the *preparation day* when Jesus was tried and condemned to be crucified,) we concieve it as a conclusive fact that Christ ate his supper, or passover if you please, with his disciples the evening previous to the Jew's time of eating their passover

The passover kept at the vernal equinoctial full-moon as a memorial of the Israelites' coming out of Egypt, which happened at that very time, so plainly pointed

out the death of Christ, *the Lamb of God*, who was slain for us, none of whose bones were broken, and whose blood is able to secure us from the blood of the destroyer, and who is called by the apostle, "Christ our passover who was sacrificed for us. 1 Cor. 5: 7. And as this sacrifice pointed expressly to the death of *him* of whom Moses wrote, so it is worthy of observation that *he* expired on the cross, upon the very day and hour, in which the Paschal Lamb was ordered to be slain.

I beg pardon for prolonging my reviews, for I know that I have combatted against the stereotyped opinion of almost all denominations, hence I had to be more particular.

In conclusion, I will submit the same to every honest seeker of the truth to judge for himself whether we have torn down every fabric reared up to sustain the idea that Christ did eat the Jewish passover, and hence scattered them to the four winds, by exclusive scripture evidence.

LEONARD FURRY.

New Enterprise, Pa. Sept. 27th, 1868.

"More Relations in Heaven than on Earth."

A few weeks ago, I very unexpectedly received a letter from a sister, and in her letter, while speaking of the changes which have taken place in the family since we last met, the most of which were caused by death, she makes this beautiful and touching remark: "Dear sister, I shall soon have more relations in Heaven than on earth," meaning, I suppose, her more immediate relations. What a beautiful thought, I peat, to feel, that although one after the other is called away from the circle of our relations and friends here, that although their smiles no longer greet us on earth, the hands which were ever lovingly stretched forth to welcome us, are lying cold and motionless in the silent tomb; though we no longer hear their words of comfort, nor receive their many little deeds of love and kindness; yet how soul-cheering if we can feel as this young sister expresses herself, that though we can mingle with them no more here on earth, they are our "Relations in Heaven." We may, if we prove faithful, have the assurance of meeting them again, after the toils of life with us are ended, and we too have bidden adieu to earth and earthly friends, in that heavenly mansion prepared for those who love and serve the Lord. There the bands that bind us so firmly here, that it seems as though we could *not* give up those whom we love, those bands will grow stronger and stronger, throughout the endless ages of eternity. Would that all could feel that when their relations pass from earth, they are only gone before to await them in Heaven.

M. M. CUSTER.

Philad'a., Pa.

True now as Then.

That common-sense philosopher, Dr. Franklin, in his day refuted an objection against large taxation, by showing that our heaviest taxes are not imposed by government. In his "Way to Wealth" he represents a plain, clean old man, with white locks, called "Father Abraham," as being asked," Will not these heavy taxes quite ruin the country? How shall we ever be able to pay them?" Father Abraham replied, "Friends, the taxes are indeed very heavy; and if those laid by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our pride and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us.—'God helps them that help themselves' as poor Richard says."

He Has No Mother.

Sitting one day in the school-room, I overheard a conversation between a sister and brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger.—The sister listened awhile, and then, turning away, she answered, "I do not want to hear another word: Willie has no mother." The brother's lips were silent the rebuke came home to him, and, stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of "Willie" compared with his own happy lot. "He has no mother." Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer "no mother" to listen to his little sorrows? Speak gently to him, them.

———:o:———

Rules for Reading.—Better to read one good book carefully than to read ten carelessly. Be slow to begin to read a book if it is likely you will not have time to finish it. Be careful how you spend time in reading books which are not worth reading. You had better throw away money than time, for time is worth more than money. As a bad man may have a good name, so a bad book may have a good title.

———:o:———

Growth is the essential law of life.

MISCELLANEOUS.

The Bible Triumphant.

It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken; that Christianity would be placed in imminent peril of extinction, and that the church would be dispersed and ashamed of its Magna Charta. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.

The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil.

So it is that Scripture has gloriously surmounted every trial.—These gather around the Bible a dense "cloud of witnesses," from the ruins of Nineveh and the valley of the Nile; from the slabs and basreliefs of Sennacherib, and tombs and monuments of Pharaoh; from rolls of Chaldee paraphrast, and Syrian versionists; from the cells and libraries of monastic scribes, and the dry dusty labors of scholars and antiquarians.

Our present Bibles are undiluted by the lapse of ages. Her oracles written amid such strange diversity of time, place and condition—among the sands and cliffs of Arabia, the fields and hills of Palistine—in the palaces of Babylon, and in the dungeons of Rome—have come to us in such unimpaired fullness and accuracy that we are placed as advantageously towards them as the generation which hung on the lips of Jesus as he recited a parable on the shores of the Gallilean lake, or those churches which received from Paul or Peter one of their epistles of warning exposition!

Yes! the river of life, which issues out from beneath the throne of God and the Lamb, may as it flows through so many countries, sometimes bear with it earthly evidences of its conquests, but the great volume of its waters has neither been diminished, nor dimmed in its transparency, nor bereft of its healing virtue.—*Selected.*

Fear of Punishment.

Fear is a low motive. It is useful, and must be employed, when men are in a low condition. If you have fallen into a deep pit, we must let down a rope that will reach you. While you are weak and lame, you must lean on crutches. But when you get strong, you may throw them aside. When you have learned how to use the wings of love, you can soar upward.

Have you never seen a great ship towed out of the dock by a little steam-tug fastened to her side? The motive power is down in a fiery furnace, and volumes of black smoke rise up through the iron chimney. But when the ship has thus been drawn to the gates of the open sea, she dismisses the little black steamer, and spreads her white wings to gales from heaven, and goes bounding over the foaming waves. So the soul of a hardened sinner has to be started by fears of an unquenchable fire, and the smoke of torment that ascendeth up for ever and ever. But when she is once out of the stagnant waters of unbelief and ungodliness, she may trust to the perfect love which casteth out fear, and go on her way rejoicing.—*Selected.*

Two Classes Only.

There were two classes in the day of Noah's flood, those who were inside the ark, and those who were without; two who were in the parable of the gospel net, those who are called the good fish and those who are called the bad; two in the parable of the ten virgins, those who are described as wise, and those who are described as foolish; two in the account of the judgment day, the sheep and the goats; two sides of the throne, the right hand and the left; two abodes when the last sentence has been passed, heaven and hell.

And just so there are only two classes in the visible church on earth, those who are in the state of nature, and those who are in the state of grace; those who are in the narrow way, and those who are in the broad; those who have been converted, and those who have not been converted; those who are with Christ and those who are against him; those who gather with him, and those who scatter abroad; those who are wheat, and those who are chaff. Into these classes the whole professing church of Christ may be divided. Besides these two classes there are none.

What Rum will Do.

Some years ago, in one of the counties of New York, a worthy man was decoyed into a license tavern, and tempted to drink until he was drunk. In the delirium of drunkenness he went home and murdered his wife in the most barbarous manner. He was carried to the jail while drunk, and kept through the night. Awakening in the morning and looking around upon the wall, and seeing the bars upon the windows, he exclaimed,

"Is this a jail?"

"Yes, you are in jail," answered some one.

"What am I here for?" was the earnest inquiry.

"For murder," was the answer.

With still greater astonishment and earnestness, he inquired,

"Does my wife know it?"

"Your wife know it?" said one; 'why it is your wife that you have killed."

On this announcement he dropped suddenly as if he had been struck dead.

Let it be remembered that the constable who carried him to jail, sold him the liquor which caused his drunkenness; the justice who issued the warrant was one of those who signed his license, and the sheriff who hung him, also sold liquor and kept a ten pin alley.

True friendship is contracted slowly; it is first unfolded in esteem, flourishes in affection, and finally ripens into a steady attachment.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 10, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Announcements.

LOVEFEASTS.

In the Warrior's Mark branch, Blair Co., Pa., Nov. 14th and 15th.

A Word of Encouragement.

Brother Henry:—Inasmuch as church news is very interesting to me, I will also give some. It is among the first things that I look for when I get hold of the *Companion* or *Visitor*, as it makes me feel rejoiced when I hear of the prosperity of the church of the living God. We find that the angels in Heaven, do rejoice over sinners when they turn to God, and should not we in like manner take part with those in Heaven and say: "Glory to God in the highest: on earth peace: good will towards men."

I see various pieces written by the brethren, relative to the advancement of the Redeemer's Kingdom; and have no doubt upon my mind that many brethren, and sisters too, feel glad with me, to hear that the Ark of the Lord is moving along in the midst of all the storms, and persecutions of a boisterous Ocean.—She may still be steered so as to take in some weary travelers.

I will now state in behalf of our church, (or in other words, Indian creek branch, Westmoreland Co., Pa.,) that our lovefeast is over.—Elder C. G. Lint from Myers Mills Somerset Co,, was present and officiated in our exercises. We had, I think, a good meeting. A good attendance of members, and others; and good order prevailed throughout the exercises. Public preaching commenced at about 2 oclock, after which 7 persons were received into the Church by Baptism; also three others at our church-meeting a few days before, two sometime prior to that, and one since the lovefeast, making in all thirteen this summer. This is not as much of an increase as some branches, by the help of God, have made, yet we feel encouraged in laboring in the Vine yard of the Lord; for what he has done for us in the out-pouring of his Holy Spirit and calling sinners to repentance.

I will now say with the psalmist: "Bless the Lord, O my soul, and all that is within me, bless his holy name." Brethren and sisters, let us not feel discouraged or become cold or lukewarm and thereby say: "the Lord delayeth his coming,"—but let us always remember that there is work for us to do. Not only for the minister of the gospel, but for every one that has named the name of the Lord. We have all in common enlisted under the blood-stained banner of Emmanuel, and thereby become soldiers of the Cross. And as we have learned during the late rebellion, that soldiers have a work to perform, so have we my dear brethren and sisters in the Lord.

Brethren let us make still greater efforts in standing up for the truth, fighting for the Redeemer's kingdom, as we see the "adversary going about as a roaring lion," seeking to lead many captive at his will, by telling them you need not be so particular to come out from the people of the world; but you can go to the shows, to the fourth of July celebrations, to Sunday School celebrations and makespeeches, (as we are sorry to hear some of our brethren is doing) or, perhaps going to picnics and public festivals. Brethren and sisters these things ought not to be so. As you are called in a holy calling therefore, I entreat you, for the sake of Jesus, not to dishonor your profession by touching the unclean thing. But let us adopt the language of Joshua and say: "As for me and for my house we will serve the Lord." "Earnestly contend for the faith once delivered to the Saints," and may the love of God and the communion and fellowship of the Holy Ghost, rest and abide on all the Israel of God.—Amen.

D. D. HORNER.

Dear Brother Henry:—Having just returned from love-feast at Woddam's Grove church, where there were solemn impressions made upon my mind, both by observation and by hearing the word preached, which was done as the Lord gave ability by brethren Graybill Myers, Christian Long, John Forney and others to a large and attentive congregation. My mind was forcibly impressed while thinking of how the Savior compares his children to sheep. "My sheep hear my voice and I know them and they follow me." For one moment let us view the outward appearance of sheep.—Do they not resemble each other very much? Not all being of exactly the same color, but in other respects are alike. Just so we think that the christians should resemble each other in outward appearance. But sad to say this is not the case. I think that they should appear so near alike that we can know they are brethren by the outward appearance. We all know the blossoms always fall off before the fruit appears; so, I believe, before the fruit of righteousness will fully develop itself, the blossoms will have to fall off. By this I mean that "outward adorning" which is so prone to pride and which we sometimes see on those who claim to be part of that fold of which Jesus is the Shepherd. Why is it that we cannot resemble each other as do sheep? Are we ashamed that the world will point the finger of scorn at us? If so let us remember what Christ suffered for us. Why not then suffer a little reproach for Christ's sake?

Dear young brethren and sisters, remember, we have enlisted under the banner of King Emmanuel and when a king speaks, his loyal subjects will obey. Therefore when Jesus, our king, speaks, consult no consequences but obey. When he says: "be not conformed to the world' let us obey. O how beautiful would we appear if each one of us who name the name of Jesus, would try to be nearest like our Savior that we might be a pattern and light to our brethren and sisters, then we could claim to be loyal sub-

jects of King Emmanuel. But instead of this it seems sometimes as if some of us are trying to take all the world with us, and that without falling into the judgment of the church.

God commands and we must obey. Are we ashamed of God and his word? Let us lay aside all superfluities and become more humble, and the world will respect us for it. "God resisteth the proud but giveth grace to the humble." Pride is getting into the church to an alarming extent. We are fast drifting with the world in respect to dress. Brethren cry aloud and spare not.

What I have written has been from pure motives and out of love.

SAMUEL STUDEBAKER.

Yellow Creek, Ill.

FONTENELLE, NEB. }
October, 1868. }

Brother Henry:—As I have promised some of our brethren and friends to write through the *Companion*, I will now do so. I came here on the 1st of last February with my family, and found two members here in this County, and two in Sarpy County, about forty miles from here. In April brother and sister Artz came here. Brother S. A. Moore came here last Spring and *labored* with us a short season, during which time he baptized one. At this time there are seven members in this County. In Dodge (an adjoining) County, there has lived a sister about eight years; last Spring five members more moved into Dodge Co. This fall two members moved into Sandres County, which joins Dodge on the south.—In all the above-mentioned places the brethren and friends do earnestly desire preaching; but not a *ministering brother* in the State. The Savior said "the Harvest is *great*, but the laborers are few," but in this the laborers are none. Brethren pray the Lord that He may send laborers into this arm of His Vineyard.

We had a lovefeast here on the 11th of October. We had six members with us, on that occasion, from Iowa—Elder John Murray, brother Fulk and companion, brother Snider and companion, and brother J. P. Moomaw. Elder Murray and brother Fulk were our ministers.—We were organized as a church at the time of our love-feast. Brother Daniel Artz was elected Deacon.—

We expect brother Shuck here from Iowa topreach for us. He will shortly move to Nebraska. We received a donation for our love-feast from the following brethren, in the East: brother S. A. Moore $4.00; sister Catharine Moore $1.00; brother J. B. Dilling 75cts.; brother George Clapper 35cts.—We feel truly thankful for their kindness, and pray the Lord he may reward them for their charity.

This may seem somewhat strange to some of our readers, that we received a donation in this country, which is so much recommended as a good country. They perhaps forget that when we came here, we were destitute of almost every thing necessary to make a living; and had they been here when brother S. A. Moore was with us last spring, they would not think so strange of it.—The land that I bought had no improvements on it, save five acres broke. I went to work in good faith, dug a well, built a small house, rented some land and went to farming. Our crops did well; and since we were in this State the Lord has blessed us with good health. I can truly say I am well pleased with this country. We have a healthy climate, good water, a rich soil, which produces well.—Come brethren and sisters and help us to enlarge the Kingdom of Christ, and preach to the people with your pure words and godly actions, for such actions speak louder than words.

Brethren remember us in your prayers that we may hold out a few more days, that we may enjoy the rest that God has prepared for them that love and serve him.

Remaining your weak brother in Christ.

D. O. BRUMBAUGH.

Brethren; Since you desire church news for the columns of the *Companion*, perhaps it will not be out of order, for the weak to lend a helping hand. You are aware of the vast amount of territory we have to travel over in our branch of the church—Snake Spring Valley—which contains a large portion of country of Bedford and part of Fulten, and extending into the State of Md., how far I know not, and by what branch we are bounded on the south I know not, but I think I know, we have a very mountainous scope of territory to travel over.—Well brethren, there is a way for all to see for yourselve, come over and help us.

On the 22nd ult, brother H. Clapper and myself, started on a tour of love. Had 9 meetings, good attendence, and good order. Returned home on the 27th ult. In this mission we tried to preach 9 times, and baptised one person who has arrived at the good old age of three score and 17 years. May she prove faithful.

We have now, since last March, received, by baptism, 31 members and 1 by letter. May the Lord still continue to work among us with his good Spirit, that the true church on earth may be multiplied, and his great name glorified. Brethren remember us in your devotions to God.

S. A. MOORE.

Manuscripts.

Continued.

No. 7. This is a short manuscript by a brother in Indiana.—The subject is Prayer, intended to be based upon the second chapter of 1 Timothy, as follows:

"I have for sometime felt like saying a word in regard to the above-named scripture. We are often made to feel sorry when we see our beloved brethren get up to say a word for the purpose of calling our wandering minds from the perishing things of this mortal life, and then speak so long, and sometimes forget and commence explaining scripture, before the prayers are offered. My dear brethren, I cannot see how this corresponds with the

word of the Lord when he says: "First of all supplications, prayers, and giving of thanks, be made for all men." I am often made to think, when I hear such long exhortations before prayer, that this is doing the work before we call for aid, in place of calling for aid that we may be able to do the work. I have written out of love, and will yet say my desire is that we might give heed to these scriptures while it is day."

Our Visit to Philadelphia.

On Tuesday evening last, in company with Daniel Paul, a mute son of Brother Daniel Paul of Clover Creek congregation, Pa., we set out for Philadelphia, to the Pennsylvania Institution for the Deaf Mutes. We arrived safely at our destination next morning, and were respectfully received by those in attendance at the Institute. Mr. Hutton kindly conducted us through the building interesting and amusing our young charge, as well as the rest of us (his brother David and cousin Jacob Dilling being also in the company.) After a few hours we left him in charge of the school, and sought our way to the bnsiness place of brother Jacob Spanogle, No. 220, North third St. Brother Spanogle is a dealer in leather, and by prompt and upright dealing has gained a lively and profitable trade Brother Spanogle took us to his home at 1116 Green St., where we were kindly entertained, and where we met brother D. P. Sayler H. D. Davy, James Quinter, Moses Miller, and B. F. Moomaw, the committee appointed by last Annual Meeting to visit the churches at Philadelphia, with a view if possible of effecting a closer union in the practice of the ordinance of Feetwashing, between those branhces of the church and the brotherhood generally. Brother Moomaw, by request of the brethren in Virginia, took the place of brother Daniel Thomas, who was called from this field of service on the 10th ultimo, through the disease of Pneumonia. His sickness was of short duration. We might no doubt have obtained more of the particulars of his death through brother Moomaw, had we applied for them at the proper time. We hope the brethren of Virginia will communicate.

In the evening we met at the Brethren's Meeting house, on Crown St., for public worship. Brother Moomaw spoke from the words "Behold now is the day of salvation," and was followed by brother Sayler. Had a good meeting.

Next day, Wedensday, at 10 o'clock, the committee met the church at the meeting-house to enter upon the duties before them.—The meeting was opened by singing and prayer, and reading of the scriptures, after which brother Sayler, as chairman of the committee, requested brother Moomaw to state the origin of the committee; its object, &c., which he did. The meeting then proceeded to its deliberations and continued until nine o'clock at night, with intermissions at noon and evening. We were requested by the committee not to publish the proceedings, which we had not expected to do. This much however, we think prudent to say, that the point of difference upon the manner of feetwashing was not discussed, and the congregation at Philadelphia did not agree to change their manner of observing feetwashing, but they did agree to restore the other attendants of the Lovefeast in which they have deviated from the established order.

This day and evening we were entertained by brother John L. Fry, No. 217, New St., where all our wants were well cared for. Brother Fry is in the Tayloring business, but we did not obtain his business address.

On Tuesday visited the business place of Brother J. S. Thomas & Co., No. 305 Race St. See card elsewhere. They keep a good stock on hand, and from the acquaintance we have formed with the house we are enabled to recommend it to all our brethren who are engaged in the merchantile business. Brother Silas Thomas, one of our worthy contributors is connected with the house.

In the afternoon we attended a public exhibition at Deaf and Dumb Institute, and in the evening set out for home, where we landed safely on Friday morning.

During our visit we made the acquaintance of many brethren and sisters from Philadelphia and adjoining churches, all of whom we would gladly name if we had a complete list. Hope they will all remember us and our responsible duties before the throne of mercy.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Carroll church, in Carroll Co., Ill., Oct. 12th, sister ASENATH, wife of brother John EMMERT, aged 24 years, 9 months, and 18 days.

She became a member of the church in her fifteenth year, and lived a consistent member till her death. We fondly hope many will take example by her, for it can be truly said of her, 'She is dead yet she speaketh.' She had a very short illness—only about 16 hours—of dreadful pain and labor in child bed; but bore her affliction with the utmost resignation. The funeral obsequies was attended by a large concourse of relations and friends. She leaves a kind husband and one child to mourn their loss of one that was near and dear to many. Services by the brethren from Psalms 23:4.

C. LONG.

Visitor please copy.

In Union Church, Marshall county, Ind., Sept. 21st, sister MARY MAGDALENE MILLER, wife of brother Abraham Miller, aged 38 years, 5 months and 6 days. Funeral services by the writer and brother David Rajer, John Bachhart and others.

JOHN KNISELY.

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Wanted Immediately.

A GOOD Practical Farmer to assist in the Management of a Plantation in Georgia. (A brother in the Church preferred.) To a capable and industrious young man (with or without a family) a favorable opportunity is afforded to do well, and aid in a good cause; location healthy, climate delightful, and soil productive. One with some capital preferred.
For particulars address,
E. HEYSER,
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To the Afflicted.

WE hereby offer to all that may be afflicted with the dreaded disease of CANCER, the advantages of one of the most reliable remedies known. This remedy has proved to be successful in some of the most serious cases. All who wish to apply for it, should do so before the disease becomes constitutional and perhaps fatal.
Address either of the undersigned, enclosing *stamp* to prepay answer.
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McVeytown, PA.
PHILIP P BRUMBAUGH
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TESTIMONIAL.

We testify of its curing powers and virtue.
J. R. HANAWALT } McVeytown, PA.
ABRAM MYERS }

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.
I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address.
B. F. MOOMAW.
BONSACKS VA.

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THE Celebrated SINGER'S IMPROVED FAMILY SEWING MACHINES, the best in the Market for all kinds of Family Work, Manufacturing, Stitching, Braiding, Hemming, &c. &c., having been awarded the *HIGHEST PREMIUMS* wherever they have been exhibited in this Country and in Europe, and after a TRUE TEST with the HOWE Machine, under the supervision of three impartial men, chosen as a committee in Lancaster county, Pa., by both parties was pronounced far superior, can now be obtained at the residence of JAMES L. McCOY, Agent,
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12 copies, post paid,	8.50

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Turkey Morocco, prepaid,	1.00
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18 MO. EDITION.

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25 copies to one person, by express,	5.00
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All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

MISCELLANEOUS.

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12 copies, by Express,	10.00
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COMPANION Volume 3, bound post paid,	$2.70
Reserved at the office,	2.25

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.
It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.
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VOLUME IV. TYRONE, PA. TUESDAY, NOV. 17, 1868. NUMBER 45.

Monuments of the Past.

Oh!
No! no!
Nevermore,
Can we restore
The bright moments dead,
Or the days that are past,
To the Past's far distant shores—
To the realm of the "Never more!"
We may sigh, we may call, we may sob,
When our day-dreams crumble and hopes lie low to die;
But our moans can be heard in vain, that are tolled
O'er the graves where they sinister lifeless and cold.

Oh!
No! no!
One by one,
Alas! they are gone,
With their joyous trills,
With their laughter and tears,
With their wings of gold and azure,
And the hopes, the hopes that were theirs.
They are gone with the spring's early flowers,
With the fruit of the summer's golden hours,
While the Autumn leaves the earth 'neath our tread,
And the cold, wintry winds are wailing o'erhead.

Oh!
No! no!
Nevermore,
The heart grows sore
With that wild, wist wail,
At the sight of each grave
And the worst victims in the strife.
Long, long on the conflicting day is done,
Long on the final victory is won,
When we fold our hands in rest, all sorrow,
O'er our wasted yesterday and veiled to sorrow.

Oh!
No! no!
Nevermore.
On earthly shore
Shall we meet the lost again,
But we know that they will live
So as on the Heaven scale;
Some moment feeling the [illegible]
With the [illegible] of their wealthy shroud
O, mortal, mortal, [illegible] as the [illegible]
Of all the [illegible] that we [illegible].

Oh!
Woe! woe!
Evermore!
[illegible]
Where [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

A LETTER.

TO SISTER MARGARET DEARDORFF, NEAR VILLA ANTE-
RIOR, ARGENTINE REPUB.

There never was a time, I think, when such mighty efforts were made as now, and such extensive combinations effected, to bring about a visible brotherhood among the so called orthodox denominations. And of nothing are those who are engaged in measures for this purpose more profoundly ignorant than the basis of true brotherhood. The union for which they labor would be nothing more than a conglomeration of incongruities, held together by a common hostility to what is fundamental in christian doctrine. Ultimately this will result disastrously to those who love the Lord Jesus Christ in sincerity, first by working as leaven within her own borders, and finally from without in the closing conflict between the prince of this world and the Prince of princes. In many ways, which escape the notice of the less observant, principles are at work in the church of God, which if predominant, would overturn the fabric of grace, and introduce a reign of carnality and selfishness. Individuals and churches often in their apparent zeal for good they are so doing, oftentimes, in the impulse and energy of their own life, that they manifest in a christian mould what in other forms they uncompromisingly condemn in others. Even in the most sacred things the holy of holies in the Church militant, when engaged in the very ordinances which embody whatever cements and interweaves the one body, liberties are taken and authority exercised which strike at the very root of christian union, supporting a principle which eats as a canker at the very vitals of the religion of Christ. In the great missionary cry of the present day, in which I would join with all my soul, we would do well reverently to ponder whether we are indeed willing to extend the rights & amenities of holy brotherhood to all for whom Christ died, irrespective of rank or color. The love of God is broad, full, and indiscriminate, shining on the world like the sun, and enveloping every race like its atmosphere; and no missionary effort is based squarely on the Gospel that is not sustained and underpropped by the deep, ardent, self-sacrificing love that gave a Savior for the lowest, vilest, blackest of the human race. Any creature who

has been placed on a common footing with ourselves Godward by the one atonement, is entitled, by virtue of such relation, to every immunity and privilege in the economy of grace.—God is no respecter of persons, and to subject the dignity and prerogatives of the individual to any circumstances originating in the Divine Sovereignty, and over which the person has no more control than over the movements of the stars, is to put the love of God, in sacrifice at a humiliating discount. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant;—and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 5–8.

Had I commenced my letter in the ordinary way, styling you in evangelic phrase, dear sister, or fellow-member "in the household of faith," and based my remarks on the expression, I might logically & scripturally have reduced the same cardinal ideas of divine truth already presented. The paternal relation in a higher than natural sense [illegible] its propriety from the glorious fact of translation out of darkness into the marvellous light of the Son of God. Sister, or brother, has a meaning that links with Jehovah, and when the appellation is fitly applied, gathers to itself the entire history of redemption. In order to make a true brotherhood, or sisterhood, possible, the Second Person in the Adorable Trinity had to descend so low, into surroundings so revolting, and relations so humble, as to be a gazing stock and a by word through all the centuries to this hour. "Wrapped in swaddling-clothes and lying in a manger," is the condition of Christ's brotherhood with us, leaving no room among his followers for the pretentions, unwarrantable confidence that would exalt the adventitious and circumstantial above the fundamental and permanent. How often is the word brother or sister used in the church without for a moment thinking of its stupendous significance. If we feel what is contained in it, our our hearts will throb in unison with the great heart in the bosom of our Divine-human Brother on the Throne. We are brothes and sisters only as we sustain that relation to him; and this is possible only in his abdication of the Throne of Eternity for a season, to enroll himself as man in the sphere of sin, and suffer the penal horrors which the innumerable and aggravated offences of vile apostates had merited.—This it is that renders the names of brother and sister so sacred. The history of Jesus is bound up in it. "Why persecutest thou *me?*" was the plaintive interrogatory which Jesus of Nazareth addressed to the furious persecutor of Tarsus, as he went forth "breathing out threatenings and slaughter against the disciples of the Lord." Unspeakably dear are the Elect to him whose blood-purchase they are, and unspeakably dear they ought to be to each other. Christ is not satisfied with the bare assertion of his interest in those that serve him, but adds a most emphatic affirmation, "verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. Less than the least none can be, and to withhold from the least what is due on the ground of brotherhood in Christ, is to dishonor Christ himself, and to question his fitness of brotherhood with us. To offend or despise one of these little ones, who is "partaker of the Divine nature," and bears the seal of God palpa[illegible] to contemn God and his angels, and be guilty of a crime so heinous, that it were better for the violator "that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18: 6, 10. "Behold, what manner of love the Father hath bestowed upon us;" and "if God so loved us, we ought also to love one another." 1 John 3: 1, and 4: 11. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." 1 John 4: 20.—Brother, Sister, these are sweet and holy names and to misuse them in their higher sense, or practically empty them of their religious meaning, is the same as to take the name of the Lord in vain, or decline a salutation from the lips of Christ, as the specific expresson of that love that "behaveth itself not unseemly," and "beareth all things." The proper exemplification of what the terms brother and sister include, is as vitally connected with the honor of God as was the deportment of his Son while on earth, or even now. To address another with this appellation, or salute in the evangelical form, is an avowal of wedlock with the only begotten Son of God, and an acknowledgment of the same on

the part of the one we greet; and to despise one, in whatever form, to whom Christ holds the relation of Savior and Brother, is to act treacherously, and publish our practical unbelief in the great doctrines enunciated by Paul in Eph. 4: 4, 5, 6. One God, One Savior, One Body, every member of which bears the same relation to the head, and bound to all the others by the same principle of Eternal Brotherhood, expressing itself in its instituted forms without let or hindrance from anything that is no bar to communion with God. The spouse in the Canticles beseechingly supplicates, "Look not upon me, because I am black." Sol. Song 1: 6. The love of the Spirit, and "the light of the knowledge of the glory of God in the face of Jesus Christ," will give us such a correct and abasing knowledge of ourselves, that we will regard a colored member's features a thousand times less repulsive than our own inner being. Let us keep ourselves in the love of God, and there is little danger of breaking out of his own ordained relations with his children.

C. H. BALSBAUGH.

Pleading with God for our Fellow-men.

"O that we might plead with God for his neighbor!" Job. 16: 21.

How natural it is for one friend to defend another! How common a thing it is for friends to be mutually interested in and concerned for each other! It is our real nature. It is our best nature. It is true, the image of God in which man was created, primarily, is lost in the unregenerated; but there is an impression upon the soul of man which flows out in the character of love and compassion. Wicked men do not only love wickedness. They are not beyond the feeling of compassion. There are scenes of pity which affect the most wicked men.—Hence all men have their friends.

A man's neighbor is his friend, in the true sense of the term, as it is fully demonstrated in the parable of the good Samaritan. Will not a man feel for his friend? Will not he sacrifice of his own for the good of his friend? Will not he even plead for his friend? Surely these things are true. Job knew how earnestly "a man pleadeth for his neighbor," when in danger or difficulty. He knew how eager one friend was to help another to pause and suffer. And it was in this light that he made the comparison found in the language quoted.

Job was a perfect and upright man—"one that feared God, and eschewed evil." He was the object of much temptation. Indeed he is the model of patience. An apostle recommends the patience of this ancient in all who are tried with the temptations incident to Christian life. Some offered and tried to comfort Job in his trials; but he said: "miserable comforters are ye all," for he knew they were not capable of giving him comfort. They plead earnestly and repeatedly, but could not relieve him. Various and zealous were their endeavors to alleviate his troubles, but all to no purpose. His earnestness and zeal manifested by Job's neighbors and pretended comforters, suggested to him this holy desire—*O that a man might plead with God, as a man pleadeth for his neighbor.*"

That friends will plead for friends in moral and social difficulties is known in every community. But when we consider the sinful condition of the human family, and feel conscious of the numbers around us daily who are living in open violation and disregard of the revealed will of God constituting man—why are we so disinterested? Why not more deeply concerned in the salvation of our fellow-beings? The Savior said: "If my friends are my name, that will I do." And Job desired that we might plead with God for each other, to whom he was delivered. [illegible] The place of prayer must be made to [illegible] Two classes are represented—the pleader and the object of God's love. In the [illegible] dispensation the pleader is the [illegible] and the subject of his pleading [illegible] made with God through the Lamb of God. Here are the [illegible] duties of men. Especially the duty of [illegible] to plead with God for the prosecution of the [illegible] for the success of the work of the ministry, "for the perfecting of the saints," and for the edification of the Body of Christ.

Knowing that it is possible to plead with God, and that we profess to have passed from death unto life, the time of intercession ought not only to be as Christ's disciples. He was pleased with God to behold us in our [illegible] May we feel the responsibility [illegible] our life with [illegible] and plead with God [illegible]

H. H. [illegible]

Tyrone, Pa.

For the Companion.

Awaking to Righteousness.

"Awake, thou that sleepest, and arise from the dead and Christ shall give thee light." Eph. 5 : 14.

God in his wisdom never makes a promise without conditions. If we comply with those conditions, we can be sure that he will fulfil his promise. If however, we do not comply with his conditions we can never expect that he shall fulfil his promise. The promise here is, that Christ will give us light. The conditions on which this light is promised to us, are as follows: "Awake from the sleep, arise from the dead."—Now if we comply with these two conditions we are certain that Christ will give us light on our journey to our heavenly home. But wherever we look over the world at present, we find that the number of christian professors are many and yet the Savior tells us that there are only few, which find the way to heaven. How is this? On the one side we have, (we might say) the majority of the human family of the present day calling themselves christians : on the other we have the Savior telling us that there are only few that find the way. How shall we understand this when people tell us of their religion, and at the same time their doctrine of religion does not agree? Does it not seem marvelous to some of us, that men claim to have the true religion of Christ, and then disagree on some of the plainest precepts he has given his followers to observe. Can it be, that the Savior gives us light, which to one seems blue, to a second red, and to a third a white light? This is something of impossibility as the Savior is always right. There must be something on our part, if we claim to have awakened from this sleep and never have received a light, which shows to us the commandment and precept of our Lord in plain terms. Then there is something wrong on our side, and if we examine ourselves well, we will find that we have never awakened from this sleep, but are in a more dangerous condition than sleep itself. And what can this condition be? Well, we tell you. Dreaming is the name of this condition.

We know when we lay down at night to rest in a natural sense, we are often worried with a painful dream and sometimes made to rejoice in the same hour of the night by a favorable dream; but after all they are nothing but dreams. We find that dreams are very delusive. We may dream sometimes of this or that, and after we awake we find that nothing of the kind ever had an existence. We take for instance the murder, who has been convicted by a court.—His sentence would be, to be executed on to-morrow; to-night a chance would be given to go home, to leave the prison-cell in secret; but a few minutes before his deliverance, he would lay down to rest, and then would fall asleep, and by and by one of those deceitful dreams would scatter his mind; he would lay in such a state, dreaming for instance, his chains had been removed, the door opened, he himself at liberty, mingling with his friends, telling them of his imprisonment, and the circumstances connected with it, and finally, how a kind hand had removed the chains from his hands and feet, and how he got at liberty praising with his friends, his benefactor. In such a state he might abide, till finally the hour of execution would have arrived, the officer opens his prison door, and still he would be dreaming, till at last the officer would give him a shake, telling him his time for ending his life had arrived, and consequently he had to go along. Now would not such a [illegible] deceived, and yet we must believe that we can be deceived in the same manner if we do not examine ourselves well and are assured that we are indeed awake. We might fancy ourselves that our sins are forgiven, and still we might only be dreaming.

My dear reader, there is great danger in this; we might be dreaming only and at last miss the great object of our existence in this world, and if we take everything into consideration, we must come to the conclusion that a great many of the christian professors of the present day, are only dreaming,—for we must believe, if all would be awake who claim to be so, there would not exist so much of a difference in regard to Christ's plainest teachings.

But again, we take the man who is called a lazy man in a natural sense, who never provides for himself and his family wants, in summer, when people would gather in for the coming winter. He would lay down and sleep and finally commence to dream, and would dream for instance that his barns were filled with grain, &c. His chests filled with wealth and all he wanted; and in such a state he would slumber on till

harvest would be past, the summer would be ended, winter commenced, and nothing provided for himself and all those who would belong to him. Now we must believe this man would be in an awful state, if nobody would help him along. But remember, my dear reader, in this world it would be possible for others to help us along, but when this life is ended once, and we ourselves have nothing provided for the world to come, then helping along is at an end.—There none will have anything to spare. This we learn from the "ten virgins."

Therefore, my dear friends, let us arouse from our slumbers and get to work at once. Let us provide for that time when all preparing is at an end. Let us not be deceived by dreams.—Let us be awake in spirit and in truth, so that we may receive light on our journey.

But the apostle tells us in the second condition, "arise from the dead." From this we infer that there exists some difference in regard to the two provisions made here, and we must believe that as long as a man is only sleeping, that life is within him; but as soon as he dies, life will leave him. And we know further as a man is only sleeping, his fellow-men have the power to awake him; but as soon as he is dead, this power is taken from them, and so we find, it is the same in a spiritual sense.

As long as a man is sleeping the spiritual sleep, we can reason with him, and sometimes by our reasoning awake him from his sleep.—But as soon as he is dead, preaching, praying and all our reasoning, will avail nothing. The power to arouse him, is altogether in the hands of God. He alone can awaken him, and thus we see sometimes that he in his all-powerful majesty, comes very nigh, lays us on the bed of affliction and sometimes takes our nearest and best friends from us, and in various other ways tries to arouse us to our duty.

Brethren and sisters, let us examine ourselves carefully, and see whether we are awake from that sleep, whether we arose from that death. Let us be sure that we are not only dreaming. We can know whether we are awake, whether we have arisen from the dead, by comparing our daily life with the teachings of our Lord. If we have received light from him we can rest assured that we are awake indeed. He will give none light except they comply with his conditions. That light will show to us first what we are; secondly, what the Savior is; and thirdly, will show us how we can get where he is. So we see it is sufficient to show us everything. It shows to us that we are nothing but poor sinful creatures. It does not show to us that we are more than our fellow-men. And we can rest assured that as soon as we find that men do try to exalt themselves above their fellow-men, that there is something wrong, because this light is an humble light. Christ says: "I am the light of the world," and in him we see the most remarkable humility. Yet a few words to the brethren and sisters in general.

If we who claim to be the Church of Christ, do not show to the world, by our daily life, that we are awakened in truth, what will others do? Those christian professors tell us that any church, it makes no difference which, is right. We who claim to be the true followers of the Lamb, let us try to show by our conduct, by our dealing, and by our conversation, we have received light from above and that we are pursuing the course which that light shows and which finally will bring us all to a better home than we have here. Brethren let us labor to that end; let us show to the world that though we are opposed by enemies on our right and on our left, we will take God's word for our guide. Pray the Lord that he will give us grace to conquer, so that when this life is ended we can be with our Master through all eternity.

M. HADY.

A Glorious Truth.

The most glorious of all truths is that God loves poor guilty sinners; [illegible] of all wonder on reflecting that the love that exists in God is infinitely superior to the love that lives in man. God is the only being who can find motives of action in his own bosom; he can never love from motives of excelling; the love of God is a free love. And strange as it may appear, this love involves more of the fulness of Deity in it, than the love that embraces angels. It includes pity and grace, which are not needed towards them. Hear the important truth: it will eventually live in the heart of every child of God; and kindle a fire, purer than that of a seraph—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here is love! Love so great, that it brings Deity down from heaven to earth, to save sinners! And yet, remember, nothing else would avail us—it is all necessary. True it is, we cannot understand these truths irrespective of a revelation: but thanks be to God for his written Word. It is said, Romans v. 8, "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."—*Homely.*

We should Love our Savior.

Hear the language of our Savior to the Apostles: "He that loveth father or mother more than me, is not worthy of me and: he that loveth son or daughter more than me is not worthy of me." And he that taketh not his cross and followeth after me is not worthy of me." Matthew 10: 37, 38. And he also says: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, his own life also, he cannot be my disciple."—Luke 14: 26. We learn from his sacred words that when we love our Savior, and before we can follow him acceptably, beloved self must be denied. To deny ourselves and take up the cross, we understand to mean that we must wholly deny ourselves of every thing that is highly esteemed among the world, and to fully comply with the whole will of God and to sacrifice every thing, if need be, for the sake of Christ.—There is nothing indeed that ought to be more near and dear to us than our beloved Savior. Reader just stop and pause one moment and think of his sufferings while here on earth. He endured many things that were hard, and ought we not to love him. When we view Calvary, what do we see there, a cross? Not only a cross, but a crucified Redeemer who was willing to lay down his life to save ours. But that is not all that we see there. We see at the foot of the cross, the mother of Jesus, weeping at the thought of the death of her son. His death was to redeem the world. No doubt he had often heard that he [illegible] but when she saw him nailed to the cross, extended between heaven and earth. She saw the blood trickling down his side. It was enough to make her weep to see him suffer such a shameful death. Oh how he was loved by his followers at that day and time! But it was heart-rending to them to see him crucified: yet if it had not been so man would have been lost forever.

O who could not love such a Savior that was willing to be nailed to the rugged cross and there be crucified for such rebels as we. Ought we not be willing to sacrifice our own lives for his sake? But oh how many are they at this present time that are unwilling to deny themselves of earth's fading pleasures for the cause of Christ! they surely do not think how he suffered and died for them. We have often heard it said by some and even professors, that they would just as soon be out of the world as out of the fashions. We tell them if we are christians we must be a separate people from the world; we cannot serve two masters at once: we will hate one and love the other. When we love the Savior and wish to obey his commands, we must forsake this world and think no more of its pleasures, for they soon fade away. Yes, earthly pleasures will vanish as the morning dew, and wither as the beautiful flowers. Our thoughts and feelings may die away and dark clouds hover around us, while many obstructions are cast in our pathway: but those things should make us walk more firmly in the path of virtue, for we never can make too great a sacrifice of the sin and folly of this world, to be enabled to embrace the religion of our meek and lowly Savior.

Hear our Savior's language: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matth. 11: 28, 29, 30. There is nothing like living a consistent Christian; and I will say to you my dear young brethren and sisters, it is true, we have to meet with many temptations. We often have the finger of scorn pointed at us, and many more hard things to endure: but let these things make our faith all the stronger, & make us love our Savior so much the more. The more we love him, the more he will love us. We have many glorious promises, if we will hold out faithful to the end. There is a crown laid up for us in heaven, if we are faithful in this life. A little more self-denial, here, will add much to our happiness there.

We should not become discouraged, for Jesus is our friend: and when he has accomplished his disign in us in this world, he will take us home to rest, for he has given his people that glorious promise, and it will not be where we will surround the table and partake of the emblems of his broken body and the shed blood, but where we can surround his throne and sing praises forevermore.

I will say to you once more, dear brethren and sisters, especially the young members as I am young myself and like to encourage the young all I can,—we should love our Savior more and more every day.—He cares for the young as well as the aged. Let us deny ourselves of the things that are forbidden in the word of God, and which will soon fade away. Let us take up the cross and fight the good fight of faith, doing battle for the Lord. Our Captain has never lost a victory: he has gone forth conquering and to conquer; and if we fight according to his discipline, we will come off more than conquerors, and our reward shall be everlasting life through him that has given himself for us.

LOUISA J. BASHOR.

Whitesville, Mo.

God's protection of Young Deer.

An old Canadian hunter declares that the reason why the wild deer are not killed when young (as they breed once a year, and are always surrounded by other animals which prey upon them, as dogs, wolves, bears, panthers, etc.,) is, that "no dog or other animal can smell the track of a doe or fawn, while the latter is too young to take care of itself!" He stated that he had often seen it demonstrated. He had taken his dogs over the grounds where he had just before seen them pass, and they would take no notice of the track, and could not be induced to follow when taken to the spot, while they would instantly discover the track of any deer not having young ones. This is but one proof of the adaptation of natural laws to preserve life when it most needs protection.

YOUTH'S DEPARTMENT

To the Young Readers of the Companion.

We wish to inform our young readers of a death that occured in our town last week. (on the 9th inst) which makes us feel very sad. A little girl has been taken from our midst, that was much admired by all who saw her, for her beauty and amiability. During the summer we were accustomed to seeing her almost daily, as we were passing to and from our place of business, and thus formed a partial acquaintance. Since the evenings and mornings have become cold and frosty, we saw her less frequently, and today we are told she is dead. Oh! how true the language of the poet.

"So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die."

We see in the departure of little HALLIE that death is no respecter of persons. If beauty and loveliness could have bribed him then she would not have died. But this could not be done. All the sympathies of friends and admirers could not avail.

"Death enters and there's no defence:
His time there's none can tell."

We wish these thoughts to impress our young readers with a desire to live a beautiful life; to do loving actions; to think holy thoughts. Soon sickness may come upon you, and death claim you as his victim. Then you will want more; then you will want the promises of Jesus, that where he is there you may be also. Jesus says: "He that has my commandments, and keeps them, he it is that loves me; and he that loves me shall be loved by my Father, and I will love him, and will manifest myself to him." Then if you have lived for the Savior, if you have learned of him, he will say to you: Suffer the little children to come to me—for to such belongs the kingdom of God. And your friends can confidently say of you:

"Though earth may lovest one gem the less,
May not e'en heaven the richer be?
And myriads on thy footsteps press,
To share thy blest eternity."

The Elder Brother.

"Oh! Charlie, be careful, little brother; you are skating too near that hole."

The words came too late. Charlie did not see the hole, and before his brother had finished speaking, he saw the little fellow go out of sight under the ice.

With all speed Harry hastened to the spot: he could see his brother, and creeping to the edge, he reached out his hand but the ice was not strong enough to hold him, and he fell in. Other boys, hearing their cries, were soon on the spot. Harry caught his little brother, held him up where strong arms could reach him. "Save, oh, save my brother," he cried: then sank to rise no more.

The elder brother gave his life for the younger. Do you not believe Charlie thinks tenderly and lovingly of this elder brother? Do you think he will love to remember all he ever said to him, and will seek to do what would please him.

And this is what Jesus has done for you. He is your "Elder Brother." He gave his life for you.—He died that you may might live. "Greater love hath no man than this, that a man lay down his life for his friends."

The Profane Prayer

It was a time of great danger on board a ship when on its voyage to the East Indies. All hands were on deck, and the captain was with them, giving his orders. On finding some of the men not so active as he desired, the captain cursed and swore in a fearful manner, wishing them "all in hell." When the danger was past, a pious seaman respectfully said to the captain, "Sir, *if God had answered your prayer just now, where should we all this moment have been?*" These words touched the conscience of the captain, and from that time he become an altered man, and ever after lived a useful and christian life.

Reader are you guilty at any time of profane swearing? Do you take the holy name of God in vain? Consider, if God were to answer your wishes and appeals, where would your soul be? Do you know what it is to be "cursed," or "damned," or to be "in hell," as you sometimes wickedly desire for yourself, or for others? Can you really wish yourself to be cast off, or that others should be cast off from God, from happiness, and from heaven? And to be cast into that place 'where the worm dieth not, and the fire is not quenched?"

Do you plead as an excuse, that it is a habit, and that you do it without thought; or that you do it only when in a passion? But will these vain excuses serve you at the judgment-seat of Christ? Do they really satisfy you now? Oh, repent of your evil ways: look to Jesus Christ with faith and trust, that you may be forgiven this sin and all other sins: and seek for the grace of the Holy Spirit, that your heart may be converted, and that you may no more be guilty of the senseless, degrading, and wicked practice of swearing.

"Let the wicked forsake his way, and the unrighteous man his tho'ts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." Isa. 55: 7.

Am. Tract Society.

Early Responsibility.

Now, early responsibility is almost equivalent to early sobriety. If a stick of timber standing upright wavers, lay a beam on it, and put a weight on that, and see how stiff the stick becomes. And if young men waver and vacillate, put responsibility on them, and how it straightens them up! What power it gives them! How it holds all that is bad in them in restraint! How quickly it develops and puts forward all that is good in them.

See that none render evil for evil to any one.

For the Companion.

"Lord Jesus, receive my Spirit."

While Stephen expressed his faith and hope in these words, "Lord Jesus receive my spirit,' was this spirit to be laid asleep till the resurrection? Can we suppose the dying saint would have such a request upon so lethargic a principle, and in the view of such a stupid state? No, surely; for he expected, and desired, and *prayed* to be received to dwell where Christ is, and to behold that glory which he had a glimpse of in the agonies of death.

Would the apostle Paul have been so willing to be absent from the body, where he did much service for his Savior, if he had not a joyful view of being present with the Lord? as he expresses it, 2 Cor. 5: 8. What doth he mean by his blessed language of presence with the Lord, if his soul was to lie asleep in a senseless and inactive state till the second coming of Jesus?—Or would he have told the Philippians that he has "a desire to depart and be with Christ, which is far better," if he had hoped for no advantage for his spirit by it, but a mere stupid indolence and rest in the silent grave?

Besides, we are told of rebellious spirits that are in prison, 1 Peter 3: 19, 20; and of Sodom and Gomorrah suffering the vengeance of eternal fire." Jude 7. Whether this be material fire, or merely a metaphor to express torment is not necessary to inquire here, but surely, we can never imagine that the justice of God has provided the prison of hell and fiery torments for the souls of the wicked separate from bodies; and yet that the mercy and goodness of God has provided no heaven of happiness for the spirits of those that have loved, honored, and obeyed him all the days they dwelt in the flesh. There is then, certainly, a state of happiness prepared for holy souls immedtately after death.

It is a very natural inquiry now: Where are those places of blessed spirits? What part of the creation is it, in which they have their residence? Is it above or below the sun? Is their habitation in any of the planetary or starry worlds? Or have they fled beyond them all. Where is the proper place of their presence?

The chief properties of spirits are knowledge and activity; and they are said to be present at the place where they have immediate perception of any thing, and where they lay out their immediate activity or influence. So our souls are said to be present with our bodies, because they have immediate consciousness or knowledge of what relates to the body, and they move it, and act upon it or influence it, in an immediate manner. God, the Infinite Spirit, has an immediate and universal presence; that is, he is immediately conscious of, and acquainted with every thing that passes in all the known and unknown parts of the creation, and by his preserving and governing power manages all things. Wheresoever he displays his glory to separate spirits, that is heaven: where he exerts his vengeance, that is hell. Finite spirits have not such an immediate and universal presence. Their knowledge and their activity are confined to certain parts of creation; and wheresoever they are, if they are under the immediate influences of divine glory, they are in heaven; if of his vengeance, they are in hell.

There must be some place where the glorified body of Christ is, and the souls of departed saints are, in some sense, with him. There Enoch and Elijah are in their immortal bodies.

Could the voice of those blessed spirits made perfect, reach our ears, we should hear them speak in the language of their Lord: 'Weep not for us, but for yourselves, you are still encompassed with temptations and difficulties, we have surmounted them all: you are wrestling with errors, and entangled in dark and noisy controversies, we are perfect in knowledge, and see divine mysteries in a divine light: you are laboring in the race, we are crowned and have received the prize.'

JOHN NICHOLSON.

Moultrie, Ohio.

For the Companion.

Encouragement to the Young Pilgrim.

"My little children, these things I write unto you that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." First Epistle of John, 2: 1.

Think it not strange, my dear young fellow-pilgrims, that you are sometimes almost lost to all sensible feeling of the good Spirit. Remember that God will prove his people, and it is only through tribulation that we shall enter the kingdom. Christ is our Pattern: he has gone before us, and marked the way by his own steps. He finished the course, and is seated at the right hand of God, there pleading, and inviting us to come to him. He says come unto me all ye weary, heavy laden souls, I will give you rest; but take upon you my yoke, and learn of me. Now we see that when Christ was baptized, he was immediately led into the wilderness and there tempted of the devil many days. This also is our case, as soon as we have stepped into the way of Christ, and put on Christ by baptism. We immediately find ourselves cast out into the wilderness world. Temptations now arise, and we are beset on every side. We begin to look back occasionally, then again forward. We consider the roughness of the way, and grow weary. We try to shun the good book which led us in the way. These are all trials which God suffers us to be brought to, in order to prove our faith. Christ through God was able to resist the temptation. So we through Christ are able, for he hath said: He being able to resist the temptation wherewith he was tempted so he is also able to succor them that are tempted. But we must lean upon the arm of the Lord for support and not trust in man nor in our own flesh. Therefore saith the good word of God:—My little children these things I write unto you that ye sin not, but trust in God who is our Advocate: he died for you and for me: he spilled his blood on Calvary's cross for your sake and for mine; his blood avails for you and for me. Then let us gladly suffer a little

reproach of sinners and have Christ as our best friend. Oh despise him not, or he may forsake you: but think of his love in that he bears your burdens of sin and grief. Honor him with all your heart by keeping all his commandments, and do not be ashamed of the least example that he has taught. Oh do be encouraged.—Slight him not with light-mindedness. He wants your whole heart, and he will send angels to minister unto you on your quiet beds, they will hover around you.—Oh do no despite to the spirit of grace. He has bro't you into his fold, he wants to keep you there, and he will feed you with the rich pastures of Paradise.—"Think it not strange," says Christ, "if the world hate you: it hated me before it hated you."

MARY RORER.

Honey Grove, Pa.

For the Companion.

Raca.

"And whosoever shall say to his brother, Raca, shall be in danger of the council." Matt. 5: 22.

It appears to be the opinon, of some at least, if not of many, that this term, or the forbidden use thereof, passed away with the various other Jewish customs, terms, and adages; and that in the days of our Savior on earth, it was used as an expression of reproach, or abuse, and hence the Savior had warned his disiples of the danger of its use; and that to be tempted to say to our brother Raca in this our day and age, was altogether unlikely, from the fact that we would be making use of a term in which we were not even understanding ourself. But ah! Dear brethren and sisters who profess to be fellow learners of those to whom this declaration was first made on the Mount, let us first learn the definition of the term Raca, in our language. Let us search and see if we have not got it very precisely translated in our tongue, and then examine ourselves carefully and see if we are ever, or never, tempted to use it in the forbidden form. It is said to have been agreed to by competent critics, and is admitted by the classical examiner of the university at London, that the term Raca had its origin from the Chaldean tongue, and by one it is translated, "worthless," and by another, "vain fellow," &c. Now if these translations are correct, who can longer say, "I shall never have any occasion to be upon my guard against being tempted to say to or think of my brother Raca, in a fuller or lesser sense of the term. Perhaps the apostle was bearing in mind this admonition of the Lord Jesus to his disciples on the Mount, and undoubtedly more especially his warning them against this expression, when in writing to his Roman brethren, he so entreatingly exhorts them to "Be kindly affectioned one to another, with brotherly love, in honor preferring one another; bless them which persecute you; bless, and curse not. Rom. 12: 10, 14. And again he says, "Be not wise in your own conceit," which if we be not nor esteem ourselves above others, we shall have no occasion to say of our brother that he is worthless and vain, for we shall have looked to our own case and found our own weakness and short comings, and shall have cause rather to seek an interest in our brother's prayers.

Thus will the Church below,
Resemble that above,
Where streams of pleasure ever flow,
And every heart is love.

C. C. ROOT.

Kingston, Mo.

For the Companion.

The First Commandment.

The ten commandments were given to the Jews at Mount Sinai. God had just brought his people out of great dangers, and he told them now to obey him and to show their thankfulness. You can read all about this in the book of Exodus, but you must not think that these commandments were for the Jews only.—They are for us to observe as well as for the Jews.—They are for you and for me to observe that we violate not this commandment in serving other gods before him, the one God. The commandment was from God: "Thou shalt have no other gods before me."

Now if this question is asked, Who violates this commandment? the answer would be, from all professors, those heathens in Asia, Africa, and other countries. Reader, the question is, what is idolatry? Is it alone the worship of gods of wood and stone? Would it not be idolatry to worship any precept or command that is not authorized of God? Therefore we see that there is idolatry carried on in our land here, as well as in those countries far off, where men worship gods of gold and of silver.

What is a man but an idol? "Dust thou art and to dust thou shalt return again;" and again, "cursed is he that maketh flesh his arm;" and again, "cursed is he that abideth not in all the things that are written in the law of the Lord;" hence all worship that is not in accordance with the Word of God is idolatry in its form, and those that refuse to worship the true God, live in idolatry. Why so? Because he trusts in himself; consequently he is guilty of idolatry. Others make themselves idols of their business. They cannot serve God on account of their business. Therefore they are guilty of idolatry. In the second chapter of Paul's letter to the Ephesians, we are told that these persons have no hope and are without God in this world. They would be very angry if you would call them heathens, but are they not worse? The heathens are idolaters through ignorance, these persons sin against light and knowledge.

CHRISTIAN WERNTZ.

Paying the Debt of Nature.—No: it is not paying a debt, it is rather like bringing a note to a bank to obtain solid gold for it. In this case you bring this cumbrous body, which is worth nothing, and which you would not wish to retain long; you lay it down and receive for it, from the eternal treasury, liberty, victory, knowledge, rapture.—*Foster.*

LOCAL MATTERS.

Tyrone City, Pa., Nov. 17, 1868.

Writing for the Companion.

As editor of a public journal it becomes our duty to furnish reading matter for our columns. This without any qualifications would be an easy task; but when the quality is taken into consideration with the quantity, our duties will only appear in their true light. Editors are expected to write, and justly too, but it does not follow therefore, that they should write all that appears in their papers. It is their duty to prepare it either from their own minds or from the productions of others. As other duties often press upon us, we are not permitted to use our privileges to the extent that we would desire, and that is expected of us, and hence we have from time to time invited the assistance and co-operation of those who have at heart the cause which we have espoused. Some have nobly responded, while many others have not rendered us a word of assistance, from whom we might well expect much. We have nevertheless in some way been enabled to fill our columns.—But since our enlargement we have not had a proportionate increase in the number of our contributions.—We want twice the amount of reading matter, while our own opportunities for writing and selecting have been reduced, by the increase of other labors attending our publication.

Seriously, brethren and sisters, we feel to urge it upon you as a duty to write for us. We think we are engaged in a good work. If we did not we certainly would abandon it. We regard our editorial calling in the same light as we do our ministerial. Separate from the salvation of the soul there is not enough in either to recompense for the attending labors and annoyances. Other callings are more inviting, more profitable, and less responsible. But if we can be in the least degree, instrumental in the advancement of the spiritual life, then all opposition will be unworthy of consideration. In view, therefore, of the vast importance which we attach to our work, we become the more bold in pressing our claims upon the best efforts of all who believe the truth. We can find room for the secular news of the church, and for our own productions, on a smaller sheet than the present size of our paper; but believing that others too have talents which they should occupy, and thoughts which they desire to communicate, we have provided space for them also.

As we have perhaps said before, we do not solicit lengthy and learned essays, without life or soul, only for the sake of having contributions. We want good thoughts on good subjects. We want these thoughts arranged in readable forms, that they may be understood by those for whom they are written. We know that the talent is among us, therefore we insist that it should be brought forth. There aae sisters who have the ability to prepare manuscript ready for the press, and who could therefore be great helps, to us, at least. If they are not inspired with holy emotions then of course we shall press the matter no farther. If they feel no interest in the welfare of others, have no sympathy for those who are hastening on in the broad road to ruin, then our importunities cease. But we have a better opinion of our brethren. They are smaller excuses which are permitted to deter them in this duty. A little lethargy perhaps, with a little timidity, which we hope they will now shake off, and respond to our call with life and christian zeal.

There are two general departments in our paper to which we invite contributions. The local department can only be made up by correspondence, and every one may become a contributor, by communicating items of church news. The other department consists of essays upon the various religious subjects. These, to be any advantage to us, should be written in such a degree of correctness at least, that they will require but little labor to prepare them for the press. Of these we desire a variety; and therefore they should be brief. If, however, a writer takes hold of a deep subject, he must have time and space to examine it well, hence we generally arrange so that more than one such article does not appear in the same paper.

We wish to inspire a more general interest for the cause of religion. We want that our brethren should become animated in the work. It is common among our ministers to hear them speak with emotions, with energy, in a spirit of life. We want that they should write in the same spirit. Let every communication have its object, and let every sentence aim to that point. "And having gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of our faith; or ministry, let us wait on the ministry; or he that teaches, on the teaching; or he that exhorts, on the exhortation." Let each exercise in his own sphere; each employ his own talent, not his brother's. Let not the babe who has scarcely learned its own language attempt to speak with the tongue of

the poet. Let there be no aspirations, but may self be forgotten, and the dignity of the writer be eclipsed by the glory of the cross. With a corps of such contributors we would march into the midst of the enemy, without fear or timidity.

Accidents.

It has not been our habit to notice the secular occurences of our neighborhood, but these which we shall now speak of we regard as out of common order.

On Monday afternoon, 9th instant the Boiler of a Locomotive engine exploded, while moving on the track at Duncansville, near the Portage Iron Works, instantly killing both engineer and fireman. We condense the following account of the disaster from our county exchanges.

Robert Patterson, the engineer, who was a large and powerful man, weighing at least two hundred pounds, was blown over one hundred yards into the air, and carried across the Methodist church, to a distance of over three hundred yards from the place of the disaster. He was seen whilst in the air by several persons, and as he came to the ground, his body was observed to rebound to the top of the fence. He was torn open from the breast down, his bowels being entirely separated from his body which were found some four feet from it, his head and face dreadfully mangled, and his body bruised and mutilated in all parts. His age was about 38 years, and he leaves a wife and six or seven small children.

The fireman, Philip G. Davis, was blown about twenty-five feet from the engine. His head and face was badly bruised and crushed, and every limb was broken. He was aged fifty-three years; and leaves a wife and eight children, most of them small. Their remains were taken to Gaysport, where their families reside.

The cause of the explosion is not positively known. The engine was regarded as a first class one of her kind, and Mr. Patterson was one of the oldest and most experienced and careful engineers on the road. Mr. Davis was also an old and experienced railroader.

Short Temperance Lecture.

On Friday evening, 6th instant, a man named Isaac Thomas, had both his legs cut off, by being run over by a train, a few yards above the station at this place. Upon inquiry we learn that Thomas is an old man and that at the time the accident occurred he was *drunk*—not "beastly drunk", which is an insult to the brutes who never get drunk—but drunk in the way in which men only are found guilty. He was lying on the track with both his legs across the rail. Here we may get some idea of what it is to be drunk. We have seen the Locomotive approaching, with his great, fiery head-light, shaking the very earth as he moves along, and although we have been much accustomed to the sight, we instinctively shrink back, as we would from a monster serpent. But here was a man right on the track of the terrible machine, and when it approaches he remains unmoved. He has three sources through which to receive warning: seeing, hearing, and feeling. If he is "blind drunk" one would think he ought to hear the terrific breathings of the approaching monster. And if this sense is lost should not the trembling earth arouse him to a sense of his dreadful condition? No, no; he neither sees, hears, or feels. He is dead—dead drunk! Such is drunkenness. Beelzebub himself might take such a one, soul and body, without causing him the least alarm.

The first words that were heard from him were cursings upon the train, railroad, and those who had hurt him. Suppose his head, instead of his feet would have been severed from his body—which was not prevented by any forethought of his own—his first thoughts in the other world would have been imprecations! At last accounts he was still living.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Announcements.

Brother Holsinger: Please announce that the brethren expect to hold series of meetings in the vicinity near Bristol in the brethren's meeting-house, eleven miles North of Warren, Trumbul Co., Ohio.—Commencing December 19th 1868. Brethren P. J. Brown, M. Workman and W. Murray, officiating.—Warran is the nearest station to the meeting.

JOHN NICHOLSON.

Brother Holsinger: Please announce that we intend, the Lord willing, to hold a Communion meeting in our meeting-house in the Millmine arm of the church, Piatt Co., Ill., on Tuesday the 24th of Nov. Public worship to commence at one o'clock P.M. Commemoration of the death and sufferings of our Lord and Master, the same evening at the usual time, to which our dear brethren and sisters are invited, and especially the laboring brethren.

E. HENRICKS.

SCENERY HILL, PA., }
Nov. 7th, '68. }

Brother Henry:—Many of our dear brethren and sisters desired me to write to them how we got along on our journey to Pennsylvania. I wish to avail myself of this opportunity to write to many at once.

We had a prosperous journey. We made close connections on the Rail Road, but the Steam Boat on the Monongahela River, was behind time some 4 hours. We are now in the house rented for us, and all enjoying reasonable health.

May God grant us wisdom to go in and out among this people, so that God may be glorified.

More anon.

JOHN WISE.

Dear Brother Henry:—It has not been my custom to publish my frequent visits among the Brethren; but by the urgent requests of many of the brethren, as well as for the benefit of others who may wish to travel over the same ground, we feel it our duty to give a brief sketch of our journey through the eastern part of Kansas, and south-western part of Missouri.

I left home on the 2nd of September, in company with brother Daniel Dierdorff, of Lee Co. Ill.—Arrived at brother Peter Shoemaker's, Clinton Co. Missouri, 10 miles south of Osburn station on the St. Joe and Hannibal R. R., on the 22nd. Remained till the morning of the 24th; had two meetings.—24th Took the cars for Kansas City. Stopped with brother Prevost (Dentist) over night. 25th took the cars for Lawrence, Douglas Co. Kansas. Remained with the brethren in Douglas Co., five days, and had six meetings. Oct. 1st; brother Jacob Keim conveyed us to Ottoway, twelve miles south, to brother Jacob Negly's, where we had one meeting. 2nd Brother Jacob Negly and John Eshleman conveyed us to Neosha Valley, to brother Aaron Johnson's. 3rd Went to Elder Isaac Hershy's to a lovefeast; remained in this District five days and had four meetings besides the feast; one baptized. Wednesday the 7th, we performed the marriage ceremony between John Tobaugh and Sarah Hershy. 8th brother Daniel Hershy took us half way to Ft. Scott, where we were met by brother John Tollinger, who conveyed us to his house, 12 miles south west of Ft Scott.—Here we remained 3 days, and had five meetings. Two baptized. 12th brother Isaac Bolinger volunteered to convey us one week from place to place. Went to brother Washington Bogg, five miles south east of Nevada City, Vernon Co., Missouri. 16th. Went to brother David Dierdorff's 12 miles south west of Stockton, Cedar Co. 14th, Went to Jeremiah Showalter's, Dade Co., 5 miles north east of Greenfield; 15th, remained and had evening meeting. 16th. Went to Jasper Co. to a lovefeast, where, for the first time we saw the brethren wash feet, as they suppose, strictly according to the example of *Christ*, *i. e.*, the one that washes wipes. Old brother Daniel Hendricks is Elder here; P. O. Coon Creek.

Here we parted with brother Isaac Bollinger. 18th, Conveyed by brother David Dierdorff to his house.—19th, His son took us to Osceola St. Clair Co., where we remained two nights and had two meetings, day time in brother Jacob Ulery's house and evening in Court house. 21st, Took stage for Warrensburg, on the Union Pacific. R. R. 22nd Took cars for home and arrived at Lena, Stephenson Co. Ill., on the morning of the 24th, To attend our feast when I met part of my family and many brethren and sisters, to unite in the solemn services of the Lord's house. Brother D. Dierdorff, my companion in travel, stopped off at Dixon for home. Hope he found all as well as I did.

Truly we had a feast of fat things; among the laboring brethren present, was brother Graybill Myers from Pa. Hope their ardent labors will be sanctified to the good of all present.

In conclusion I would say we found the brethren in general in a healthy condition, both soul and body, with a few exceptions; and we will try and not forget their labor of love toward us, especially those who volunteered to convey us from place to place, for which they have our thanks. I would also say to the ministering brethren: a great field of labor is open and much good can be done. So up and be doing; our time is precious. Now brethren help us to praise the name of the Lord for his boundless mercy.

ENOCH EBY.

Duncannon, Ill.

Dear Editor of the *Companion*: We have received five numbers of the 'Christian Family Companion,' which have been forwarded to us by some kind brother or friend, and which we have read with great delight. We readily coincide with the brethren who say the *Companion* ought to be in every family. It is a medium through which we brethren may converse, and in a great measure become acquainted with each other: and although we may never in this life be permitted to behold each other face to face, we may by this means, encourage, admonish, and instruct one another how we may be enabled to meet to part no more, in our "Father's house, where there is fulness of joy; in those mansions of bliss, where are pleasures forevermore."

My object in my present attempt to write is to exhort my beloved brethren to exercise caution, and charity, both in writing and reading productions treating on subjects whereon we know are different opinions existing within the brotherhood; especially on church ordinances.

We notice in each of the five numbers of the *Companion* which came to hand, "On Feet-washing" was treated upon. We have had some serious thoughts while reading the arguments advanced on both sides. Brethren! let us not be too hasty and mis-apply or strain scripture to uphold our side, lest we might "lay a stumbling block or an occasion to fall in our brother's way." We should use great caution in using the sword, or word of God, lest we may inflict a wound where we would not, or pierce ourselves that we may not soon recover: For "the word of God is quick and powerful, and sharper than any two-edged sword." Heb. 4: 12.—Therefore before we either pen or speak our thoughts, let us weigh the matter well, and consider what the result might be should we express our ideas. Shall I speak? or shall I forbear?

It is but a few years since we have become acquainted with the brethren, and from the first time we witnessed the celebration of the Lord's Supper, as it is observed among us up to the present, I have thought we might come somewhat nearer the point in the observance of the ordinance of Feet-washing than we have hitherto. However

charity constrained me to hold my peace: but since the question is introduced I may perhaps have a word to say upon the subject at some future period.

All for the sake of Christ, and in love to the Brethren.

JACOB BAHR.

Orion, Wis., Oct. 26, '68.

Brother Henry: — As Church news are always encouraging to me and the brethren generally, especially in this far western country where we live so scattered. There are no members nearer than about 80 miles, myself and wife being the only ones.

I left my home in Fremont Co., Iowa, on the 7th of October, and on the 9th I arrived at brother Hiram Hoff's in Fremont, Dodge Co., Neb.; on the morning of the 10th, brother Hoff and family accompanied me 15½ miles north-east to brother S. A. Honberger's house, the place appointed for meeting. Here we met 7 brethren and sisters. In the evening we were made to rejoice by the arrival of brother John Murray, brother H. H. Folck and wife, and brother L. S. Snyder and wife, of Iowa. It now being late, and the brethren being fatigued with their long journey, soon retired to receive that rest which is appointed for the night.

At an early hour we all met.—The brethren having had council previous to the meeting, thought it best to organize, although few in number. That was then attended to. One brother put to the office of Deacon; the lot fell upon brother Daniel Otts. Brother Murray and brother Folck preached the word as it is in Christ Jesus, and contended strongly for the faith once delivered to the saints.

We were now made to rejoice, in hearing the word so wonderfully preached by the humble followers of the Lord Jesus. There were but few spectators, therefore we had good order and attention. In the evening the brethren spoke upon the examination, as is the order before the Communion. The most solemn stillness prevailed through out our little congregation. All learned to fully appreciate the sacred services, and much love and affection was witnessed among the brethren and sisters.

On the morning of the 12th we assembled again, and after a short sermon, the time came that we must part. O solemn thought! The brethren and sisters bidding us farewell with tearful eyes, and the pressing invitation to come again. We will long remember the Communion in Nebraska, and our sincere prayer is, that we may only many such, and at last be permitted to partake of that glorious Communion with all the sanctified in the kingdom of God. So grant our petition Lord Jesus.

Yours in love,

J. P. MOOMAW.

Sidney, Iowa, Nov. 1st, '68.

Brother Holsinger: Inasmuch as many of our members throughout our brotherhood love to hear of the prosperity of Zion, I have the following to offer. We appointed our lovefeast for Saturday, October 24th. The usual invitation was extended, and a goodly number of brethren and sisters came from adjoining districts and participated in celebrating the ordinances of the Lord's house. Two brethren from a distance had been sent for with the view of protracting our meeting. One did not come; the other (brother Jacob Cripe, from near South Bend, Ind.,) came, who remained with us nine days and preached the word of the Lord with power and telling effect, with the happy result of 21 additions by baptism, one reclaimed, with three other applicants, and with a number of others who expressed a desire of being with the church. Brother Cripe labored faithfully, and in his clear, bold and powerful manner of preaching God's eternal truth. Many of the congregation were frequently seen in tears, and at one time he held the congregation as if in a charm for about two hours and a half, with perfect composure. Truly our brethren here have had a refreshing season, and hosts of them were made to weep for joy, in seeing their children flocking home to Jesus. Some of those who were baptized must have [illegible]. One, a young female, who told by her sister with whom she lived, that if she joined she could not live with her, but could not be intimidated, and was baptized and found a good home among the brethren. Another, a young man, who came from a distance, not having any idea of joining the church, but the word of the Lord found way to his heart, and with the rest he rejoiced, saying and said, 'when I return home I expect to meet [illegible] persecution, but,' said he, 'I am going with you at all cost.' These things reminded us of the language of the Savior: "He that would not forsake father, mother, etc., is not worthy of me." Our meeting closed, and brother Cripe returned home with the parting farewell of the brethren, and with "greenbacks" enough to pay his way and hand hire on his farm while he was laboring in the vineyard of the Lord.

[Note.—The above correspondence came to us without a signature, which we believe the writer did not neglect intentionally.—E.]

Brother Holsinger: As church news are very interesting to me, and thinking that it is such to the most of the readers of the *Companion*, if you feel like giving me room, in the *Companion*, I will try to give such news, of the Conemaugh church as comes to my mind this evening. The above named church district is pretty large and lays in and around Johnstown, in Cambria County Penna., and at present, numbers I suppose about four hundred members, with Elder Abraham Stutzman, as our leader or bishop, and [illegible] him, we have [illegible] ministering brethren, in the second degree, and [illegible] in the first, with a sufficient number of [illegible], or visiting brethren to keep the work moving. [illegible] of these brethren have served in their office for a number of years, and so [illegible] faithfully, and from the fact, that the old must die, or in other words, we do not expect them to remain here always, we elected

younger brethren, in office, to assist and learn of their elder brethren.—So if God should see fit to say to some of these faithful ones in the church, "come up higher, enter thou into the joys of thy Lord," that these young brethren, might be able to take the lead, in performing the duties of their office: and in like manner, we have elected, younger brethren in the ministry, to assist the older ones. God help us to do our duty.

The church at present, is in a reasonable prospering condition. Its ministers are surely laboring for the good of souls, and for the building up of the church, at the same time not doing any thing more than their duty. We have from one up to three places of meeting, every Sunday, with a reasonable good attendence, good attention, good order, and we think with good effect, for during the past summer, between twenty five and thirty persons, have vowed obedience to their Heavenly Master, and were baptized for the remission of their sins. Some of these had put off serving God, until they had almost run their three score years and ten, but at last, made up their minds, to turn in with offered mercy, and in one or two cases, they put off serving him, until they saw that messenger death staring them in the face, and the consequence was, they had to be carried out to the water, in order to comply with the commands of the Savior, in order to enter into the kingdom of heaven or God.—May this be a warning to others that are neglecting their soul's salvation, for who knows how soon some of you may be called to meet your God. We are glad to say, that the most of the above, came out from among the world in their young days. May this be encouragement to others to come out on the Lord's side and go hand in hand in serving God, in that way and manner which will entitle them to a right to the tree of life, and at last enter through the gates into city.

STEPHEN HILDEBRAND.

Johnstown, Pa.

Brother Henry: We met in council on the 7th of this month, according to arrangements at a prior date, to set apart a brother to assist in the ministry. At the appointed hour the brethren and sisters came together, and after the proper preliminaries according to the general order of the Brethren, the votes were taken resulting in a tie. The next was, will we install both or cast lots which it shall be. It was almost unanimously decided to install both. Brother Samuel Mosser and brother William Quinn were the ones called to fill the responsible position. Brother Mosser being a deacon, and his services much needed it the church, it was concluded, while we were together, to elect another to fill the vacancy. Brother Budd Hershberger was the called to the office of deacon. So the three brethren were solemnly installed into their office at the same time.

Our dear brethren feel that a weighty and responsible charge is now committed unto them; we therefore crave an interest in the prayers of God's children, and especially those who are acquainted with our circumstances. Though we are all young in the ministry, we do not feel discouraged, we still remember that he who said, "feed the flock," also said: "when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away."

The brethren present to witness the election were Joseph R. Hanawalt, Jacob Mohler, and Peter Myers. During their stay they preached three times for us, which made us feel to go on our way rejoicing.

We are promised a visit on the 24th of this month by brethren Archy Vandyke, and Solomon Seiber. We hope others will follow their examples.

JAMES A. SELL.

McAlarneys Fort, Pa.

From Graybill Myers.

As the brethren and sisters expressed a desire to hear of our arrival home, I will give a brief sketch of my late visit to the West. I left home on the morning of September 22nd, in company with sister Beck, wife of Elder Jacob Beck, and her daughter Susan Henderson. I attended seven lovefeasts, viz: at Hickory Grove, Carroll Co.; Emmerts meeting-house, Lee Co.; Pine Creek, Ogle Co., where we also attended a council meeting; West branch, Ogle Co.; and Waddams Grove. I also visited the Cherry Grove and Yellow Creek congregations, and attended many other meetings of public worship, and enjoyed myself much in the society of the brethren and sisters. I witnessed a number of baptisms, but have kept no exact account. I found the churches generally in good order, and the members contending for the faith. I arrived safely home on Friday evening, 6th inst. and found all well. Sister Beck was very much fatigued with the journey, having been unwell much of the time while away, and therefore had little pleasure, but I am pleased to learn that she is recovering.

Many thanks to the Lord for his protection, in enabling us to make this mission of love in his name, and for restoring us to our families again.

GRAYBILL MYERS.

Eldorado, Pa.

Agents Wanted.

We want a number of agents to sell the Debate on Immersion, between brother Quinter and Mr. Snyder. We feel interested in the circulation of this work, as we believe it decidedly advantageous to the doctrine of the Church to have the book read by the people. This fact is also virtually acknowledged by the opponents who take no interest in its circulation, not even to the extent of their obligations. We will give a fair percentage to those who will engage in the sale of the books.

Brethren, buy the book, read it and lend it to your neighbors. It will save much preaching and arguing on the subject of baptism. Send $1.15 and get a specimen copy.

Our offer of sending the remainder of this year free to new subscribers is working admirably. New subscriptions are arriving daily and

we are hopeful by the way our friends are going to the work that we shall succeed beyond any previous effort. Let the names of all new subscribers be sent in as soon as obtained, that they may have the benefit of this offer.

Now is the time to work. It is much advantage to us to have all subscribers begin with the year, and is more convenient to the subscribers.

Those whose subscriptions expired during this year should send balance to 1870. The figures opposite the names indicate the time paid to. Thus 5-20 shows that your subscription is paid to No. 20, volume 5.

Sending Money.

Tyrone is a Money Order Office. You can buy an order at any other Money Order office, on our Postmaster for the amount you wish, which order you will send to us.—This is the best way of sending money. If it is too far to your nighest Money Order office, the next best plan is buy a check or draft at bank, payable to our order. If you have too far to bank then have your letter Registered for all amounts above five-dollars.

We lost over one hundred dollars by mail last year, and we desire to use more precaution hereafter.

Also when sending postal currency, be sure to send us no counterfeit. We burned four dollars of counterfeit 50 cent notes, and have several more now on hand. We return them when we know where they are from, but even this is attended with much loss of time and postage.

With No. 43 we sent out our blank lists to such persons as we thought would act as agents for us. In the previous years, when making up our subscription books we should have marked the name of every one who sent us any names other than his own; but as the books were made up by different persons this was neglected, hence we had to be guided principally by memory. We were careful, however, that one of the lists with a printed envelope, was sent to each postoffice where we had more than one subscriber, and if we should have sent them to such as would not fell disposed to act, we hope they will pass them over to persons who would work for us.—And should any have been missed who would be willing to act for us, we will supply them with the necessary documents on application. We would recommend that a blotter be used to gather the names, from which they may be transcribed upon the list we sent. We file the lists, and should be pleased to have them in as clean and good condition as possible.

To our Correspondents.

ALBERT FORD, Mallet Creek, Ohio. You can get the book of us.

Daniel A. Cripe, Warsaw, Ind. Money may be sent by mail if less than two dollars. Over that amount by postal orders, Draft, Check, or Registered Letter.

J. Wise, Sweetry Hill, Pa. The change of your address is noticed in *Companion* No. 42, page 450.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In the Conestoga Branch of the Church, Cambria Co., Pa., October the 18th, DAVID FRANCIS ASBURY, son of brother Christian and sister Nancy GOOD, aged 6 years, 3 months, and 2 days. Funeral services by the brethren, including brother Henry C. Geeslin of Waterloo church, Iowa.

STEPHEN HILDEBRAND.

In the Springfield congregation, Noble Co, Ind., August 13th, brother JACOB SPANOGLE, aged 75 years, and 11 months, according to the best authority I can get. He was a member of the church over forty-two years. Disease, Gravel, and Consumption. Funeral services by the brethren from Job 13: 14.

JOHN SPANOGLE.

In the Locust Dale Church, Carroll Co., Ind., October 19th, sister ELIZABETH, wife of brother Lewis EARHART, and daughter of Elder Henry and sister Esther Mohler, aged 39 years and 18 days. Funeral discourse by the [illegible].

Also, at the same time, infant [illegible] of the above parents.

Also infant son of friend C. P. Hess.

Three funerals, which took place the same day, and in the same house.

E. YOUNG.

In Hagerstown Co., Indiana, August 30th, SARAH ROLLINGER, aged 53 years, 3 months, and 7 days. She was a member of the old Catholic church, but about [illegible] a great deal about living a Christian life, but when sickness passed on her, she was soon ready to go. So she had to yield to death in her unconverted state. O dear young friends do not put off your repentance and return to God while you are laid on a sick bed. Funeral services by the writer from Matth. 9: 24.

SAMUEL MURRAY.

In the hospital at Chattanooga, Tenn., June 20th, 1864, JACOB SLUSSER, son of brother George and sister Magdalene Slusser, aged 22 years, 5 months, and 21 days.

Killed at Lecrone, Noble Co., Ind., Oct. 26th, '64, by crossing the Rail-road with the team. (The team running into the wagon.) HENRY SLUSSER, aged 17 years, 7 months, and 8 days. He was a son of the same parents. Funeral services by brother Joseph Zeigler and others.

In the Springfield church, Noble Co., Ind., LYDIA, infant daughter of brother David and sister Leah SLUSSER.

In the same church, March 17th 1866, MARY ELLEN, daughter of the same parents, aged 3 years, 8 months, and 2 days.

In the same family, October 5th '68, JOHN HENRY SLUSSER, aged 9 months and 7 days. Funeral services by brother Joseph Zeigler.

In the Woodstock church, Shenandoah Co., Va., on the 1st of Nov. inst., JOHN W. only child of brother Joseph and sister Christiana BAKER, aged 4 months and 26 days. Funeral services by Elder G. Shaver, from Phil. 1: 21

SAMUEL A. SHAVER.

LIST OF MONEYS [illegible] the subscriber [illegible] to this date.

Daniel Stockslager, Alleghany County, Col., 1 50
Jacob Miesman, Council Bluffs, Iowa, 2 00
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Jacob Brown, Snydertown, Pa. 1 50
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No standing advertisements of more than 24 lines will be admitted, and no puffs will be inserted on any consideration.

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A GOOD practical [illegible] wanted in the Establishment of a Tinsmith. [illegible] (A number in the Church preferred.) To a suitable and faithful young man [illegible] a liberal [illegible] favorable [illegible] will be offered. Such will, and all in a good Church location, [illegible] Address,

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J. P. HANAWALT } McVeytown, Pa.
ADRAM MYERS }

To the Brethren and Friends.

Thankful for the very liberal patronage in the past sale of my books, as well as for the [illegible] to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number on hand and will fill orders [illegible] by the dozen.

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By the dozen, post paid 7.00
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For description of the book see page 97 of present Volume, page 129; also page 193.

I [illegible] inform the brethren that I am interested in the sale of a quantity of the best [illegible] in the country. Any that desire to purchase in the South would do well to correspond with me upon the subject. Address,

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME IV. TYRONE, PA. TUESDAY, NOV. 24, 1868. NUMBER 46.

My Shepherd.

Psalm xxiii.

The Lord is my Shepherd,—then I shall not want,
He leads in green pastures, by waters of peace;
My soul he restoreth, when weary and faint,
And leads me in righteousness, wisdom, and grace.

Through the valley of death-shade I walk without fear,
His rod and his staff for my comfort abide;
No evil shall harm while my Shepherd is near,
My gracious preserver, and guardian, and guide.

Though foes may surround me, my board thou dost spread,
My cup filled by Thee, doth with blessings run o'er;
Thine oil of rejoicing upon my poor head,
In goodness and mercy thou daily dost pour.

Thy favor shall follow my steps to the end,
Till I in thy palace of glory sublime,
Shall see my Redeemer, my Savior, and Friend,
And dwell through the ages unnumbered in time.

—*The Christian.*

For the Companion.

Did Christ eat the Passover?

Under the above heading, in No. 44, of the current volume of the *Companion*, is an article from brother Leonard Furry. The article referred to, is a review of a tract with the same heading, signed by Jacob F. Flory. I have never seen that tract; but I wish some dear brother, or reader of the *Companion*, would send me a copy of it. The reason why I ask this favor, may hereafter develop itself. I do not wish to enter into any controversy on this subject; but I want to ask a few questions. It is constantly asserted and reiterated, by those who claim that Christ ate the Jewish Passover on the night of his betrayal, that according to Josephus, a Jewish historian of that century, the Jews were accustomed, in the time of Christ, to EAT *the passover* from the ninth hour till the eleventh hour of the night. They are always careful not to tell us where Josephus says so. Now, until some one volunteers to tell us where Josephus says so, I shall charge them with misrepresenting that very profound historian. In "THE JEWISH WAR," (Book vi, c ix, § 3,) Josephus says: "So these high priests, upon the coming of that feast which is called the *Passover*, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves;) and many of us are twenty in a company."

Instead of saying that the Jews ATE "the *Passover* from the ninth hour till the eleventh," Josephus says: "When they SLAY *their sacrifices form the ninth hour till the eleventh.*" *This* he *does* say; and if he says the *other*, Wm. C. Thurman, or some of his devotees, can find the place, and will tell us through the *Companion* where we can find it, and read it too. If they do not tell us where, I for one, will say that they cannot find it themselves.

I agree with brother Furry, that Christ did not eat the legal passover on the night in which he was betrayed: but, he assumed positions, that I cannot reconcile with other portions of the holy scriptures. I shall notice only one.—He quotes from John 19: 14. "And it was the preparation of the passover and about the *sixth hour*;" and he then says: "being midday and speaks of the passover as then in the future."—This was when Pilate said "unto the Jews, behold your king!" Now, if the "*sixth hour*," in this text, means "*midday*," how shall we understand Mark, chapter 15, verse 25: "And it was the third hour, and they crucified him." If he was crucified at the *third* hour, how could he be before Pilate "about the *sixth* hour," or *midday?* Will brother Furry harmonize the above!

In love, your inquiring brother.

JOSEPH W. BEER.

Rural Valley, Pa.

For the Companion.

Disappointment.

Who is it that can say, "I have never suffered disappointment!" That all their hopes, have been realized? We can answer, without fear of being contradicted; 'not one.' From the little child, whose rosy cheek and sparkling eye would lead us to think that it has suffered little from disappointment, to the old and infirm, whose tottering step, show that they must soon fall into the grave. All speak of disappointment. We see it in the assumed graveness of the little one. We see it written in the faded eye of youth. We see it stamped on the forehead of middle-age; and we see it deeply en-

graved on the furrowed cheek and wrinkled brow of old age. Well might one of old say, "man that is born of woman, is of few days and full of trouble." In childhood we have our little disappointments; and they seem as hard to be borne as those that meet us in after-life. In youth we look forward, with bright anticipations to a glorious future, but ere the "golden age," is passed we are made to feel the the bitter pangs of disappointment. We enter manhood with but few of the bright hopes of our youthful days. We begin to look upon life as it is, but still we are lured on by the syren voice of fancy, and we look for something yet to come, of some promised world by good that is to make us happy. But while we wait, disappointment, keen and bitter, overtakes us, and we are ready with the voice of old age to exclaim. "Alas! Alas! I have seen an end to all earthly perfection." What then is life? If all is disappointment, who would wish to live through it. From this we should learn a great lesson. Learn not to place our happiness in the fleeting pleasures of this world. Learn that this life is to the christian a life of trial, a probationary state. Like as gold is tried in the furnace, and relieved of its dross, so are we here tried: and if we pass through the trials of life and come out pure and undefiled, we shall be fully repaid for all our disappointments. If not; if the dross of our nature and of this world still clings to us, when we leave this mortal sphere, then the greatest of all sorrows awaits us: the frowns of an offended Creator, "and a fearful looking forward to a judgment, and a world to come."

D. L. MILLER.

Polo, Ill.

Selected by SILAS THOMAS.

The Child of Bethlehem.

The history of facts gathering around the child of Bethlehem, is certainly most extraordinary. The mightiest potentate that has swayed the destinies of nations can claim no such signs of coming greatness. Supernatural facts crown and glorify the person, and place their prophetic seal upon the coming future.—Were there no corresponding sequel to harmonize with them, their statement might well excite ones doubt.—If Jesus had lived and died as a common man, doing nothing and saying nothing different from that which is common to the race, then his life would be a conclusive refutation of the whole story. When however we take this portion of the gospel history in connection with the subsequent life of Christ; when we see what a being he was, how he taught, what he claimed to be, how the rigid laws of Nature yielded to his command, how disease fled at his touch and storms sank to repose at his word; when identifying him as the long-promised Messiah, and following him through his wonderful ministry we think of him as the supernatural *Savior* of the world; when we read the prophecies and study all the types, pertaining to the greatness and glory of the Messiah; when, according to the apostolic doctrine, we view Jesus not as the wisest among philosophers, but as God manifest in the flesh, attested as such by miracles in his own hands, and miracles in the hands of his apostles; when we observe too, the effects of his life upon the character and destiny of mankind; yes when from these stupendous elevations, where miracles are piled heaven-high, we look at Jesus the child of Bethlehem, we cease to feel any surprise that his birth should have been distinguished by special marks. Concede Jesus to be what he said he was and what apostles declared him to be, and then his supernatural inauguration to the scenes of the time, as reported by the Evangelists; contains no qualities to excite one's doubt or stagger his faith. Had the whole stellar system been taxed for a miracle, that miracle would not have been too grand for the occasion.

Christianity, being true, is, in the person of its Author at once the sublimest and the most needful thing that earth knows. Its facts are the most remarkable and marvelous phenomena of history. Its opening chapter on the nativity of Jesus is worthy of all the other chapters which compose the volume; and these are worthy of *it*. Dr. Neander very justly observes:—The manifestation of Christ—the founder of the kingdom of God, the bestower upon mankind of that divine life which constitutes the essence of this kingdom—was the highest miracle, the central point of all miracles, and required other and analogus phenomena to precede and follow it. Auxiliary and subordinate miracles seem perfectly natural to one who reads and believes the scripture revelation of Jesus. Let any supernatural sign, or any number of such signs, mark the era when the Savior of the world enter the world he comes to save! Let Heaven itself be moved in any form, and to any extent! Let a greatful race shout aloud;

Joy to the world—the Lord is come!
Let earth receive her King!
Let every heart prepare him room,
And Heaven and Nature sing!

Philadelphia, Pa.

Much cannot be said in the brief space which we have allotted to us in this column. Thus our lives are also circumscribed. Much can no more be accomplished, but what we do may be well done. No one would wish to spend his last day in folly or idleness. So we do not desire to give this space blank, but will use it to impress the mind with the brevity of life and the celerity of time.

For the Companion.

Christian Moderation.

"Let your moderation be known unto all men." Phil. 4: 5.

Violence, in the common acceptation of the term, is antagonistic to gospel christianity. Man in his unregenerated state is "filled with violence." But when the sinner accepts the terms of salvation by a living faith, and is affiliated to the household of faith, violence, as an unrestrained propensity of the carnal mind, must be banished hence. The sinner is converted or changed into a *Christian*. The old has become new, as it is written: "old things have passed away, all things have become new." In some, this change is *entire* at the time of adoption, and leads them to a full, unreserved consecration to the commandments of Christ, and the order and practice of his Church. In others the change is progressive; they separate themselves from the world and its sins in proportion to their education in the deep, mysterious doctrines of human redemption. They finally conquer the ambitious elements of carnality, and, by the power of Christ, vanquish the Arch-adversary of souls, only to be enticed by his multifarious inventions of evil. Then there is joy and peace to the soul. A holy calm pervades the entire temple of the Holy Ghost, and all things are new. Obscure truths are explained, and mysteries are unfolded. Violence finds no place, and "moderation is made known unto all men."

It is an easy inference from the language of the Apostle that christians possess moderation. He addressed Christians, "Let *your* moderation be known." The sinful passion of violence is put off with "the deceitful lusts," (Eph. 4: 22,) and now the fruits of righteousness should be manifest to all associates and acquaintances.—Having formerly been such as all men are by nature, disobedient to God and unrestrained in our passions, but now called of God and received into his Church, it behooves us not only to hold "a profession of godliness," but to *live* a life of godliness in Christ Jesus, and to let our moderation be known unto all men.

Christian moderation means christian forbearance; temperance; sobriety; calmness; tranquility. To get in possession of these noble qualities, requires no less than a painful crucifixion of sufficient time to break down "the wall of partition" between us and those whose lives are "hid with Christ in God." Col. 3: 3.—Christ will then be our life. But we must continually mortify our members which are upon earth, lest the displeasure of God come upon us as upon the children of disobedience. Though the warfare be long and the struggle apparently beyond our capability, by the sufficiency of the Spirit of Christ we shall be empowered to obtain the victory. But Christ's sufficiency, though potent enough to subdue the world, the flesh, and the devil, is available only to them that confide in God through Christ, the Intercessor. We are so liable to trust in our own efforts that we forget that our efforts must be tempered by the Spirit of truth and power in order to be effectual, and that we may accomplish ends and issues which will have the exhilarating, life-inspiring beams of Heaven's approbation upon them. For if we have not this approbation, all our labor will be fruitless and lost.—But the approbation of the second of the Holy Three is especially manifest on them that are not ashamed of Christ & his word, while of others there is a dreadful end foretold in these prophetic words of Christ: "Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9: 26, and Mark 8: 38. In these words is taught an essential lesson for believers. It is Christian boldness. This will qualify us to own Christ at all times, and to maintain and defend the peculiar principles taught in his words. This will give peace and rest to our own souls, and cause us to have an interest in the welfare of others. Therefore let others know that you have received power to be moderate in all things—in the appetites of the body, in the passions of the mind, and in the gratification of the desires. "Let your moderation be known unto all men."

D. B. MANTZER.

Tyrone, Pa.

For the Companion.

A Letter,

TO A YOUNG LADY WHO REQUESTED TO HAVE HER NAME INSCRIBED IN HER HYMN-BOOK.

There is sometimes, and ought always to be, much in a name. God never names any thing amiss. All the names of persons and places recorded in the Bible, are full of meaning. The study of these names alone constitutes a complete system of theology, and comprises the whole history of humanity, in its fallen and redeemed states. In Heaven, names are synonymous of character and office, and on earth they would be, if sin had not darkened the human mind. All Divinely given names, whether in relation to persons in heaven, on earth, or under are significant and instructive. Many a name on earth, given by man, while very beautiful in itself, is a daring profanation of the truth. Parents should prayerfully consider by what names their offspring shall be known, and not be guided in the selection by sinister motives or unholy ambition. I have known a child's name to turn on the unhallowed desire in the parent to gain attention and resources in quarters where an open application would have been regarded indecorous if not criminal. The naming of Jacob's family is beautifully suggestive, and serves as an excellent model for all households. Divine providences, immediately connected or not with the birth or early history of a child, often gave the name almost audibly by which to distinguish the young immortal. To resort to fictitious literature, in order to find some fashion-flavored, novel-sounding name, or to stilt cradled innocence on the name of some great hero on the battlefield, is any thing else than christian. What a hideous impropriety in a pious father or mother calling a child Lincoln, or Grant, or any other great name connected with the slain of war, inasmuch as our principles and conduct declare that the course pursued by the heads of civil goverment, however it may advance the purpose of God, is not such as we would have our children imitate. A name that, in its own meaning, or its connection, is antagonistic to the work of Christ, or our personal interest in that work, ought not to be found in christian families. There are thousands of persons who would be sorry and ashamed if they knew the definition of their names, and would seek to cover their odiousness with the everlasting beauty and significance of the name that is above every name.

I would have attended to your request sooner, and sent you the name for your Hymn-book, but some of your friends thought you would prefer to have it written Sadie instead of Sarah. I then concluded to elicit your preference lest what would be right in itself would be wrong to you. But why, my dear friend, do you want your name to appear in a nicked form in connection with the songs of Zion? There are no nicknames in the Bible, none in Heaven, and the church on earth should be clear of them. Why not use your name as given by your parents when you were yet one of heaven's favorites, and in the form in which God honored her to whom it was first applied? It is a name of Divine origin, and ought no more to be trimmed to suit a perverted popular or personal taste, than the great Name of its Author. Names given directly by God, or owing their origin to His providence, and handed down as heirlooms of the church, ought to be worn without mutilation. If you ever get to the home of the redeemed, the angels will not address you by the pet-name Sadie, as all styles of nicking have been banished thence; and the Nick that has been expelled so utterly from the church triumphant as not even to leave a stain upon a single inmate's name, ought to be kept out of every family Bible in the church militant. In Matt. 17: 3 we perceive that Moses and Elias retained the same names in glory which they bore on earth. In the 8: 11 of the same Evangelist we find that Christ designates the old Patriarchs by the names by which they were known on earth. And in Rev 15: 3 Moses is again represented, in the most sublime connection, as bearing his earthly name. It is, in their view, a matter of moment, that names be rightly given, and when given, entered into the life, complementing themselves in the character of him from whom all proper names come. In numerous instances, almost without exception, names are changed, whittled or elongated, to humor some mishappen view of life, thinking that a more poetic or tinkling appellation will, some how, render the person more passable. It is indeed surprising how many among the brethren's children, especially of the feminine gender, are itching for more sweet-sounding and attractive names. They are dissatisfied with the dull,

common, hackneyed names which their parents gave them, and which God deemed august enough to bestow on the most eminent bible saints.

Can you tell me the reason of this? Perhaps not, and yet you may before now have thought that if you were one in life and sympathy with Jesus, having his name in your forehead, you would prefer the time-honored and Heaven-honored name of Sarah, to the more fanciful and sin-pleasing one of Sadie. In a thousand different ways do people show that they are disjointed in this own nature, and out of harmony with the Source of true joy, and this restlessness under plain names, is much more expressive of their internal corrosions and raspings than they suspect. Do you think that any of the angels ever felt dissatisfied with the name conferred by Infinite wisdom? On earth, parents give names to their children without knowing what they signify; but in Heaven the name is given by One who cannot err, and who makes the correspondence between name and character complete. Every soul in sin is conscious of some great, ever-pressing want; and among other things it feels that unless it becomes the proprietor of a new name, it is eternally undone. Rev. 2: 17. This cognomen, given by him who alone can impart the character signified by it, will bring us into such harmony with all that is holy and good and true, that we will be content with our unadorned names, unless they have an intrinsically bad definition. Sarah is a name that might confer dignity on any lady, and if the owner is in character what the name signifies,she will not think of exchanging it for one that is the exponent, in its choice, of a life of enmity to God. *It means a princess.* Is not that lofty enough? Since you know what is means, does it not *sound* a little more dignified and euphonious? Instead of thinking it prosy and old-fashioned, strive to realize its signification. But there is another name that you want, and which you must have, if you would not take up your abode at death in outer darkness. It is the "new name," which marks the owner as one of God's elect. That new name is——*Christian.* It is the family name of the redeemed. You have it not, and the want of it often makes you feel miserable.—Here lies all your trouble. The Chief among ten thousand, the Altogether Lovely One, has offered you his embrace and kiss of eternal love, and you refused. You feel that you have done very wickedly in so coldly rejecting the overtures of God's only begotten Son. I can write your name in your Hymn-book just as you direct me, but God alone can inscribe it in the Book of Life,and unless it be found there when you leave this world, it had been better if you had never been born. It costs me nothing to comply with your wishes but a little paint; but Christ shed his blood, suffered the spear to enter his inmost heart, so as to open a fountain into which to dip the pen of Eternity, and draw the only available fluid with which to imprint your name on the roll of redemption. Had I treated your request with indifference, giving you to understand that I care not for you or your name, or your Hymn-book, would not your feelings have been wounded? And yet how often has Jesus pleaded with you for permission to write your name in his heart, and his name in your heart, and you would not. Your Savior bears a human heart in his glorified bosom, and is deeply grieved to have his love slighted. How long, my dear young friend, how long will you continue in guilty, wretched estrangement from Jesus, and expose your soul to the fearful danger of everlasting burning? The claims of Jesus are paramount to all others, and in his love only will you find rest and joy.

C. H. BALSBAUGH.

Union Deposit, Pa.

Without an Enemy.

Heaven help the man who imagines he can dodge enemies by trying to please everybody! If such an individual ever succeeds we should be glad of it—not that we believe in a man going through the world trying to find beams to knock his head against; disputing every man's opinion, fighting and elbowing and crowding all who differ with him. That again is another extreme. Other people have a right to their opinion, so have you; don't fall into the error of supposing they will respect you less for maintaining it, or respect you the more for turning your coat every day to match the color of theirs. Wear your own colors, in spite of winds and weather, storms or sunshine. It costs the vacillating and irresolute ten times the trouble to wind and shuffle and twist, that it does honest, manly independence to stand its ground.

For the Companion.

Success in Life.

I remember to have once heard a prominent lecturer remark that he had sometimes thought it were better for a man that he should have some definite purpose in life, even if it should be only a moderately good one, than to have his life but a record of disjointed and fruitless attempts at what was perhaps in itself a most excellent object. He was in this simply bearing a testimony to the great influence, which a determinate, energetic pursuit of some settled end, has on the character of the individual and on the community in which he lives. It is here we have the essentialities of success: the *wisdom* which *plans*, the *courage* that *dares*, and the *perseverance* which carries us through to the end.

What then *is* success? and how to our minds eye to-day would appear the truly successful man? Shall he appear to us in the pride of wealth riding before us in a "coach and four," displaying in his handsome equipage, showing to us his fine house, his broad lands, his nice clothes, his pockets full of money, all these as his claims to being considered the successful man? No! Our good sense tells us better. We too well know the the difference between opulence and happiness; between affectation and intelligence. We shall want a picture of something better, truer, nobler,, than this before we are satisfied to leave this subject.

Success is simply happiness, or perhaps, we had better say success brings us happiness. The successful man is therefore the one who is truly happy. The man of happiness then will be the man who most truly and conscientiously lives up to his God-given character, as a physical, intellectual, and moral being. Nothing less will do. The enjoyment springing from the harmonious development of these three parts of man's nature, is a pure success, an unallayed pleasure. The point which we wish to impress is this: that the neglect to exercise and develop either the physical, intellectual or moral nature to a full extent, is an insurmountable foe to success in life. God has created man with some forty two faculties and it is reasonably inferred that he intended all of them for use. If the man of business devotes his time so entirely to his business as to neglect the cultivation of his intellect in the other fields, he will if he *lives* long enough, become convinced that *somewhere* in his plan of life there has been a fundamental mistake. His mental nature demanded bread: he gave it a *stone*. The gratification of a money-making desire may agreeably employ man's greatest energy; but it is not this which furnishes material for thought and enjoyment for the soul in old age; not this that will lead you by pleasant waters in green pastures where ye may find rest for your souls! There is in Intellectual Culture so much of a power to create within us a continual feast of enjoyment so much of a power to expand strengthen and refine our hopes, pastimes, affections— every and each part of us—that words may well fail to describe it. It is the dominion of organized strength over demoralized weakness; the advantage of skilled and intelligent labor over ignorant and unskilled. We speak not now of the Culture of the Schools merely, not of the mere gathering of facts and crowding of the mind with details but of that discipline and training of the mind by reading, thinking, observation, and reflection, that first makes a man feel the conciousness of his own powers; that call into being hitherto dormant tastes, capabilities and affections, which shall forever make him a nobler and a truer man. Facts have not less than a great value, yet that causes, the moving principles, are of far more importance. These teach us a continual lesson, a lesson to be read in the human experience of all ages.

We have now spoken of Intellectual Culture; a necessity to success in life, and we would with still more emphasis (even at the risk of being thought trite) speak of Moral and Social Culture, as of still greater moment. There is evidently so much of a tendency in Society, as it is to-day, to do things as not being referable to any principle or system; so much shallowness of view with regard to those duties which belong to us as individuals and as members of society, that there is really a need of that public sentiment which shall respect and cherish above *all things*—a loyalty to moral principle: an earnest "utter devotion" to what each believes to be right. Let us hold up with our hands this noble doctrine as a fit rebuke to the superficiality of a careless society.

True worth is made no criterion in society: yet our Moral and Social nature demand that it should be.—There is no test but that you should be willing to do as the crowd does: no requirement but obedience to custom. We know this to be far from ennobling: that even our self-hood, our manhood—recoils from it—therefore we ask the young men and women to disregard these things, to crush them beneath their feet and on the ruins build up a Society on a moral foundation—a foundation of Principle which shall recognize as its characteristic a distinct personal character a separate, independent, individual existence, which shall not be swallowed up the whirlpool of Fashion.

Let us not disregard the opportunities we have for Intellectual and Moral excellence. Let us be manly enough to despair the triviality and insipidity of Society. *Let us be womanly enough to be a little less devoted to them.* Let us be more intelligent that we be better men and women: that we realize more of the profound thought and passion of human life and less of the superficialities of a fashionable life.

We shall not disregard that greatest part of man—his religious instinct. The birth, the hope, the life, the consummation of every good within us *burns* in a single thought—that man lives not always here. Man plays with the tide of time to hear but the restless surgings of eternity's wave.

"Oh! not by bread alone is manhood nourished
To its supreme estate!
By every word of God have lived and flourished
The good men and the great
Ay, not by bread alone!"

Let our star of success rise in the East! Angel voices shall tell us it is the perfection of the *whole man*! Let it burn! It shall light our way to an everlasting happiness!

J. A. REINHART.

Kabletown, W. Va.

For the Companion.

Leaving Home.

There are some points in the history of persons which are never forgotten. The change is so great and the experience is so peculiar that they are written upon the mind. They stand out as way-marks of time. In respect of life, the thoughts fixed upon them with special interest. In all future life they have much to do with making our recollections pleasant or painful. Such is that in which we first leave our parents, and the home of our childhood. If we have grown up as kind and obedient children; if we leave home in peace and with the blessings and prayers of our parents, we even look back upon that hour of parting with pleasing recollections, though with fond regret. Living as we do in this centre of business and of all evil, we see too many wrecks of parents, hopes and youthful prospects, to be unmoved. The world mingling in the tide which bears so many to ruin, I would say to those that have not yet made peace with our Father in heaven: we all know that we have no abiding city in this world; so let us at once try to enter into the ark of safety while here on earth. If we neglect his teachings in this world, and are called to leave the shores of time, and have not Christ as our friend we cannot "enter in through the gates into the holy city." The door will be shut, and you will hear a voice:—"Depart from me I never knew you." I offered to give you the water of life freely, but you would not partake of it.—So we ought all to try to follow in the footsteps of Jesus.

D. G. LINT.

Stoystown, Pa.

Erratum.

In the current vol. of the *Companion* on page 472, first column, in the 16th line from the bottom, for "*manner*," read *marriage*. And on page 474, 2nd column, 17th line from the top, for "*infringer*," read *inbringer*.

Christ All in All.

When conscience tells thee thy sins are both many and great, answer thou, "Christ's blood cleanseth from all sin." When reminded of your ignorance, say, "Christ is my *wisdom*."—When your ground and title to the kingdom are demanded, say, "Christ is my *righteousness*."—When your meetness to enter within its sacred walls is challenged, say, "Christ is my *sanctification*." When sin and the law, when death and Satan claim thee as their captive, reply to them all, "Christ is my *redemption*." The Law saith, Pay thy debt. The Gospel saith, Christ has paid it. The Law saith, Make amends for thy sins. The Gospel saith, Christ hath made it for thee. The Law saith, Thou art a sinner; despair, for thou shalt be condemned. The Gospel saith, Thy sins are forgiven thee: be of good comfort, thou shalt be saved.—*Stevenson.*

———:o:———

HUMANITY was never so honored as when Christ allied his Divinity to it, when the Divine "Word became flesh and dwelt among us."—Think of a human form on the earth, filled with all the splendor of the Shechinah; a tabernacle of clay, with all the fullness of the Godhead!—Is it strange when dust has been thus honored by being knit to Divinity, that it shall be honored again,—that as our Lord's earthly body was like man's present body, man's resurrection body shall be "fashioned like unto Christ's glorious body,"—be as immortal, as incorruptible, as glorious! Every feature beauty, every motion grace, every thought praise, and every motion ecstacy!

———:o:———

The Hearts of Believers

Are like gardens, wherein there are not only flowers, but weeds also; and as the former must be watered and cherished, so the latter must be crushed and nipped. If nothing but dews and showers of promises should fall upon the heart, though they seem to tend to the cherishing of their graces, yet the weeds of corruption will be apt to grow up with them, and in the end to choke them, unless they are nipped and blasted by the severity of threatenings.—*Owen.*

———:o:———

If I have faith in Christ, I shall love him; and if I love him, I shall keep his commandments. If I do not keep his commandments, I do not love him; & if I do not love him I do not believe in him.

For the Companion.

Brother Burkhart's Query.

"Among those that are born of women there hath not risen a greater [prophet] than John the Baptist; but he that is least in the kingdom of heaven is greater than he." Matth. 11: 11.

This scripture has occasioned much discussion in the past, not alone among the brotherhood, but among all that have studied the Bible; and the people are as far, in all probability, from unanimity of opinion as at the beginning, and it is likely to remain a subject of controversy, as are all such scriptures. But, hoping that we will lose nothing thereby, either in wisdom or brotherly love, we will still further attempt to ascertain the proper sense of the above mentioned scriptures.

We beg leave to dissent (honestly we hope), from both brother Reiff and brother Thomas, and we will try to establish the correctness of our conclusions.

Giving the text a strict and natural exposition we cannot fail to see that there are two comparisons, first, between John the Baptist and those born of women; and secondly, between John the Baptist and those of the kingdom of heaven.

It will be necessary to examine each comparison separately to ascertain the true position of John. But before we begin this we will devote a short space to criticisms on brother Thomas' arguments in regard to the kingdom.

He concludes it thus: "Those 'who have ears to hear' are certainly convinced that the kingdom of heaven is the spiritual reign of the Prince of Peace over the children of men, that the least in that kingdom are his most humble followers, and that the comparison in question was made between 'any one' of these and John the Baptist."

Now brother Thomas has convinced us that the kingdom of heaven *sometimes* signifies the church on earth; but unless he can establish that it *always* has that signification his work will be wholly unavailing.—We will introduce scriptures to show that it *frequently* refers to the celestial world and then we will endeavor to show that it has that meaning in the text which occasioned the query.

Christ in ordaining the holy sacrament of the eucharist declared that he would not partake of the fruit of the vine till he would drink it new in the kingdom of God. Mark 14: 25. Again: there shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

Two testimonies sufficing to establish every word we will proceed to show the incorrectness of brother Thomas' conclusions by demonstrating that it has that meaning in the text.

The subjects that compose the kingdom of heaven in the sense of the scriptures quoted by brother T. are the decendants of Adam and Eve exclusively, and consequently came into existence through the natural process, through the fleshly birth, in plainer phrase, they are all born of women. This being admitted, it establishes the correctness of our position, for how could John be greater than the greatest of them as born of women, and less than the least of the same as composing the kingdom of God? It is incongruous.—And, as there are none in the kingdom of heaven yet that are born of women, follows it not, that the first comparison in the text is confined to parties on the earth, and the second between John and those of the world to come. The conclusion is plain and irresistible to my understanding.

Then the sum of brother T's. arguments amounts to this, that there are those born of women who are greater than John which is refuted by the simple declaration of Christ. By reducing it to syllogistic form we have:

The followers of Christ are born of women.

But the followers of Christ are the kingdom of heaven.

Therefore John the Baptist is less than they.

It is plain to see that an error is taught in this syllogism for it opposes Christ's express language where in he says, that John is greater than any born of women. Returning to our first proposition we will preceed to examine the comparative difference between John and those born of women, that we may ascertain his exact position.

Comparing it to the mighty men who constituted the glory of the ancient church, we discover very little relation existing. For instance. Noah was a preacher of righteousness and builder of the ark, away back over the lapse of ages. He had treasured in his heart the promises of God for the restoration of his posterity to their primeval glory and the overthrow of accursed evil, and he looked far down the tide of time when its happy fulfilment would be consummated. Time rolled on in its never-ceasing flight, and the faint, glimmering, flickering light grew brighter when the heavenly voice was heard in Haran, saying unto Abram: "Get thee out of thy country unto a land that I will show thee, and I will make of thee a great nation, and in thee shall all the families of the earth be blessed."—The fulfilment came on slowly, when it spake again to Moses in Midian, saying, "Moses, Moses, I am the God of Abraham, and the God of Isaac, and the God of Jacob." How slowly the redemption of man drew on; yet the holy light grew brighter and brighter, and in progress of time the sweet voice of David arose in songs of thanksgiving at the near approach of the kingdom of righteousness and peace. On and on rolled the billows of time and the children of men deep wallowing in the filth and mire of sin, when lo! a voice was heard in the wilderness, saying, Repent; repent ye for the kingdom of heaven is at hand. That which rejoiced the holy men of old in contemplation was now, through John the harbinger, proclaimed to the world as actually fulfilled. Above and beyond all, it was his work to proclaim the long-expected advent of the Lord Jesus. He was the twilight that preceded the rising of the glorious Sun. He was the morning star that

heralded the approach of the heavenly Luminary that should enlighten the universe.

Wherein was he greater than those that live under the dispensation of grace? In wisdom. Being filled with the Holy Ghost from his infancy, we have the highest authority upon which to establish an opinion that he foreknew the grace and hidden mysteries of the Gospel. If David knew the character of the Redeemer and foretold his crucifixion and resurrection and other circumstances pertaining to the atonement and institutions of the promised kingdom, is it just to conclude that John was ignorant of them. Christ says of John that he was more than a prophet, hence he must have had knowledge of all these things. Being in high estimation with the great God, he was preserved from the evil influences that corrupt men's hearts, and he is the only character whose life is minutely delineated, that stands before us unspotted from the world.

In holiness of life. He lived a life of fasting and prayer. His food was the coarsest and meanest, composed of locusts and wild honey. His clothing was the plainest and simplest, a coat of camel's hair, and a leathern girdle about the waist. His habitation, the wilderness; his employment, the introduction of the holy dispensation of the gospel.

In the manner of his death. He was the first of the martyrs of Jesus. He stands at the head of the long list of holy men that were slain for the testimony of Christ after the passing away of the law. He is the chief of all the great and mighty that sealed their faith with their blood, and doubtless his voice is first and loudest in crying from under the altar saying, How long, O Lord! holy and true, dost thou not avenge our blood on them that dwell on the earth.

As there are none like him in office, in holiness of life, in purity of character, &c., how just the award, how appropriate the declaration of the Savior that he was greater than any born of women.

It will be needless for us to occupy much space in noticing the second comparison in the scripture which we are considering. The Lord says of John that he was more than a prophet, and less than the least in the kingdom of heaven., and we will produce several testimonies showing wherein he is less. "The angels always behold the face of my Father which is in heaven," (Matt. 18: 10,) contrasted with Ex. 33: 23,—"And the Lord said unto Moses, thou canst not see my face, for no man can see me [my face] and live."

Angels are ministering spirits sent forth to minister unto them that are the heirs of salvation, (Heb. 1: 14,) contrasted with Matt. 20: 26, 27, 28,—The greater minister unto the less.

I beg the forbearance of the brethren while I consider his position from another stand-point.

As it is known and acknowledged by most of those that have looked into the works of creation that all material things are connected through an imperceptible medium, we will examine the query in this light.—If there are intermediates or connecting links between every order of creation; between the mineral and vegetable kingdoms; between the vegetable and and animal kingdoms; and between the various species of the animal kingdom, as between the seal and the fish and quadruped; between the ostrich and the fowl and the quadruped; and so on, proceeding upward to the Orang-Outang uniting the quadruped to the biped: instinct to reason; the lower animals to man in whom God placed the immortal soul: can we justly conclude that this law of gradation stops here? Not at all.—There must be an intermediate or connecting link between man and the Angelic tribes, and if so John must be the connection of our race with that which is immediately before and above us, for Christ says he is greater than the greatest of us, and less than the least of them.

Therefore, if there is a law of gradation in nature it must be universal, and to be universal it must proceed from man upward, as it reaches from him downward; and as we have proved the latter by accurate demonstration based upon known and palpable and acknowledged facts, follows it not that we are right in assigning to John the exalted position of an intermediate between man and the angels. If need be we might follow this law up, through the different orders of angels until we would reach the third heaven,but we think this will suffice. We consider the position we have assumed tenable, and not only tenable but impregnable, and can be sustained by both nature and revelation.

In conclusion let us present a summary of arguments. We commenced by examining brother Thomas' exposition, showing that his arguments resulted in proving that John was less than those that are born of women which is contradictory to Christ's declaration. Then we compared him with the greatest characters of bible biography, and endeavored to show wherein he was greater than they. They being the simple glimmerings of the light at long intervals which John heralded to the world. Then leaving the old beaten path of the scriptures, we went out into the trackless and intricate paths of nature; and by the authority of the acknowledged law of gradation in the works of creation, we assigned to John the eminent station of an intermediate between man and the Angels. As it seems to harmonize so beautifully with the declaration of the Savior taken in its plainest, most obvious sense we are the more ready to assume it. Our work is now done and we submit it with all its imperfections to brother Burkhart and the brethren, hoping that it will aid in some degree to understand the scriptures.

May the Holy Spirit so enlighten our minds, spiritually, that we may see eye to eye, and mind the same thing, and walk by the same rule. Amen.

D. C. MOOMAW.

Clover Dale, Va., Oct. 29, '68.

A LIGHT may easily be seen at a distance, and may not Christians who are the light of the world? M

Feet-Washing.

By request I will give my thoughts on the subject of Feetwashing as I understand it.

We find by an examination of the 13th chapter of John's record of the gospel, that the Savior, when "supper was ended," "arose from supper laid aside his garments, took a towel and girded himself, after which he poured water into a basin and began to wash his disciple's feet, and to wipe them with the towel wherewith he was girded." After he had washed their feet and had taken his garments and was set down again at the table he said unto them: "Know ye what I have done unto you? Ye call me Lord and Master, and ye say well, for so I am; if I then your Lord and Master, have washed your feet ye also ought to wash *one another's feet*, for I have given you an example that ye should do to *one another* as I have done to you. I notice an article in the *Companion*, No 38 present Vol., by Joseph Flory of New Hope, Va.—In commenting upon the above, he takes grounds which I think to be untenable, and which I shall notice as I procede with the investigation of the subject.

In the first place, I shall notice the pronoun "ye." That it is of plural signification, I frankly admit; but that it is necessarily *individual* as well as plural, I deny. We have certain rules, according to the idiom and genius of our language, which we apply to words in order to determine their import and signification. The pronoun 'ye' is of that class of words, which when addressed to individuals is always plural in its number, but when addressed to a society, a nation, or a church, is always in the singular. Hence when the Savior says to Nicodemus: "*ye must be born again*," we understand him to be speaking to Nicodemus *individually*, but to the whole world of mankind *collectively*.—Again, when he says to the disciples "ye are the light of the world," we understand him to be speaking to them, not individually at all, but collectively.

We arrive at this conclusion from the comparison which he makes use of when he says, "a city set on a hill cannot be hid." Now as it takes many houses congregated together to compose a city, so it takes all disciples of our Lord Jesus Christ to compose the light of the world. But again Paul says "ye are all the Body of Christ, and members one of another. So we being many members are one body. So that the foot cannot say to the head, because I am not the head, I am not of the body. The Apostle adds, "is it therefore not of the body?"

Now I contend that invariably, wherever Christ addresses himself to the church, that he addresses them collectively, and not individually.—For instance, when he says, "bear ye one another's burdens and so fulfil the law of Christ," he addresses the church in a collective sense. Now if the apostles was correct when he said, that we are all the body of Christ and members one of another, it follows then, that according to an organic law of our being, that whatever the body engages in, all the members of the body co operate in the same, and whatever one member of the body does, (by the consent of the body) that the whole body co-operates also. To illustrate the idea, and the principle which we are arguing, so that the most ordinary mind cannot fail to comprehend it, we will use a simple figure. The head, on our animal body is the great fountain or source of the nervo-vital fluid of our system and is to our system what the sun is to the solar system, what electricty is to the Universe. The head therefore being the great centre of attraction and the great source of electrical radiation, every member of the body therefore is entirely dependent upon it for its motions. Hence the head wills and the members act.—Now the head conceives an idea, that idea is communicated to the heart -the heart having direct communication with the lungs—the lungs with the glands of the throat and neck, and they with the tongue; hence the tongue articulates the sound, or gives vocal expression to the idea which was conceived in the head. And in fact I might sit here until morning, giving instances and showing how my mind conceives an idea, and through the medium of the nervo-vital fluid it is communicated to my fingers, and from them to my pen, and thus transmitted to this paper, and from it to your minds; but I think I have said enough to show that although every member of the body has its own office to perform, yet when my fingers write, I write also. Hence I hold it that it does not matter whether one washes and wipes, or whether one washes and another wipes, so that the feet are washed and wiped by the Body, the whole Body co operating in the work by their sanction and approbation.

I will now give another illustration. Suppose that any of us who have families of children growing up, while they are small we take the trouble to wait upon them, to comb their hair, and wash their faces; but as soon as they have become large enough to perform these offices for *one another*, say to them: 'Now children I have waited upon you while you were too young and too small to wait on one another; but now you are large enough to do so yourselves; I therefore want you for the future to comb *one another's* hair, and wash one another's faces.' And suppose that you even upon this particular occasion, wash and wipe all their faces, calling their attention directly to the performance, in order to impress it more indelibly upon their memories, and tell them that you have given them an example that they should do to *one another* as you have done to them.

Now I ask in all candor, would any of you in thus doing intend to be understood that one of the children must wash all, and wipe all, or that it must wash and wipe one, and then let another wash and wipe one, and so on until all were waited upon? Or would you intend, that necessarily, one should go round and wash, while another followed and

wiped? I do not suppose that you would mean to be understood as necessarily intending either way, but only that they should wait on one another, no matter how it was done. So I would understand.

JESSE CROSSWHITE.

Jonesborough, Tenn.

MISCELLANEOUS.

Broken Chains.

A company of captives were one day set at liberty. For many years they had been "in bonds," and the joy of being free once more was like a foretaste of heaven. But there was one who, instead of rejoicing in his freedom, gathered up his broken fetters and carried them with him on his homeward journey. Wherever he stopped, he might be heard moaning—"Oh these chains, these chains, what misery have they caused me!" And at last, death found him still hugging to his heart his broken chains.

Is it not so with many who have been freed from the fetters of sin? Instead of coming into the fullness of the liberty wherewith Christ has made them free, they sit sighing over their broken chains. Instead of *Te Deum*, the *Miserere* is forever on their lips. "Oh, my sins, my sins!" is the burden of their song, notwithstanding they have long since received the assurance of forgiveness. Sins once blotted out should be remarked only to make us humble and greatful. The little child, penitent for the fault that has grieved its loving mother, receives her kiss of reconciliation, and goes back to play with a happy heart?—Should it not be thus with God's children?—*The advance.*

Being a "Sloven."

A Christian should never plead spirituality for being a sloven. If he be a shoe-dealer he should be the best in the parish.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order for the termination of thy pilgrimage is at hand." The playmates of youth, the fellow-laborers of manhood, die away and take the road before us.—*Tholuck.*

Religion vs. Morality.

Multitudes pride themselves upon their morality. They make their boast of never having injured any one, of never having wronged a fellow even of a penny. They say they live up to the Golden Rule; they do as they would be done by. This is all well enough so far as it goes: but it is not going half far enough.

If we were only creatures of time, then religion would not be needed to prepare us for eternity. If we were under no obligations to God, then we might only concern ourselves with the duties we owe to one another. If we were only to live in this life, then morality might be the one thing needful. Morality comprises the duties you owe to your fellows; religion includes those you owe to God, as well as man. A man may live a moral life, and *yet* be *without God and without hope* in the world. To be a Christian, a man must be a moral man; and yet a man may be moral, and not religious. Morality comprehends only a part of religion; religion comprehends the whole of morality, and much more. "The *highest* principle in social morals is a just regard to the rights of men, while the *first* principle in religion is a just regard to the rights of God."

Sin is a violation of God's law.—Sin is the transgression of law.—Men are sinners, because they disobey God's commands. Where there is no law, there is no sin. A man who refuses to obey any of God's requirements, is guilty, no matter how upright, no matter how moral, no matter how just in his dealings with his fellow-men. A moral man may be as great a sinner in the sight of God as a murderer!

A man's morality cannot recommend him or the mercy, to the clemency of the Judge Eternal: *nay, verily*, it will only increase his guilt, only make more certain his condemnation.

To stand at the bar of God, and plead your morality, would be to insult the Almighty to his face! It would be to say, in effect: I had more respect, more regard to my fellows, than I had for you. I rendered them their dues, but did not pay you yours. I kept their laws but violated yours. I never robbed them but I did you. Who can fail to see, from this standpoint, the sinfulness of the most moral man that ever lived!

When David, having committed those two great crimes of adultery and murder, was led to repentance, he did not say, I have sinned against Uriah, though most grievously and awfully true. But with the great and dreadful God before his eyes, he said, "Against thee, thee only, have I sinned, and done this evil in thy sight." When Joseph was tempted to adultery, he did not say, how can I do this great evil, and sin against Potiphar? No: it was, "How can I do this great evil, and sin against God?" As long as you neglect a single duty; as long as you refuse to engage in good words; every hour you refuse to obey God's command to repent, to believe, to be baptized, to obey, to confess him before men, you live in sin, though you may be blameless in your intercourse with mankind. It is not for you to claim exemption from judgment, on the score of obedience, fancied or real, to the minor matters of the law, while living in acknowledged violation of its first and great command: "Thou shalt love the Lord thy God with all thy heart."

Do good to all men.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 24 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

To the Saltmony Church, Ind.

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

According to promise I embrace this opportunity of addressing a few thoughts to you, not enjoying the privilege I formerly did of addressing you vocally, I greatly appreciate the liberty of doing so through this medium. How grateful we ought to be that, notwithstanding we live at a distance from each other, we have the means of communication. Dear brethren and sisters I hope you are in the enjoyment of both physical and spiritual health. If you are enjoying physical health it is at once an evidence that you are observing physical law, for without doing so it is impossible to possess good physical health. This we all admit. It is equally so in relation to spiritual health; we must observe spiritual law if we expect to be "strong in the Lord and in the power of his might." We must grow in grace, which means in favor and in the knowledge of the truth, which is the word of God, and which comprehends all the spiritual law we can possibly attain to; which if you obey from the heart will be a guarantee that you are enjoying good spiritual health, and in order to observe any law it is necessary to have a just conception of its demands, which we can obtain by diligently searching the law. This I feel confident you are doing, if you are as you were when I left you.—Well do I remember seeing the old brethren and sisters as well as the young, on the Lord's day at your good school, searching the spiritual law to ascertain its divine and holy obligations. Oh! brethren, your sabbath-school enterprise is good; learn all you can about the good old paths tread by the Savior and his holy apostles, and walk in them; teach them to your children. I know you feel a deep interest in the physical health of yourselves and children; try to manifest as much in reference to their spiritual. The Sabbath-school is a great auxiliary in teaching our children the right ways of the Lord, and I honestly believe if the brethren appreciated rightly the benefits of the Sabbath school we would have them in every congregation, for where we find the brethren opposing them we generally find them ignorant of the nature of them. As a general thing they have never attended a sabbath school; what folly to oppose a thing with which we are not familiar.—There certainly can be no wrong in assembling with our children on the Lord's day, to read the scriptures. No brethren, you dare not say there is; it is a practice too ancient and observed by the Savior himself. So brethren, stand in our way no longer.

These thoughts I felt like submitting for your consideration, knowing that there are some among you who are opposed to the school, exercise a charitable forbearance with them.

Your social meetings are great helps in promoting spiritual health and strength. Well do I remember the many happy seasons we enjoyed together at the social meeting.—Oh how encouraging the exhortations of the old brethren and sisters. Go on, brethren, with your social meetings: build each other up all you can in your most holy calling. And above all do not forget your meetings for preaching, for by a faithful attendance you encourage your laborers. Oft have I thought of the young brethren laboring in that part of the vineyard; how much encouragement they need that they may be in possession of the very best of spiritual health, that they may grow and get strong, enabled to wield the spiritual sword, so that none can think of resisting.

In relation to the house you are building for the Lord, dedicate it wholly to his service, and let it be the joy of your hearts as the temple of old was of the Jews.

Now brethren: I oft would have visited you "but was let hitherto," notwithstanding I cannot enjoy a visit to you, my heart is often there. I well remember the prosperous seasons we had together, and also the adverse, but out of all our adversities the Lord delivered us. To the many young members there, and everywhere, I would say: be faithful; obey the Lord in all his appointed ways, and let the older encourage the younger, while the younger are subject to the elder; it is no difficult matter for the younger to be subject to the elder, if the elder love the younger and treat them right. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

DANIEL SMITH.

Hagerstown, Ind.

Brother M. G. Gibble, Mastersonville, Pa., says: "White Oak congregation is in a progressive condition. I have not kept a strict account, but we received not less than thirty applicants by baptism during the last three months. It has been a season of rejoicing to us."

Our Trip North.

On the 22nd of October, Elder Jacob M. Thomas of West Virginia, left home to meet with the brethren in the Cove settlement, Alleghany Co., Md. On the 24th they had council meeting. Matters all properly arranged, he remained with them until the morning of 28th.—During his stay among the brethren there, he heard of the death of Eld. Daniel Thomas, of Virginia. This news he could scarcely believe, although receiving it from a U. B. preacher, who was from the same place, and who said, he heard him preach but 3 weeks before, and that now, he was in the cold embraces of death.

On the evening of the 28th he came to my house, preached for us the same evening in our meeting

house in town, (Meyers Mills.) In the morning of 29th my wife and I accompanied him to Jacob P. Lichtys, near Stoystown. Same evening filled an appointment in Stoystown, in the "Methodist church."—We had quite a good turn out, and most excellent order. This was the second time I preached for them in this place, and was well pleased both times with our meetings. This place is in the bounds of the Quimahoning branch of the church. Here I left my wife with brother Jacob P. Lichty's family. On the morning of the 30th brother Thomas and my self started on horse-back, for the Shade Creek branch. Part of this branch is in Cambria and part in Somerset Co., Pa. We arrived at (Eng.) Daniel Berkeys; and accompanied by him and family, we started for evening meeting in the Scalp-Level meeting-house. This is a new house yet, built by the brethren, near the county line. Here we had a good turn out and a pleasant meeting. Both of us being strangers in the flesh among the brethren brother Hiram Musselman and family cared for us that evening, conducting me to his own house and brotherThomas to some of his, Tomas', relations. In the morning of the 31st we were conducted to their big meeting house, near brother Jacob Berkey's. Meeting here at 10 o'clock, after meeting we were taken to brother Berkey's (last named.) It rained nearly all afternoon. It ceasing a little toward evening, went back to same meeting house for evening meeting. Had a good turn out considering the weather. Lodged with brother Jacob Berkey. Sunday morning Nov. 1st, we collected again for public preaching in the same place. The elements rather against us, though a large crowd of people had gathered in by 10 o'clock. (Here we were priviledged to meet and greet our old brother Samuel Lidy from the Manor branch.) Here we preached from the first part of the first chapter of Mark's gospel.

After preaching we took in hand the work for which we were called to attend, namely the ordinations of brother Joseph Berkey, as an assistant to brother Christian Layman, who is getting old, &c. After the laying on of hands and prayer, the people were dismissed; but, during all our exercises, which were somewhat lengthy, the congregation seemed much interested, and well might they be, when so solemn a work is on hand, and being engaged in by the people of God. Before the congregation separated, the brethren informed the people that at about half after three o'clock baptism would be administered.

Now about the time specified, the brethren came to the place designated, where they led into the water, one of their old citizens and neighbor, aged a little over 70 years. This comes I think, near the eleventh hour. All seemed to rejoice with him, and well they might, for if angels rejoice over one that turns from the error of his way, why may not christian men?

In the evening of same day we met the brethren and friends in the Scalp Level meeting-house. This time it was uncomfortably full.—Very good order, and good attention. Took lodging with brother Musselman.

Next morning, November 2nd, met again in the last mentioned meeting-house. After dinner, we started for the Quimahoning branch. On the night of the first of November, brother Thomas was taken with a very sore eye, though traveling with us, on 2nd, we arrived at Emanuel Blough's. From here we started for the evening meeting in the meeting-house near Stanton's Mill. Here we meet with brother Tobias Blough, (the bishop, of the Quimahoning branch,) and Hochstetler and two younger Bloughs, as his assistants in the ministry. After meeting we were taken to brother Stantons for lodging, &c.

On the morning of the 3rd, we turned in the direction of Stoystown, arriving at brother Jacob P. Lichty's at about 9 o'clock A. M, found wife and all the family well. Here brother Thomas left me, on account of his eye, which up to this time was getting worse. Leaving me alone to fill the appointments in the Berlin branch, which were on the evening of the 3rd and 4th. I filled them. Had a good turn out at both meetings.

At Berlin, I had expected to meet brother Thomas again, but he having left in the morning of the 4th to consult DOCTOR U. M. BEACHLY at Meyers Mills, with whom he remained until the morning of the 5th when his eye was considerable better.—Started for home that same morning. Hope he arrived safe home, on that same day. I arrived home meeting all well. Thank the Lord. We enjoyed our trip much, and hope the brethren and friends were much encouraged on their way Heavenward. Asking the brethren and friends to accept our sincerest thanks for their kindness to us manifested while among them, may Heaven's choicest blessings rest upon them is our prayer.

C. G. LINT.

Meyers Mills, Pa.

OAK HILL, W. Va., }
Nov. 6th, '68. }

Brother Holsinger; I will give you a few items of church news from this section of West Va. Our prospects for the advancement of Christ's kingdom in this part of the Lord's domain are flattering. There have been fourteen additions to the Church by baptism, since last Spring; mostly within the last few weeks and still they come—have two applicants for baptism now and others I think are fully persuaded to be initiated into Christ's visible Church ere long. Among our late converts we have the blooming maids of 16 years to the aged sire of 70 winters. Some are from the Missionary Baptists,, some from the "Christian" Baptists and others from the world at large. The first week in October brother A. Hutchison and myself attended a series of 6 meetings with the brethren at Meadow Bluff, Greenbriar Co., two additions by baptism, and two others expressed a willingness to unite with the church soon. Much good doubtless could be done at that point if they had more preaching

there. Hope the ministering brethren within reach will feel it their duty to pay them an occasional visit that they may be comforted, and their number increased, and that a branch of the church may soon be organized there.

There have been quite a number of accessions to the Churches in Raleigh, Wioming, Mercer and Monroe counties, quite recently. Had we an efficient number of laborers in West Va., there would be a glorious ingathering of souls. The calls are many, but the laborers few. Our worthy co-laborer in the ministry, A. Hutchison, left us lately for Missouri. Truly it was hard to part with him, having stood shoulder to shoulder for two years fighting the enemy of souls,—combatting error in all its phases. The church here feels the loss greatly, but what is our loss doubtless will be the gain of the church where he may locate. May the blessing of God and his abounding grace be with him where soever he may be, and success crown his efforts of love, unto the winning of many from their evil ways.

Fraternally yours in love.

J. S. FLORY.

A Visit to the Valley of Virginia.

Took the train, Sept. 23rd, on the B. & Ohio R. R. via. Harpers Ferry and Winchester, from whence took stage to Harrisonburg, where I landed on the 25th. Visited Bro. Isaac Bowman's, near Dayton, where we had meeting in the evening. Thence to Beaver Creek where we met about 400 brethren and sisters, among whom was Martin Miller and Daniel Thomas.—Preaching at 1 o'clock and Communion in the evening, and preaching next day at 10 o'clock. Thence back to Dayton on Monday evening and had meeting. Next morning we baptized two. Thence to the old meeting-house where we had a very pleasant Communion.

Here we again met brother Daniel Thomas, but he complained of being unwell; so we parted on next morning with the understanding that brother Daniel was to go to Pendleton Co., to a lovefeast, on the following Friday, and I to Mill Creek, to a communion at the same time, and to meet again on the 10th of Oct., at brother Zigler's, where a communion was also appointed.—When we came to Mill Creek we learned that brother Daniel Miller living in sight of the meeting-house was not expected to live, and that brother Daniel Thomas was very poorly. Brother Miller died on Saturday night, and was buried on Monday at 9 o'clock. Funeral services at the meeting-house, by brother Harper and the writer.

Thence to Augusta, and had meeting at the Valley meeting house, and at the brick meeting-house, &c., and Friday brought us round to brother Zigler's, where we had expected to meet brother Thomas; but alas! the news met us that brother Daniel Thomas could not live until next morning, and on the 10th it was said, he is dead! This dear brethren and sisters was a solemn time. The word came that we should come down to Beaver Creek meeting-house, next morning to attend his funeral. There were supposed to have been 2000 persons in attendance at his funeral, who were addressed by the writer and others.

From thence we went to Sangers ville, Mossy Creek, and returned to Beaver Creek on the 14th. Thence to Dayton, where we had our last meeting, and on the 15th took leave of the brethren for home, and arrived safely on the 17th. I had a very pleasant trip and enjoyed myself well with the brethren and sisters, but deeply sympathize with the dear sisters and companion, and children of our deceased brethren. I found all doing as well as could be expected at home. This visit will long be remembered by me.—May the blessing of the Lord rest upon us all, and enable us to so live that we may all meet in heaven, is the prayer of your unworthy servant. Wm. BUCKLEW.

Manuscripts.

Continued.

No. 8. This is by a brother in Illinois, on the subject of "Winter." It reads as follows:

But the winter is not without its use. It aids the system of life and vegetation: it kills the seeds of infection: it refines the blood: it braces the whole frame.

This season is instructive as an emblem. Here is the picture of thy life—thy flowery spring, the summer strength, thy sober Autumn, which are all hastening into Winter. Decay and death will soon, very soon lay all waste. What provision hast thou made for the evil day? Hast thou been laying up treasure in Heaven? Hast thou been laboring for that meat which endureth unto everlasting life?

Soon Spring will dawn again upon us with its beauty and its songs; but we, according to God's promise, look for a new heaven and a new earth wherein dwelleth righteousness. No winter there. But we shall flourish in perpetual Spring, in endless youth, in everlasting life.

No. 9. This manuscript is headed thus: "Why don't brethren speak against tobacco?" Of course it means against tobacco in any form. The writer is a brother. We do not think it expedient to give the article word for word as it is very sharp. He classes the use of tobacco as an evil, and therefore thinks the brethren and sisters should abstain from the use of it as it is written: "Abstain from all appearance of evil." He says it is "a poison of the most deceitful kind which sends its exciting influence into every nerve of the body," and that when brethren and sisters are told of the cause of their nervousness, they cannot be made "believe that tobacco is the cause of it." As we have had articles upon this subject before, we think it unnecessary to give more. 1 Cor. 8: 13.

No. 10. This is a selected piece of poetry entitled the "Mourner Comforted." Such poetry reminds us of the confusion at the building

of the tower of Babel. It may do well for pedo-baptists and those who believe in spasmodic religion; but the "Brethren' should be careful to compare all selections with the Divine Detector, the Scriptures, before they endorse their sentiments. It has more than one contradiction in it. We do not believe the sender has any faith in "mourner's bench" conversions.

No. 11. Is a short answer to the commentation made in *Companion*, Vol. 4, page 45, on "the authority women have to speak." The writer asks an explanation of 1 Cor. 14: 34, 35, and says:

"If Paul says one thing and means another, then I do not understand him; but if he means what he says, I understand that women have no right to preach or prophecy in or to the church."

No. 12. We give the following extract:

Now my dear brethren and sisters we are commanded to love one-another. "If ye keep my commandments, ye shall abide in my love." "These things I command you that ye love one another." John 15: 17. Let us therefore try to love one another more fervently, and pray for one another, as we are also commanded to do. Perhaps we are sometimes too careless, and do not love one another as we ought; therefore let us be more earnestly engaged in prayer for one another, and obey our Master in all that he has commanded us to do. Let us be of one mind, and watch and pray that we may be prepared to meet our Lord when we must be called from time to eternity. Jesus says: "If a man loves me he keeps my sayings," "and he that loveth me not keepeth not my sayings." John 14: 23.

Now if we would put all our trust in prayer or baptism, and would not comply with the whole combined word of God, it would profit us nothing."—E

Our Meeting at Warriors Mark.

On Saturday, 14th inst., was the time appointed for our Autumn love-feast. We had good attendance, and very good order. A number of brethren and sisters from other congregations were with us. The ministering brethren came nobly to our help. Those present were: John W. Brumbaugh, Clover Creek; D. M. Holsinger, Jos. B. Sell, of Duncansville; John Spanogle, Jas. R. Lane, Aughwick; John S. Holsinger, Dunnings Creek; George Hanawalt, McVeytown, and Jas. A. Sell, and his young assistants Wm. Quinn, and Samuel Musser, of McAleveys Fort. We had a good meeting, there being nothing to disturb our peace of mind, except the wilful absence of some of our dear members. Our congregation is but small, and hence it is the more easily observed when any of the little company drops off. Death comes among us occasionally, and takes away one but then we do not mourn for we know they go to their reward, and we shall go to them shortly, but when the tempter comes and draws them away, we have no such consolation. May they speedily return to the fold ere the wolf will find them and devour them.

To our Correspondents.

Jos. W. Beer: The letter has been lost, therefore cannot tell; but think you are right. Excuse delay in nothing.

Jos. B. Moser, Uniontown, Pa.: You have now paid to No. 7, next volume. $1.50 will pay to Jan. 1st, 1870. Jos. Moser sen., has the same account.

MARRIED

On the 22nd of October, by L. Chapman, brother John Myers to Pittsfield, Ill., to Elizabeth Wakefield, of Galesburg, Iowa.

DIED.

[illegible] in Tyrone, Pa., Nov. 13, sister VERONICA BUCHER, consort of brother Jacob Bucher, sr., aged 56 years, 9 months, and 27 days. Her disease was Liver Complaint from which she suffered severely for 16 weeks. Often during her sickness she expressed a desire to depart and be with Jesus. She leaves a husband and 7 children to mourn their loss.—Thus in the space of 5 weeks we have been bereft of Aunt Susan (*Companion* No. 42) and more intimately a beloved mother.—Aunt Susan led a single life and lived with the family of the deceased mother for some thirty years. The occasion was improved by brethren John Zug, Jacob Hollinger, and C. Brubaker, from 2nd Tim. 4: 6, 7, 8. The deceased was the mother of the writer.

GEO. BUCHER.

In Upper Conowago, Adams Co. Pa., Oct. 23rd, our sister AMANDA BUSHY, aged 24 years, 8 months, and 12 days, daughter of brother George Baker. Disease, Cancer of the Bowels of nearly two years duration, and in the last three months of her life she took Dropsy. She bade farewell to a kind husband, (not a brother,) and two dear children. Several weeks before she left as I paid her a visit. I asked her if she would like to die. She said she would like to stay with her dear children and husband, but if the Lord wishes to take her, she is willing to go at his call. Her prospects were bright for heaven and glory.

In Lower Conowago, York Co. Pa., of Typhoid Fever, MARGARET ANN YOUSE, daughter of brother Jacob Lehman. Aged 29 years, 1 month, and 8 days.

ADAM HOLLINGER.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Daniel Ressler, Newry, Pa.	1.50
Robert McFarland, "	1.50
John Funk, Duncansville, Pa.	1.50
Henry You, "	1.50
Catharine Buck Centre Line, Pa.	1.50
A. B. Burget, Clover Creek, Pa.	1.50
I. B. Burget, "	1.50
Sarah Stiffler, Canoe Creek, Pa.	1.50
Eliza J. Dyke, Greenville, Tenn.	.25
Saml Gochenour, Conemaugh, Pa	1.50
I. C. Bole, "	1.50
Stephen Gochenour, "	1.50
Benj. Gochenour, "	1.50
Jonathan Ream, "	1.50
Christian Ford, Mineral Point, Pa.	1.50
Polly Wagner, Ebensburg, Pa.	1.50
Polla Brower, Sevastopole, Ind.	1.50
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ABRAM MYERS }

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For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

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It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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For the Companion.

Least and Greatest.

There appears to be a diversity of opinion among the Brethren as to who Christ had in view when he uttered these words: "He that is least in the kingdom of heaven is greater than he." Matthew 11: 11. I had not thought that there would be any necessity for much discussion when the query first appeared in the *Companion*, for I thought the querist had answered correctly; but since he gave no arguments to prove his answer and left it altogether to others for discussion, and since he has been met with some apparently strong objections, I feel like doing the subject justice. Therefore will examine the objections and see whether they are unanswerable.

The strongest objection is, that Christ is not a subject of his own kingdom or Church. I suppose the objector meant that Christ is not subject to his kingdom or Church instead of saying he is not a subject. I came to the above conclusion from his own admission. He says Christ is the head of the Church. If so how can he argue that he is not a subject of the same. Christ certainly is a member of his Church or it would be like a body without a head. Christ was baptised and observed all the institutions incumbent on his people. He also thinks because Christ is the head of the church, he could not be the least in the church. Surely not in that sense; but that is not the sense in which he is the least, but in which he is the greatest. My view of the matter is that Christ is both least and greatest. Least in this that he made himself of no reputation, but left the shining Courts of heaven, came down to this sinful world, took upon himself flesh and blood with all it's sinful nature; least in that he was born of poor parents, and in a stall, laid in the manger and had no earthly home—"the foxes have holes, the birds of the air have nests, but the Son of man has not where to lay his head." He was imprisoned, spit upon, crucified along with malefactors; and died the most ignominious death upon the cross. When the disciples disputed among themselves who should be the greatest, he tells them, "if any desire to be first, the same shall be least, and servant of all."—By becoming little we are made great, and this is what the Savior had in view when he spake to the people: that although he was so poor, so little, yet he was greater than this great prophet. Paul at one place says he is the least of the apostles; at another place he says he is not a whit behind the very chiefest apostles.—What made him least was his having persecuted the church of Christ. What made him equal to any of the apostles was his faithfulness in laboring so hard for Christ's sake. Thus we see Paul is least of the apostles in one sense, in another he is equal to any. Just so with the Savior; in one sense he is least in the kingdom, and in another he is greater than John the Baptist. The Savior has two characters under consideration; John the Baptist and the least in the kingdom. Read the connection and you will find who those two characters are. In the 18th and 19th verses he comes out plainly: John is one, the Son of man is the other. It appears so plain to me that he meant himself that it admits of no doubt.

LEWIS O. HUMMER.

Montandon, Pa.

Prayer-meeting Talk.

Psalm 145.

Much is said in this and other Psalms, as well as other parts of scripture, of speaking out our sentiments of praise and thanksgiving. We should regard this as a duty. We are not only to have the spirit of worship in our souls, but are also to show it.

There are two ways in which good is done by manifesting our feelings. One is that others shall see and hear and thus be taught in the science of religion, and perhaps be led to glorify God in the manner. The other is that by manifesting feelings we increase them. However important the result is, the other is not to be forgotten. We cannot explain why it is that feeling is deepened by manifesting it, but we know the fact. If a man is angry it is the most possible relief for him to speak his mind. The Bible and the experience of men both teach him to keep silence, and by so doing he will overcome his angry feelings. If one loves [illegible]

fellowmortal, telling it will increase the love. If we feel emotions of love to God, we ought to speak them out and thereby we shall grow in divine love. It is with the emotions as with the muscles. Give them play and they are developed; cramp them and they wither.

This reason for acting and speaking out our religious emotions, appeals especially to the young. We should as wisely as we can and in such relations as are prop er speak our experience. Let us do it socially and in prayer-meeting. Some profess to have feeling and enjoyment in religion and have nothing to express it. Muchdoubt attends such profession. After all, we should be careful never to express any feeling unless it is actually in the soul. It has a tendency to hypocrisy. Some go too far with this principle, and say, put on the manner of feeling and the feeling will come or develop animal feeling, and then turn it into religious channels. "Get your animal nature aroused," said a Mr.——. Then he would try to use the excitement for religious purpose. He thought it easier to incite religious emotions when the nervous system was aroused, than when it was dull. Better appeal directly to the religious feelings and develop them primarily and let the animal excitement follow in a subordinate way.

FRANKLIN FORNEY.

Stony Creek, Pa.

For the Companion.

The Sinner's Call.

"And the Spirit and the Bride say, Come. And let him that heareth say, come. Let him that is athirst, come. And whosoever will let him take the water of life freely." Rev. 22: 17.

Dear brethren and sisters, the second clause of this verse has somewhat born upon my mind for sometime, which is the only excuse that I shall offer for my writing. "Let him that heareth say, come." This may be taken under three heads:

1st. Have we shown that we have heard him, that is, have we obeyed him in all his precepts?

2nd. Do we show by our example that we have heard him?

3rd. Do we use all our influence and the means within our power, to say to the sinner, "Come and take of the waters of life freely?"

These are serious considerations. We should so act as to give favorable answers to these important questions, according to the word of God. But as it was not my intention to write of the duties which this scripture enjoins upon us as christians, I will proceed to offer a few thoughts as a call to the sinner.

I beseech you to meditate upon your position. In your present state you are a guilty sinner before God. Hence, I beseech you to meditate. Think of your unkindness to God in spending all your time in sin, and the cruelty of sin to yourself. Indulge the thoughts that may now be useful, but which will otherwise fill your last hours with horror, and plant your dying bed with thorns. While you continue careless of religion you lead a life of base ingratitude to the God that gave your being. Ingratitude has been pronounced first of vices. It is indescribably base when manifested to a friend or parent in this world, but baser still is ingratitude to God. Has he not given you life and crowned that life with comfort? Whence flows health or the vigor of life but from his kindness to you? Whence the friends and comforts that you have enjoyed? All are the gifts of God. He has blessed you here, and in the gift of Jesus provided for your blessedness hereafter. Does all this goodness merit no thankful return? Shall God be thus kind to you and you unkind to him? Perhaps you delude yourself by imagining that you shall give to him the latter part of life. But does not his goodness claim all your days? Then come to Jesus. Don't neglect it. Come to him in your prime. Come, O come and don't reject him. Come to Jesus now.

BENJAMIN BENSHOOF.

Johnstown, Pa.

For the Companion.

Labor brings Reward.

"The laborer is worthy of his hire," but how shall we expect a reward without labor. The prophet has said, "Wo unto them that are at ease in Zion." We know that all are not at ease in Zion. Do we wish them to bear their burden and ours too? Would that be fulfilling the law of Christ? We have no doubt but that we all desire the prosperity of Zion, but do we put forth every effort in our power to enlarge and strengthen and garnish her, and clothe her in the beautiful garments of righteousness, that she may be as a royal diadem on the head of the king, and be terrible as an army with banners?

The Lord has called us to work; but one may say, What can I do? "Whatsoever thy hand findeth to do, do it with all thy might, as it is written: he hath dispersed abroad, he hath given to the poor, therefore his righteousness remaineth forever. It is by works that our righte-

ousness is established. The cause of the unfaithful servant evidences to us that we cannot retain that which we have unless we occupy ourselves in the service of the Lord. The Savior in his ministry said, the harvest truly is great but the laborers are few: pray ye therefore, the Lord of the harvest that he send forth laborers into his harvest." By so doing they became workers together with God, for he sent them two and two, to proclaim to the world that the "kingdom of heaven is come nigh unto you. But there are still many that have not entered into the kingdom of righteousness and peace. They are exposed to ruin, and swift destruction is gathering as a cloud over their heads, and soon the besom of destruction will sweep them away. Shall we fold our hands in idleness and not try to pluck them as brands from the eternal burning, while God is waiting to be gracious to them and has promised us an extra reward if we gain them. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Brethren and sisters, let us arouse and put on the whole armor of God, whereby we will be equipped for the christian warfare, and let us declare the whole counsel of God boldly. The Lord being our helper we will not fear what man can do unto us. Let us serve the Lord with full purpose of heart, of whom we have obtained that good hope through grace; and let us hold fast the profession of our faith without wavering, and let us consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." In the foregoing the apostle shows us what regard we must have for one another, to see that all perform their part as good soldiers of Jesus Christ; for if we bear no cross we shall wear no crown. We have forfeited our right of heirship through disobedience and our Father receives us again on our promise of obedience, and while life lasts we are on probation, capable to traffic away our birthright for naught. But Christ says, "be thou faithful until death and I will give you a crown of righteousness that fadeth not away." In order to be faithful we must feel interested in the work, for the Lord requires goodwill, doing service with singleness of heart, for he has taught us that we cannot serve two masters. God is the only good master, and we must serve him through fervent love, for it is due to him when we consider the reward he has promised us for a few days of toil here.—He gives the will and the strength to perform the labor of his own good pleasure, and says his servants shall "cease from their labors and their works will follow them." Our works must be of love, and that will remain when all the other christian graces shall vanish away, for love is of God. "God is love." Let every one that nameth the name of Christ depart from iniquity," and he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. He that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. We could not be brought under greater obligations to God than we are through the grace given us.

If we have received the quikening spirit of Christ we cannot be dead in the service of our Master, for he is our pattern, and he labored faithfuly for his heavenly Father. He has told us that the "servant is not greater than his lord," and our Father is not partial to require more of one child than of another. "Now the God of peace that brought again from the dead our Lord Jesus, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.

ELIZA KOLLAR

New Philadelphia, Ohio.

THE POWER OF THE CROSS.—In what direction—what line—may I so place myself, as to find omnipotence coming forth to draw me to the Lord? In the line of the cross. In yonder looking unto Jesus. "I, which I am lifted up, will draw all men unto me." Through the blood of the dying victim. Almighty power comes forth on all them that believe.—*Mason.*

A WISE man has said, "though a man without money is poor, a man with nothing but money is still poor."

For the Companion.

A Letter.

TO AN "ACCUSER OF THE BRETHREN."

No one ever apprehended Christ, or was apprehended of him, without attachment to the "One Body" of which Christ is the Head. A child might as well be born piecemeal, each member separately, as a soul "be born of water, and of the Spirit" without organic connection with the Bride, the Lamb's Wife." And the relation in which we receive Christ, as "the power of God, and the wisdom of God," is the one we must preserve unruptured to the end if we would be saved. The point of relation where vital personal connection with Christ takes place is indeed internal, but man, while an individual and responsible for his own acts, is also a fraction of a body which he influences by his individuality, and by which his individuality, is in large measure fashioned. Born into the world as an isolated being, he must yet receive all his nurture and knowledge from organic relations to others. Man is a social being, regenerate as well as unregenerate. In truth he is only the more social for being transformed into the image of God, so that he but the more intensely desires fellowship with those in whom he discovers the least trace of the lineaments of Jesus. Social in his nature not only, but in his relations. No man was ever born into the world without father and mother, thus leaving him no option in the matter of *relation* whatever his *disposition* may be. Man *must* be social inasmuch as his very being is dependent on a social act and social relations. Christ himself had no other way to incarnate Deity in human nature, save in obedience to social relations on the Godward and manward side. "The Son of God," the "Son of man:" this comprises the entire history of redemption, without beginning or end, and clearly demonstrates that our vital union with God is, on its one side, open, visible, tangible, organic, and can no more be reached or maintained without the objective, than the Son of God could have effected our redemption without the real assumption of manhood in all its elements, sin excepted. Sentient life cannot exist without an organism, and every thing, in Heaven, earth, and hell, of which we have any knowledge, condemns your course, and sternly rebukes your attitude of hostility to the Brotherhood. You must either deny what is as patent as your existence, and thus call your sanity in question; or hold the Church of Christ as an exception to the universal law of life, and thus assert what is wholly unwarranted; or maintain your integrity as a branch of the Vine while hacking and hewing it indignantly right and left, and thus advertise yourself as the most inconsistent of men. The family character of the Church, resting on unity of nature with the Father, and the like observance of the symbol of this unity, can no more be ignored with impunity, than the conjugal relation can be violated without incurring the displeasure of God.—Unfriendly criticism and bitter invective, magnifying molehills into mountains, putting the finger into every little hole we can find in the mantle of Christ's Body and with satanic pleasure making the rent worse, is an unfailing method of bringing upon ourselves swift destruction —"the wrath of God to the uttermost." If we love him that begat, we will love those also who are begotten of him; and the utter loathing of self, will characterize our dealing with the infirmities and defections of others with great tenderness. We will be sparing with our anathemas. A review of our life, or the consciousness of present default, will place the Body of the Immaculate so far above us in our estimation, that we smite upon our breasts, and acknowledge with tears of penitence and gratitude, that we are members only by sufferance. All that is wanting in your case is *self-renunciation*.—If you will leave the busy, bustling, noisy, self-seeking caravansary, and retire to the lowly stable and embrace in spirit and in truth the swaddled, manger-cradled Son of God, your eyes will no longer be bleared with the spots and stains of the Church, but it will become a serious, heart-piercing question whether one so unworthy, polluted and hell-deserving as yourself can hope for insertion into a Body with such a glorious Head. If your love and faith are too feeble to amalgamate you with Christ's people on earth, and bring you into organic connection with him now, it is mere folly to suppose that it can link you to him when you stand before his judgment-seat. The *doing* part of Christianity is not a *random* expression of the spiritual life, but has conditions and limitations as fixed and rigid as the movements of the planets.

If you move in the orbit God has prescribed for you, the liberty of the Spirit will be yours, and this will allow you all possible ranges of thought, feeling, and action that do not run counter to the Divine arrangements. Ye must be born again, involves the symbol of that renewal as certainly, as the natural birth involves conception. A true inward experience, or discovery of God in the heart, gives the impulse to manifestation, and the *first* movement is towards the Body through whose instrumentality life was derived, and every after-expression will be through organic union with the Body in the modes of God's institution. Not more naturally does a child utter its cry after birth, than the renewed soul seeks expression of its Divinely-communicated life; and we might as well expect a new-born babe to bray like an ass, as that the soul born of God, with the plain directions of Heaven before its eyes, should turn the back to the spiritual mother, and clothe its life in a garment woven in the loom of tradition. If a human being can live and flourish apart from the organic arrangements of humanity, then, and not till then, can you with any show of reason claim heirship with Christ while disregarding the organic constitution of his Church.

I greatly admire your candor, and noble qualities of natural endowment which you evince, and admit the gravity of some of the charges you prefer against the Brotherhood: but fidelity to the truth constrains me to maintain that the principles you violate in your estrangement from the saints, and your perpetual "prating against them with malicious words," is of infinitely greater moment than the evils *in* Zion which we both deplore. Could you rise above all misapprehension and one-sided reasoning, growing out of injuries, real or supposed, received from the Church, the force of truth would not allow you to rest where you are. If your presistent fault-finding has not "seared your conscience as with a hot iron," and you could place yourself in your naked, trembling individuality before the judge of quick and dead, you would retrace your steps at any cost not involving the crucifixion of Christ afresh, and labor for the cause of Jesus, and the conversion of sinners, and your own salvation, *within the courts of Zion*, even though you would have to encounter many things that are repulsive to your better nature. If you retire into the chamber of imagery in your own soul, and deal honestly with yourself, do you discover no remains of your former self that you abominate? No diabolonians lurking in the walls of the town of mansoul? No lees in the bottom of the cask that tend to impregnate the new wine with its acrid qualities? You would surely not consider yourself justified in committing suicide in order to escape the contaminations of sin? Because the flesh lusteth against the spirit, and at times gains a temporary supremacy, is no reason for voluntarily and violently separating them.—The salvation of both must be worked out in conjunction. Neither does it avail you to disrupt your connection with the Church. Had you lived in it at any period since the Apostolic age, you would have had plenty of "old leaven" to nauseate you. As long as we must confess to an inward struggle with corruption, we should not for a moment stand aloof from the Church because of the many spots and ulcers by which it is scandalized in the sight of Heaven and earth. If you are a man of such extraordinary holiness, you are only under more imperative obligations to bring so great store of the Divine life into the sphere and arrangement of God's own establishment. Your assumed supernatural endowments, upon which you ground the justification of your isolation, is, if not a mere conceit, one of the very strongest reasons for connection with the Church. Christ as the embodiment of all purity and goodness, inserted himself into the world just because it was such a desperately bad world. *And the perfection of the Church lies wholly in its relation to him, and not in the untainted sanctity of its membership.* Do you in very deed believe that Eternity holds a more glorious record of your life in your bristling individualism, than if you had been a faithful laborer in the vineyard of the Lord? Is the fact that you have been throwing stones at the Bride of Heaven for years, a greater evidence of possessing the spirit of Christ than working in co-operation with the saints through the means of Divine appointment! "O foolish Galatian, who hath bewitched you, that you should not obey the truth!" In re-entering the Church, would your relation to God suffer more than your relations earthward? Would the carnal not have to suffer at all, and the spiritual

every thing? Would your re-admission not require you to drive a nail through some internal element or external relation, that would only make so much more room for Christ? Are you not conscious of maintaining grounds, for personal ends, that are in antagonism with the self-denying doctrines of the Cross? I ask not these questions that I would aim at specifications, but to aid you in the solemn and momentous work of self-scrutiny. I would rejoice to know that the evening of your life is adding lustre to the Church of God, and see your sun go down in the horizon of grace. It is indeed true that in a most solemn sense Christianity deals with us as individuals: each must repent and believe, labor and be judged for himself; but it is equally and most intensely true, that we are so knit together that none of us is saved apart from the Body of the elect. Salvation away from Divinely-instituted relations, is so problematical, that some great calamity must have befallen the mind that maintains it. Yet a little while, and the All-wise, who embodied his life and all its issues in a specific form, will irrevocably decide the point that, in my judgment, places your eternal weal in jeopardy.

C. H. BALSBAUGH.

Union Deposit, Pa.

The Happy Man.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life; he was educated at the school of Obedience, and now lives in the plain of Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the county of Christian Contentment, and many times does jobs of Self-denial. He wears the plain garments of Humility, and has a better suit to put on when he goes to court, called the robe of Christ's Righteousness; he often walks in the valley of Self-abasement, and sometimes climbs the mountain of Spiritual-Mindedness; he breakfasts every morning upon spiritual prayer, and sups every evening on the same; he has meat to eat which the world knows not of, and his drink is the sincere milk of the word; thus happy he lives, and happy he dies.

Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, true humanity in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such an one, in order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holily, die daily, watch your heart, guide your senses, redeem your time, love Christ and long for glory.

Selected.

There is a Future.

Many of this earth's present inhabitants live as tho' there were no future. They seem careless and unconcerned. They seem dead to their best interests. They seem to care only for present enjoyment and present safety. O how dark the human heart without the light of God! But attend! There is scarcely such an individual to be found who has not at some time felt the loss, the want, and the need of *something* within. They believe there is a God, and they are persuaded there is a future; but they deny both, by the manner of life they live. Perhaps many professing Christians are not a whit better. The cultivation of "that good part," which is of more value than all this earth, is neglected. If men could but appreciate the cost of the redemption of the race, and the momentous truth of future existence, they would make sure their salvation.

Reader, there is a future! There is a "world to come!" Awake, arise! Work while "the Sun of Righteousness" ceases not to send his life-giving, heart-healing rays down every valley, up every hill, through the length & breadth of this land of Bibles God's soul-saving revelation. Believe in God, embrace and obey the teachings of his word of revelation, and "prepare to meet thy God," for *there is a future.*—*D. B. Mentzer.*

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"Those Health Reformers."

It is proposed in this communication to make some comments on an article which appeared in the issue of Sept. 29th. 1868 of this paper, under the caption of "A crumb of the Bread of Life for a suffering sister." We hope to remove any misapprehension, which may have resulted from that article, from the minds of those who read without that consideration and thought that is often necessary to the perfect understanding of the truth.

We think that the writer of the article referred to, unfortunately for himself and for the noble cause in which he is so often engaged, has deeply erred when he so far turns argument into denunciation as to stigmatize Health Reformers as infidels. When we consider what a dreadful power for evil prejudice is, it should be a matter of serious thought where we use those means by which it so abundantly flourishes.

Our author denounces the belief "that it is a sin to be sick as an impious tenet" and as "infidelity."

Webster defines infidelity as disbelief in the inspiration of the Scriptures; and an infidel as one who disbelieves in the inspiration of the Scriptures. As a matter of fact then we think it is difficult to justify the language which accuses Health Reformers as being infidels and calls their teachings "wild infidel conclusions" simply because they believe sickness to be in each and every case the result of the violation of physical law, either in the individual himself or in others, the result of whose actions has influenced him. This latter conclusion we earnestly and conscientiously believe to be the expression of all experience and of all reason, and not to be in contradiction of any doctrine of the New Testament. Now what is the common experience in this matter? Is it not a matter of practicability in the great majority of cases to trace disease back to the infringement of physical law and in obscure or exceptional cases is not the common analogy of nature, experience in all times sufficient to indicate the cause? And what experience and reason account for, there is no necessity to explain by special providence.

Our friend again says to the sister, "you are afflicted above others not because you have been a greater sinner, * * * but because God has purposes in relation to others that must be accomplished through your chastening." Suppose our writer should visit the sister and offer the above explination: we should certainly expect him to turn to the physician at the bed-side and say to him, "my dear sir, indeed, you should not be here. I have just explained to the sister, that this affliction has not an earthly cause but is specially sent, for his own purposes, by the Father of us all. Dare you tamper with his high purposes? Will you attempt to undo the works that he has done?" This explanation and advice might be entertaining, but would we think, be hardly satisfactory.

The general practice of all persons—christian or unchristian—has been to view sickness as being, both in its origin and removal, the result of human agency, that is, in the exercise of that *will* as to whether we will or will not obey those laws which God has instituted in the human economy. Otherwise we should have no need of physicians.

We quote again. "Much can be done to avoid sickness but God has transcribed no Physiological gospel from nature for the instruction of the human family and if the violation of the laws of our physical organization were sin, salvation would be impossible." Of course, he has'en! Should any one expect the Bible to be a treatise on physiology or Hygiene? "God has given no revelation of such laws in word-form." No, and neither has he given us any revelation in "word-form," of the laws of gravitation, the laws of heat, the laws which regulate the planets in their eternal paths, nor the laws which "roll the seasons," round! Does all this give anybody the right to venture where he shall be in danger of falling? to insist that we should pay no attention to the expansion and contraction of bodies by heat? to say that we can not tell when the sun or moon shall be eclypsed, or can not explain why Spring should follow Winter, and Autumn, Summer? Yet this would be just as logical as to insist that because God has chosen to write the physical law in the constitution of our nature and external objects rather than in "word-form," we are therefore not put under any obligation to obey them! I might as well object that because God has revealed his will in the Hebrew or Greek language which is unintelligible to me and must be translated before I can understand, that it is not applicable to me and that I am not necessitated to obey its teachings.

I quote again: "The violation of what we are ignorant of can be no sin in the ordinary acceptation of the term." But it is a sin to be wilfully ignorant. We are punished when we violate nature's laws whether we do it ignorantly or knowingly.

I can not comprehend that narrowness of view that teaches man he must obey the revealed law while he may wilfully disregard all Nature's laws even though it is admitted that both are from the same hand, both the result of the immeasurable wisdom of the same mind.

We fail to discover the reason for the assertion that "if the violation of the laws of our physical organization were sin, salvation would be impossible." In other words, it does'nt make any difference, in a moral sense, whether or not you obey those laws which God has instituted in the human constitution that he has created with such skill and wisdom, and that has such an important connection with, and influence over, the immortal mind or soul!

It may be that what is intended here, is, that the *difficulty* of obeying the physical law is such, that if its violation were sin, we should be so totally wicked as not to be proper subjects of salvation. We think however, that when properly considered it will appear that perfection in obedience to the physical law is not more difficult to be obtained than perfection in obedience to the moral.

Our friend says the most wretched creatures he ever saw on the sick bed were such as had been "poisoned," by the teachings of O. S. Fowler and others of his school.

We are inclined to think, however, that it would be nothing to be regretted if Mr. Fowler should so thoroughly "poison," our people as to make them realize what a wretched, vitious thing it is to violate, deform and deprave their bodies, which the Lord has commanded to be kept pure.

Men and brethren! let us try to agree! Or, failing in this, let us not denounce each other as infidels simple because we fail to draw the same conclusion from the same word. For indeed this savoreth too much of proscription for opinion's sake, and wounds too deeply the nearest sympathies of many earnest christian men and women.

JACOB A. REINHART.

Baltimore, W. Va.

Lines on the Death of a dear Sister.

BY HER BROTHER.

Dear sister, thou art from us gone;
Thy battle fought, thy victory won:
Ah yes: the conflict past.
In glorious hope thy body rest,
Thy longing soul on Jesus' breast,
Hath found repose at last.

Thy spirit, numbered with the blest,
And from all care and trouble rest,
In that bright world above.
Thy temptations and trials past,
That home desired is reached at last.
Where all is joy and love.

Short but severe, thy sickness here,
With grace enabled thee to bear,
Without one murm'ring word.
Patience her perfect work fulfilled,
In all thy heavenly Father will'd:
Much like thy dying Lord.

With patience, thou did'st daily bear,
Thy sickness and thy suff'ring here,
Thy better home in view.
When to depart the hour had come,
Thou sweetly lean'd on Jesus' arm.
And bid the world adieu.

Thy parting words did plainly tell,
No fear of death, and all was well;
For thou was't going "home."
'Tis well to part with those we love,
And feel that they shall reign above,
No more on earth to roam.

Thy life was one of peace and love,
Thy treasure didst lay up above,
And now thy wealth obtain.
Comfort then, that sorrowing breast,
For she we loved is now at rest;
For her to "DIE WAS GAIN." *

Although thy tongue in silence sleeps,
And o'er thy grave thy husband weeps,
Thy voice is heard above.
With angels' harps thy notes to raise,
And swell thy great Redeemer's praise,
In strains of joy and love.

Thy sailing mantle I would take,
And bid each energy awake,
To live to God alone;
That Christ at last may say to me,
As he has doubtless said to thee:
"Well done" of God "WELL DONE."

Thy soul is safely lodg'd at home,
Where storms and darkness never come,
Where all is peace and love.
Thy precious dust shall rise again,
Complete, and free from every pain,
And reign with Christ above.

Let us no more in sorrow weep,
But meekly bow at Jesus' feet
And say, "*Thy will be done.*"
For soon we too shall follow thee,
And ever with the Savior be,
When we've the victory won.

And when in heaven we shall meet,
We'll praise the name of Jesus sweet,
"THE LIFE, THE TRUTH, THE WAY."
What calls of mercy love and peace,
Our Savior's praise shall never cease,
But fill Eternal day.

I. G. HARLEY.

Thomas, Va.

* Rev. 14: 13. See obituary notice on page 531.

Selected by J. A. LEEDY.

The Present Population of the World.

Pagans 788,000,000; Catholics, 170,000,000; Mohommedans, 160,000,000; Greek Church, 76,000,000; Jews 5,000,000; Protestants, 89,000,000.

It will be seen from the above that nearly two-thirds of the inhabitants of the Globe are Pagans who bow to idols of wood, stone, &c.—Then we have Catholics, Mohommedans, Greek Church, and Jews, 411,000,000, all anti-christians, which leaves 89,000,000 of Protestants, among whom the Church of Christ is found as a separate body from them and all others, containing perhaps not over one hundred and fifty or two-hundred thousand.—Then taking the ten virgins for an example, five of whom were wise and five foolish, would reduce the number one-half less. Very truly it is said, "strait is the gate and narrow the way that leads to life, and few there be that find it." Let every brother and sister see that they, in that day, appear as wise and not foolish virgins. As it was in the days of Noah, so shall it be in the days of the Son of man.—Noah entered into the ark, the flood came and destroyed them all, eighty billions in number, less eight souls that were saved, by water.—Luke 17: 26, 27. 1 Peter 3: 20.

What a striking figure when we contrast 80,000,000,000 of people destroyed with the flood, with 1,288,000,000 of inhabitants in the world at this time, and soon we look for the appearing of the Son of man.

Figures can tell but mind cannot comprehend some of the numbers that are found in this article. Oh, what a vast number of Adam's family who are groveling in darkness, destitute of a knowledge of God's truth.

In China alone it is said there are 440,000,000, which are more people than are to be found in North America, Europe, and Africa, put together. Set them in line, beginning at the mouth of the Hoang Ho, allowing three feet to each man, and draw it westward through China, Thibet, India, Affghanistan, Persia, and Turkey; bridge the Mediterranean and extend it over; bridge the Atlantic and lead on the column: go through the United States, bridge the Pacific, and the Eastern Sea, and draw out the line to the place of beginning, and you must go around the Globe seven times more before you have your line complete. Allowing each man three minutes to pass, you must sit 1940 years to see the last man go by. China is one of the most healthful, beautiful, and fertile parts of the earth. It is a fair and flowery region where the crops may be gathered in one season; where roses bloom under a January sun. The Chinese language indeed is difficult, having characters representative, not of elementary sounds, but of ideas, and 44,000 in number. But all these need not be familiar: no scholar pretends to have them all at command without the aid of a dictionary. 2000 of them are all that are necessary to enable them to do ordinary business.

The religions of the Empire are three, Confucianism, Tauism, and Buddhism. (The writer thinks here are the three unclean spirits as represented in Rev. 16: 13 as coming out of the mouth of the dragon). The gods of China have run up to 30,000, and the god makers advertize their wares as the potters do their pitchers.—*N. W. C. Advocate.*

For the Companion.

Attention.

One of the best things which you can give your minister, is to give him your attention in the house of God. It will warm his heart, brighten his hopes, quicken his efforts, give fervency to his prayers, and bring a blessing to yourself.

H. H. ARNOLD.

Dayton, Ohio.

Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.—*South.*

For the Companion.

"Forbearing One Another in Love."

What a volume of meaning there is in this little sentence! Where a text that has such a train of christian graces connected with it? Where a command that requires more of the energies of the new man in Christ Jesus to obey? Where a duty that is so interwoven with all our walk and conversation in every avenue in the divine life? Where a trait of character that is more ennobling, and stands higher than the spirit of forbearance? That spirit that streams from the ever-flowing fountain of Sovereign Mercy, is as essential to every endeavor to keep the unity of the Spirit in the bond of peace, as the very air we breathe is essential to our earthly existence. Through the proper mutual exercise of christian forbearance the Lord has handed down to us the church, from her infancy, composed of fishermen and toll-gatherers, through many generations of moral darkness and fierce storms of persecution; and we this day have the happy privilege to know that she is our great fortress and refuge, and a tower of strength. "beautiful as Tirgah, comely as Jerusalem, bright as the morning, clear as the Sun, fair as the Moon, and terrible as an army with banners."

We venture the assertion that had it not been for the Spirit of christian forbearance, serving as an outer impregnable wall around the "City of the living God," the "General Assembly and Church of the first born," could not have survived the rise and fall of so many nations and empires, looming up again, after passing through the bloody eve of the Bartholomew Massacre, to appear in the majesty of her strength; and now to pass through all the vicissitudes of time, conquering all her enemies as she rises higher and higher, until she arrives in the zenith of her glory, in our glorious Redeemer's kingdom. Now, as the church has passed successfully through the fiery ordeal of the past, she can bid defiance to the enemy for the future, and dare the pen of the historian ever to record her nonentity. The "All-powerful One," who promised to be with her "always even to the end of the world," will at last present her to the Father as a "bride adorned for her husband." Oh chaste, happy, and lovely Bride: shall I be—the Lord help that I may be—a guest at the great Marriage Supper of the Lamb.

Pardon me for this digression. I purposed to show what the Spirit of forbearance has accomplished.—Since the organization of the Brotherhood in these United States, many perplexing little questions of faith and practice have started up, producing various opinions and conclusions which threatened the church with division; but the spirit of forbearance, like some sweet angel peacemaker sent from the Eternal Father threw his guard around her, and after a little time for reflection and prayer, concession and conciliation as a result gave to the "Unity of the Spirit in the Bond of Peace" a glorious victory over the dividing Spirit, and the Church came forth unsheathed and unharmed.

We remember very distinctly that at a former Annual Meeting of the Brethren, the question of the Supper being on or not on, the table in time of feet-washing, was very warmly discussed and quite a difference of opinion obtained when at last the controversy closed by consent to "bear with one another when we meet on communion occasions, until finally time and further investigation of the truth would effect a perfect uniformity of practice. We have since been forced to the conclusion that the conciliatory spirit that then intervened, that the spirit of christian forbearance there recommended, has since accomplished the desired effect. We infer this from the silence that passes over that subject at our Annual Councils.

We hope and pray that this may be the case with the subject of feet washing now so much discussed, as regards the "single or double mode" as styled by our worthy disputants. We fear however that if this discussion does not soon close, it will lead to undue zealousness in brethren's views, and cause an unfortunate result, much to the detriment of the Brotherhood. Of course the prophet says "come let us reason together," but let it be done as directed by the apostle Paul: "With lowliness of mind, and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace."—We pray God in the name of all that is sweet in a believer's ear to help us to "forbear one another in love." Out of love for the welfare of the whole united brotherhood, I have written what I have written, believing there is "One Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all."

E. S. MILLER.

Hagerstown, Md.

Universalism—Restorationism.

In Companion No. 47, page 403, of Vol. 3, is a request of the brethren to show the difference between the above terms as doctrines. We have been asked to show the difference between the doctrine of the final restoration of all sinners, and that of the universalist doctrine of the salvation of all sinners. We will try to show the difference from reason and revelation.

The universalist believes in no future hell, but that the sinner's hell is all in this life. The restorationists believe in a day of judgment after the resurrection of the body—when the sheep shall be divided from the goats, and when sinners will be cast into hell.

The rich man had his hell after death. "The fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8. Now behold the difference.—The universalists believe in no second death, lake of fire, nor future hell fire, but believe that the fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolators, and all liars, have their hell or

punishment in this life until death puts all on a level, both saints and sinners. Sometimes they will take Noah's flood, and the burning of Sodom and Gomorrah, to prove hell on this earth. But we ask, If God could not suffer those sinners to live any longer in this world, how could he suffer them in heaven? Moreover, if those antediluvian sinners went to heaven after the death of drowning, then they were more blessed than Noah and his family, for they (Noah and his family) had to live a great while after the flood in this unpleasant world, and then die the natural death, which was perhaps as hard as that of drowning, and get so much later to heaven. This is contrary to reason and revelation

At one time in the ministry of the Savior he said: "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment than for thee." Matth. 11: 23, 24. But when and where shall it be more tolerable? At the day of judgment and in hell. So then those sinners did not receive all their punishment in this world. Many of the righteous suffer much in this world while the ungodly live in pleasure until death; but the time will come when the wicked will be tormented and the righteous comforted.

DANIEL LONGENECKER.

Hunterstown, Pa.

For the Companion.

Dying at the Top First.

Dean Swift, the eminent poet, while spending his leisure among the trees of the forest, beheld a mighty oak whose top had been struck by the lightning, and in consequence of which it was already dying. He views it sorrowfully and exclaims: "dying at the top first." So will it be with me, I shall die at the top first. How pregnant the idea, and yet how dreadful, how awful, when the truth is presented to our minds for contemplation. Not only Dean Swift passed thro' the ordeal of this death, but hundreds, yea thousands, have died with the 'top disease." We mean a spiritual death as pertains to the outward or visible world.—We have learned with sorrow of those who once stood high in the estimation of the Church, eminent and influential, those who contended earnestly and successfully for morality, virtue, truth, and godliness, fall, yes irretrievably fall, into degradation and shame, or in other words, "died at the top first." How terrible the condition of that man who dies mentally and spiritually and yet lives—lives as the brute whose highest enjoyment is to satiate the body, and follow out the dictates of the fleshly passions.

The greatest disgrace that has ever been heaped upon us as a church organization, was perpetrated by men who had spiritually declined, and consequently been conquered by the lustful or libidinous passions, thus "dying at the top first." There are churches now, that are suffering extremely on this account. A cloud of shame and disgrace hanging over them, their influence lost, and in order to regain the lost position, it will take time and much exemplary conduct. The losses in such cases are truly beyond estimation. The frequency of such occurrences have caused us much serious and sober reflection. The query has presented itself to our mind: Why is it that those who stood up faithfully for Jesus until hoary with age, should thus decline in their spiritual endowments and end their pilgrimage in following out the dictates of the fleshly cravings? We ask, why is it? Has the crown lost its gems, or heaven its glory?

The apostle Paul in his last days gives expression to his hope thus: "I have fought the fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown which the righteous Judge shall give me." There is no retrograding, no dying here, but a mighty progression towards the prize and crown. Again the Psalmist says, "The day of a man's death is better than the day of his birth." Surely so. Who would think of being weary after a long absence when on the very threshold of his home? Our faith and hope should carry us to the very portals of the kingdom of heaven, and undoubtedly would, were it not for the abnormal condition of the house, or body in which we live.

How divinely pleasant it is when we meet with those good old fathers who have fought valiantly the battles of the Lord, and find them overflowing with the love of Jesus, and how encouraged we are to know that there are many such! But there are also exceptions. For these exceptions there must be a cause, and if we can find the cause perhaps in time the effects may cease. In order to call forth the ideas of others, I shall give my own; and in doing so I shall endeavor to be as pointed, logical and philosophical as possible.

In the beginning when God created the heavens, the earth and the things that dwell therein, he said it was good. But when he made his last creation, that of man, he said is was *very good*. Hence we conclude that man, primitively, was very good, and so remained until he fell, or died spiritually; after which he became very bad naturally, and will remain in that conditon until regenerated or born again. It is on this period of man's life that we intend to direct our remarks and as we think we have our basis logically founded and fairly presented, we shall now proceed. In doing so we shall not be careful in following the notions of other men, but will give the deductions of our own mind, and use the material of others as far as accepted as *truth*.

Man is endowed with a certain number of faculties for his government both physically and spiritually.—These are separated into classes termed, respectively, Animal and Spiritual. The animal governing the body and the spiritual the soul. We believe that these, primitively, were designed to act in harmony; being

the reverse in nature, thus forming a medium. In the laws of nature we have two forces: the contrifugal, impelling from the center, and the centripetal, drawing toward the centre. These forces are equal, and constantly balance, thus causing the planets to move in their respective orbits in perfect harmony.—So we believe, originally, the human faculties were: neither predominating, thus causing a happy medium resulting in the most glorious effects. But through transgression the medium was destroyed and the animal predominated, thus bringing about the untold miseries of an unregenerated world. Through regeneration man receives *the power* to again bring about the reunion of these forces, or their nominal relations to each other, thus giving the Spiritual the ruling power. If this happy condition would always continue there would be no falling away from grace, but a continual acquiescence to the mandates of God; but this is not the case. The enemy is not annihilated, as some seem to suppose, but only conquered, anxiously waiting for the first opportunity for regaining ascendancy.

Again: there is a body and a soul. The body, the house in which the soul resides. Now as a natural house has doors and windows for the comfort and convenience of the indweller, so the body has, for the comfort and convenience of the soul. The soul holds intercourse with and obtains the elements of knowledge from, the spiritual world through the nervous system. These are again divided into two classes: The afferent and the efferent. The afferent nerves connect the various organs of sense with the brain, and thus convey to it impressions from the external. The efferent nerves proceed from the brain outwardly and terminate in the muscles thus demonstrating cause and effect. The faculties are chiefly governed by the afferent nerves, or the intelligence received through them.—And as man is born into the world with the animal faculties predominating, therefore his first impressions are from them, they being first brought into requisition and action. And as action gives growth and strength, they become the power, the absolute power, until the spiritual, by the assistance of God's Spirit, gains the ascendency and becomes the power. This power man would undoubtedly continue to possess were it not for the declination of the body, and with it a corresponding decline of the nervous system.

Now according to good logic, the weaker are exhausted first, and as the spiritual faculties are brought into requisition last, and therefore used least, consequently the weaker and the ultimate result is they decline first, *i. e.* the afferent nerves cease to transmit intelligence to the spiritual faculties, and the corresponding efferent nerves cease to produce effects; therefore the spiritual man ceases to manifest himself to the world, hence is denominated dead. This is what we understand by dying at the top first, as the animal, the lower propensities, being the stronger, or rather the means of communication, still live and continue to influence the body until its final dissolution. Here we have a soul penned up in the body, without any communication with the outward world. No wonder the body behaves unseemely. What may be the ultimate condition of a soul thus caged in a polluted body, I pretend not to say, but let us pray to be delivered from this death.

Turn to God while young. Cultivate with all diligence the spiritual faculties, hope, veneration, spirituality, devotion, sublimity, conscientiousness, and firmness, and you then need have no fears of dying at the top first.

H. B. BRUMBAUGH

———:o:———

For the Companion.

Obedience.

"Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." John 16: 7.

If it were necessary for our Lord and Master to go away that we might receive the Holy Spirit, it is certainly necessary for us to believe and obey him. "He that rejecteth me, and receiveth not my words that I have spoken, the same shall judge him in the last day." John 12: 48. These words are plain and positive.—We need no interpreter to explain them. "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." John 14: 21. Did our Lord mean what he said? I think he meant just what he said, and said what he meant. Then I would say to all, be careful how you talk about God's word, for it will either justify or condemn. When he says, "come unto me," it is our duty to come just as he commands us.

When our Lord told the blind man to go and wash, he went, and received his sight. So when he says, "he that believeth and is baptized shall be saved; but he that believeth not shall be damned," he just means it, nothing more, nothing less. Why is it that so many think it is no difference about these things, so the heart is right, all is right. It is because of unbelief; it is because they are not willing to take God at his word. It is because they are not willing to humble themselves: they cannot stoop so low as to wash their brother's feet. O poor creatures, to reason thus!—Stop and think. The eagle that flew high in the air came down and went in at the same door that the snail did. Jesus was no respecter of persons. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are the meek for they shall inherit the earth."

Dear brethren and sisters, in order to meet the approbation of our Master, let us try and be obedient to his word; because the word tells us that if we add or diminish we shall have no part in the Holy City. Let us all be careful how we read God's word, and how we believe it, and when Christ comes to gather his elect from the four winds of heaven, we may all be so happy as to be in that number that will be received into everlasting enjoyment at his right hand.

EPHRAIM MILLER

MISCELLANEOUS.

Feeding the Lambs.

It is of the highest importance that the Holy Scriptures be taught to the young. It is by the word that God's Spirit works. It is by this word of truth that souls are sanctified. If then, the truth be early implanted in the mind, there is always something on which impression can be made, and of which hope can be entertained. Care must be taken that the food is suited to their state. "The great danger," said Henry Venn, "is from surfeiting children with religious doctrines or over-much talk. Doctrines they are too young to understand, and too frequent talking wearies them. Many parents err in expecting the religion of a child should be the same as their own. I did not give mine formal instruction till they were eight years old; and chiefly set before them the striking facts in the Old Testament, or the miracles in the New. I also labored much to set before them the *goodness* of our God in things which they could understand, such as the comforts which we enjoy together. Watching providential occurrences, I made use of them to give a body and substance to spiritual truth.

One method used to affect them much—carrying them to see an afflicted child of God rejoicing in tribulation, and speaking of his love.' Mr. Venn's family have had the blessing promised to the seed of the righteous; and his son and grandsons have continued the "evangelical succession," of devoted ministers of Christ. "But," as James Hamilton has remarked, "even to little children far younger that *eight years* old, there is something wonderful arresting in the story of Bethlehem, and something singularly engaging in his pattern who grew up at Nazareth in favor with God and with all people. And there must be in ourselves some mismanagement, if in the Book which tells about Joseph and his brethren, about David and the giant, about Daniel in the den, we can get nothing interesting or entertaining for the youngest.

And we are sure that in his own later day, if a group of little children had gathered round this selfsame apostle (Peter), he could have enchained them with the story of what had befallen himself,—how he was thrown into prison, and was sentenced to die: and how, the night before, he was sleeping, and all of a sudden something broke through his dream, and he opened his eyes, and, though a lovely countenance bent over him, and all around was a pure, sweet light, it was not heaven: for there slept the soldiers, and here, on his hands, were the manacles; but he had hardly time to look at them, when the chains fell to the floor, and through self-opening gates and silent sentinels he and his bright guardian passed out into the street, and he went on to a house where he found his friends assembled & spending the night in praying for Peter.

And they would have gladly listened as they have told them what wonderful things he had seen the Lord Jesus do,—his walk on the stormy water, the feast which he gave to five thousand people on five loaves, and two little fishes, his raising the dead girl to life, and the son of the widow. And he would have told them how there never had been in this world any one so gentle and kind—how one day, in Jerusalem, some mothers brought their little children, and wished that he would give them his blessing; and though the disciples thought it a pity that his time should be taken up with such small children, he looked at them so kindly, and held out his open arms to them, and took them up and blessed them, saying, "Suffer them to come to me; for of such is the kingdom of heaven."—And he would have told them about this very morning at the lake of Galilee; and how, when going back to heaven, Jesus was still thinking about the little children, and how he had said to Simon himself, "Take care of them. '*Feed my lambs.*'"—*Robert Steele.*

To-day and To-morrow.

To-day we gather the bright and beautiful flowers; to-morrow they are faded and dead.

To-day a wealth of leaves shades us; to-morrow sere and fallen they crumble beneath our tread.

To-day the earth is covered with a carpet of green; to-morrow it is brown with the withered grass.

To-day the vigorous stalk only bends before the gale; to morrow leafless and sapless a child may break the brittle stem.

To-day the ripening fruit and waving grain, to-morrow "the land is taking its Sabbath after toil."

To-day we hear the sweet songster of meadow and forest, the buzz and hum of myriad insects; to morrow —breathe softly—all nature is hushed and silent.

To day a stately edifice, complete in finish and surroundings, attracts the passer by; to morrow a heap of ruins marks the spot.

To-day there are cattle upon a thousand hills; to-morrow they fall in the slaughter.

To-day man walks forth in all the pride and joy of life; to-morrow he is gone.

So "the fashion of this world passeth away." But let Christ dwell within us, and though we may pass away like the faded leaf and the sapless stalk, we shall "arise to newness of life,"

"Where everlasting springs abide,
And never withering flowers."

THERE are a thousand pretty, engaging little ways, which every person may put on without running the risk of being deemed affected or foppish. The sweet smile, the cordial bow, the earnest movement in addressing a friend, the inquiring glance, the graceful attention which is so captivating when united with self-possession. these will insure us the good regards of even a churl.—Above all there is a certain softness of manner which should be cultivated, and which, in either man or women, adds a charm that almost entirely compensates for lack of beauty, and inestimably enhances the latter if it does exist.

LOCAL MATTERS.

Tyrone City, Pa., Dec. 1, 1868.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only

Random Selections.

STREET PREACHING.—The New York letter of the *Presbyterian* says: "Every Sabbath afternoon, at suitable places in New York and Brooklyn, some of our best preachers are appointed to speak to the people from God's word. Large numbers collect about them, listen with respectful attention, and join with apparent interest in the other part of worship. With us, so far, this experiment is a success, and it may not be inopportune for our brethren elsewhere to ask if it may not be more generally practiced with beneficial results." And a letter in the *Congregationalist*, from Scotland, says: "Here in Edinburgh there is street preaching all over the city on the Sabbath, and more or less every day in the week."

———:o:———

ASHAMED OF JESUS.—The *Christian Recorder*, (colored,) in its notice of the National Unitarian Conference says: "They impressed us as *fearing to name the name of Jesus*. It was the exceptional word. Men uttered it tremblingly with one or two exceptions. Drs. Bellows, Osgood, and Collier, seemed to be familiar with it; *to the majority it seemed an unfamiliar name*. The vast majority of the prayers that we heard, ended not 'for Christ's sake;' in the benedictions pronounced he was well nigh forgotten. Not having his person and his work clearly defined, each feared to speak of either, lest he might not only be condemned, but might offend a brother."

———:o:———

PERFECT HATRED.—The *Jewish Chronicle* says: "No Jew who is not an inmate of a lunatic asylum, or of a refuge for idiots, can suppose that any man born, bred, reared, and educated as a Jew, can possibly become a Christian from conviction." But Dr. Schwartz pertinently asks 'whether Christianity does not rest altogether on the testimony of converted Jews, and whether the three thousand who formed the nucleus of the Christian Church were not Jews?'

———:o:———

INCREDIBLE.—"It is only a few months ago," says the *Biblical Recorder*, "that Gen. Robert E. Lee, President of Washington College, (Lexington, Va.,) accidentally discovered that the Baptists did not baptize infants."

Brother Holsinger: We have had another feast of joy with the brethren at Dodgertown, brother Nicholson of Ohio having held a series of meetings as announced in the *Companion*, assisted by brother George Cripe and Workman. During these meetings the brethren were feasting with the angels in heaven, and sensations came over us which we have never felt before. The brethren were so earnestly engaged in the cause of Christ, and pulling down the strong-holds of the enemy, that we felt as though the tottering forts of Satan were beginning to tremble so vehemently that if a few more props were removed they would fall, and Christ's kingdom rise majestically amid the ruins.

Among the number of those who began to feel the need of a Savior, were ten who came out from among the world and were baptized. We are confident that others were almost persuaded to be christians.—We think we could see visible marks or tokens of the love of God and the workings of the Holy Spirit among the people; and we felt that Christ was, and is yet pleading for them. May the workings of the Spirit upon their hearts become *more powerful*, so much so, that they will cry out, saying, "What shall we do to be saved?" Good order, and we believe, good feeling prevailed during the meetings among those in attendance.

May the kingdom of our Heavenly Father continue to come until it shall become universal in the world.

E. UMBAUGH.

Pierceton, Ind.

Brother Holsinger: No. 45 came to hand, containing much encouraging church news. We always feel glad to hear of the good cause advancing and sinners flocking to the fold of God.

Our Lovefeast on the 27th and 28th of October was held in good order, and we were animated and built up and encouraged still to prosecute our journey amid the storms of life; especially when we saw 4 souls come forward and requesting to be baptised and promise to live in obedience to all the requirements of the gospel. Truly it is encouraging to the people of God to see sinners coming home to Jesus where we can unite together in the services of our God.

We organized on the 19th of August with 19 members. Since we received 4 by baptism and two by letter which now makes 25. We have reason to believe from what we hear and see that there are many more who are not far from the kingdom.

We crave an interest in the prayers of the people of God in our behalf, so that the word of the Lord may have a free course.

W. B. SELL.

Hamilton, Mo.

Errata.

In the current vol. of the *Companion* on page 472, first column, in the 17th line from the bottom, for "manner," read *narrow*. And on page 474, 2nd column, 17th line from the top, for "inbinger," read *inbringer*.

On page 486, first column, 23rd line from the top, read *educed* instead of "reduced." In the 25th line read *fraternal* instead of "paternal."

C. H. BALSBAUGH

Notice of a Visit.

Brother Henry: It might be well to say through the *Companion* that I expect, the Lord willing, to make

a visit through the churches in Shenandoah Valley, commencing in Franklin Co., Pa., on the 26th ult., spending 10 or 12 days through the Valley; and with Paul would say, "Brethren pray for us."

PETER S. MYERS.

To A. H. Cassell.

Respected brother; your reply in which you endeavor to establish by your ancestors, what you before asserted, is before me. I wish not to dispute the evidence you produce. We gather from the early history of our church that the brethren at first observed feet-washing after supper, but as the light increased they changed the time and washed before supper as we now do. Now if it be so that they observed it by the "Single mode" it is probable with me that in like manner, as the light *continued* to increase, they changed to the double mode.

I would not have you consider the words "mere assertion" as harsh language—I meant by it mearly that you produced no evidence to prove or establish what you asserted.

Father Nead says he remembers very distinctly at being surprised at the manner in which the brethren had their supper (cakes, cheese &c.) at the meeting in Germantown, some thirty five years ago, to which you refer; and after inquiring with regard to this difference with the general practice of the church, they assigned their reasons, saying it was not convenient for them in the city to have it like those churches in the country. But as regards feet-washing he has not the least recollection of "expressing his surprise" at your single mode, neither is he able, he says, to call to mind that it was observed in that way, yet would not contend that it was not so.

Yours in love.

SAMUEL KINSEY.

Dayton, Ohio.

A Request.

Dear Brethren and Sisters:—My mind has for sometime been drawn to a certain portion of scripture.—It is that recorded in Matth. 20: 19. Some brethren preach that the Jews crucified Christ. Now the question is, did the Jews do the act, or did they only condemn him?—Were not the soldiers Gentiles who did the act of crucifixion? I would ask an answer.

I remain yours in brotherly love.

JACOB BARINGER.

Elkhart, Ind.

Brother Henry: I would write through the *Companion* to the brethren and sisters, and especialy to the ministering brethren, to make Missouri Valley one of their stopping off places, and call on us and we will gladly receive all that come, and hold meetings if they desire to.

We had a Lovefeast in Shelby Co., and from there five of us, brother J. Merry, H. H. Folck and wife, and my wife and I, started or Fontenelle Nebraska, 75 miles distance, passing our place of residence 40 miles. Stopped over night and in the morning we started on our way; and in the evening after dark we came to brother Honberger's house where we found the brethren and sisters collected together, on 10th evening of October agreable to appointment for holding their Lovefeast which was held on the 11th evening. And on the 12th the brethren spoke and brought forth many truths that made us feel to rejoice that we could meet together for the purpose of worshipping the true and living God in obeying those holy commands that he has given to us in his divine Will—those wholesome instructions that will finally lead us from earth to heaven, to enjoy the fullness of God's blessings in a more perfect manner, if we continue faithful in obeying the commands of our Lord and Savior who has died for our sins that we might live through obedience.

I often think of the brethren East. How we could sit and hear the brethren preach the word of God in its purity. For the last 11 years we have been in Iowa and West, and had not the opportunity of hearing brethren preach even one sermon a year and then go 40 miles to our meetings; but we do feel truly thankful to God that it has not been so for the last years. We have been at three Lovefeasts, and brother W. Wineland, H. H. Folck, J. Wise, J. Murray and other brethren and sisters have visited us. We had preaching here at two different times in the last year.—We feel that we will soon have brethren scattered all over those beautiful prairies which make fine rich, productive farms, and a healthy climate. It is a good place here for brethren rather bare of means.—Can get a home very cheap. If there is a ministering brother that would come west and preach the gospel of our blessed Redeemer in its purity, with a desire to stay with us, we say come. We feel willing to assist any one that is in limited circumstances.

Yours in love.

L. S. SNYDER.

Missouri Valley, Iowa.

Report of the Stringtown or Salimony Branch Sunday-School.

Huntington Co., Ind., Nov. 10th, 1868.

The school has been reported quarterly ever since its organization, and was last reported in *Companion*, No. 37, current Vol. The school is still carried on and conducted altogether by the Brethren.

The school consists of 7 classes: 4 male and 3 female. Male classes are taught by brethren William Smith, Levi Hoover, Daniel Shideler, and Henry Paul. Female classes by sisters, Sarah Klepser, Sarah Sprinkle, and Lovina Hoover.

The number of chapters read by the brethren's classes during the 12 weeks herein reported, ending Nov. 1st, is 1,291; by the sisters', 1600. The average number of scholars in attendance, 35. The chapters reported in *Companion*, No. 37, seem to have created some doubts in the mind of the Editor of the *Companion*, as to whether chapters should not have been verses: and I am truly glad to say that the manuscript was correct, that it was chapters and not verses, and I do hope and pray that the No. of chapters of our next report will far ex-

ceed that of the present. May God bless the enterprise here and elsewhere, is my prayer.

ABR'M. HEINEY, *Sec'y.*

Book Notices.

SUNSHINE AND SHADOW IN NEW YORK. By MATTHEW HALE SMITH. Illustrated: 722 pages. J. B. Burr & Co., Hartford, Conn., Publishers.

The high and the low; moral worth and craft and cunning; joys and sorrows; smiling fortune and frowning penury; the home and altars of devotion and debauchery and crime, etc., are here painted in their true colors. The publishers deserve the public's most practical thanks for this work. Persons from the country should read this book before visiting New York City. Sold by subscription only. Address as above.

To our Correspondents.

Franklin Forney, Stony Creek, Pa. Bisect means to divide in the middle. You should cut the sheet lengthwise into equal parts and not line it.

Jonathan Leffler, Myerstown, Pa. You can give the blank list to any one who will act as agent in getting subscribers.

Andrew Myers, Logansville, Pa. Your money came safely to hand.

John Planck, Smith City, Mo. The price for one year is $1.50.

To My Young Friends.

My dear young friends, I wish to exhort you to lose no opportunity of doing good. Do all the good you can, and you will be happy in this life, and be prepared for happiness in the life hereafter. We can only become good by doing good.

Do not put off the Lord until you be laid on your death bed. Then you will have plenty to do to pray the Lord for patience to endure the bodily pain.

My mind is now on a portion of scripture which says: "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Therefore let us not be weary in well doing, for in due season we shall reap if we faint not.

„King Solomon of old
A happy choice had made:
'Twas not for life, 'twas not for gold,
Nor honors that he prayed.

He chose a thing far better far,
Better than earthly toys—
A wise, an understanding heart,
And God approved the choice.

And though both wealth and ease,
And power and honor came,
We find he did not gain from these
His glory and his fame.

Then bow to wisdom's voice,
While life and health are given,
And make that wise and happy choice
Which brings the soul to heaven."

FRANCES C. NEWCOMER

The Two Roads.

There's a path that leads to God,
All others go astray;
Narrow and pleasant is the road,
And christians love the way.

It leads straight through this world of sin,
And dangers must be passed;
And you that boldly walk therein,
Will get to Heav'n at last.

It's the broad road where thousands go,
Lies near and opens far:
And many turn aside I know,
To walk with sinners there.

H. H. ARNOLD.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

Brother J. L. Frantz wishes us to correct an error in the obituary notice of brother John Kaylor, on page 467. Instead of "married" read *converged*.

In Pine Run Church, Bucks Co. Pa., April 29th, sister AMANDA M. JACOBY, wife of brother Levi Jacoby, aged 47 years and 6 months.

She became a member of the church when quite young, and lived a worthy and consistent member till death, and then departed in peace. The funeral services were performed by brother Israel Poulson from Phillipians 1: 21. "For me to live is Christ, and to die is gain." From which he comforted those who by the will of Providence were called upon to mourn the loss of a dear sister, and a useful member in Christ's church here below.

I. G. HARLEY.

In Lancaster Co., Pa., Nov. 6th, LYDIA BRUBAKER, aged 19 years, and 24 days. Complaint, Typhoid Fever. She was a daughter of Henry Brubaker, (River Brother,) and like most young people delayed repentance till on her death bed. A very large concourse of people were present at her funeral, and were earnestly addressed by River Brethren, Jacob and Henry L. Eagle, upon the words: "Remember thy Creator in the days of thy youth," &c.

M. G. GIBBLE.

In the Logan branch, Logan Co., Ohio, on the 13th of November, our beloved brother, SAMUEL KAYLOR, brother to brother John Kaylor, a notice of whose death we gave some time since. He died of Typhoid Fever. His age was 61 years, 4 months and 16 days. He leaves a [illegible] sister in the church, and a [illegible] and 7 grandchildren, to mourn their loss; but we hope their loss is his great gain. [illegible] ces improved by Eld. Abraham Frantz and the writer, from Rev. 14: 13.

J. L. FRANTZ.

In the Mill Creek congregation, near Port Republic, Rockingham Co., Va., October 5th, brother DANIEL MILLER, in the sixty-ninth year of his age. Disease, Typhoid Pneumonia. He leaves a wife (a sister,) and [illegible] children to mourn their loss. Funeral services by brother William Bucklew and others, from Rev. 9: 27.

In the Beaver Creek congregation, near Bridgwater, Rockingham Co., Va., our dearly beloved and well-known brother and elder, DANIEL THOMAS, in the 48th year of his age.

The disease was complicated in its nature, and rapid in its progress.

He communed with the brethren on the evening of the 29th of September, and took part in the exercises; and departed this life on the morning of the 9th of October, 1865. He leaves a kind and affectionate wife (a sister,) and seven children, and a large circle of friends and relatives to mourn their loss, which, we hope, is his eternal gain. His remains were followed to their last resting place, by the largest funeral procession ever witnessed in the Valley.

The occasion was improved by brother William Bucklew, of Preston Co., W. Va., and others. Text, Rev. 13: 14.

ISAAC LONG, LEVI GARBER.

LIST OF MONEYS received for subscription to the *Companion* since our last.

Philip Bame, Hooker, Mich.		1.50
David Thomas,	"	1.50
Joseph Flory, New Hope, Va.		1.50
Lydia Coffman, Jones X Roads, Md.		1.00
H. H. Arnold, Dayton, Ohio,		1.50
Peter Hendricks, Brant, O.		1.50
John Snell, New Carlisle, Ohio,		1.50
Benj. Studebaker, West Charleston, O.		1.50
Henry Cook, Enon, Ohio,		1.50
William Williams, Haldane, Ill.		1.50
Peter Lawver, Millerstown, Pa.		1.50
John Shank, Greencastle, Pa.		1.50
Mary Fulkenstein, Seven Valley, Pa.		1.50
Elizabeth Saunders, Logansville, Pa.		1.50
John Crain, Osceola, Pa.		1.50
Samuel Suple, 826 N. 12th St. Phila.		1.50
Mrs. E. Sojer, Danville, Pa.		1.50
J. D. Versill, Montgomery City, Mo.		1.50
E. W. Miller, Middletown, Md.		1.50
John Porter, Williamsport, Pa.		1.50
Abram Grove,	"	1.50
Jacob Beardorff, Franklin Grove, Ill.		1.50
Israel Beardorff,	"	1.50
David Price,	"	1.50
Jacob Riddlesberger,	"	1.50
Samuel Riddlesperger,	"	1.50
David Lichty,	"	1.50
Ralf Wingert,	"	1.50
Elijah Patten,	"	1.50
Isaac Sites, Dixon, Ill.,		1.50
Peter Frutt, Nachusa, Ill.		1.50
D. A. Hurford, Rossville, Ind.		1.50
Isaac Long, Mt. Morris, Ill.		1.50
Emanuel Newcomer, Adams, Ill.		1.50
Wm. Keller, Congress, O.		1.50
Elijah Stonesalter, West Salem, O.		1.50
John B. Miller, Alum Bank, Pa		1.50
[illegible]	"	1.50
C. S. Holsinger,	"	1.50
J. O. Reese,	"	1.50
Gideon Brower,	"	1.50
Jacob Roadcap,	"	1.50
[illegible]	"	1.50
Sarah Hershey,	"	1.50
Sarah M. Horner,	"	1.50
[illegible]	"	1.50
Catharine Hershey, Lima, Ohio		1.50
[illegible]	"	1.50

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Wanted Immediately.

A GOOD Practical Farmer to assist in the Management of a Plantation in Georgia (A brother in the Church preferred.) To a capable and industrious young man (with or without a family) a favorable opportunity is afforded to do well, and aid in a good cause: location healthy, climate delightful, and soil productive. One with some capital preferred.

For particulars address,

E. HEYSER,
MADISON, MORGAN Co.,
42 Georgia.

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

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Brotherly Unity.

Psalm cxxxiii.

How good and how pleasant it is to behold
The union of brethren who dwell in one fold;
Like odors of ointment poured out on the head,
The fragrance of love all around them is spread.

Like the dripping of myrrh on the beard running down,
As the dew-drops that Zion and Hermon do crown,—
Where the Lord gave the blessing of life without end,—
So sweet is the union of brother and friend.

—*The Christian.*

For the Companion.

"Rebuke them Sharply."

Dear Brother: Yours of long ago reached me in due season. In the mean time neither you nor your subject were forgotten. My correspondence is so extensive that time and strength and means fail me. My contributions to our periodicals have made me acquainted with all sorts of characters in the Church and out of it. Verily I have found out that to please every body would be to make a more transcendent flight than Lucifer, the son of the morning. Is. 14: 12, 14. He essayed to "ascend above the heights of the clouds, and be *like* the Most High." But to accommodate one's self even to the varied notions that prevail in the church at the present day, is to scale a higher eminence than the Great White Throne. Many testimonies indeed have I received that my feeble efforts are not in vain. Not a few however, seem to labor for terms wherewith to censure me for the grave offences I commit in my pen-preaching. I am dictatirial, bombastic, narrow-minded, sectarian, and so on to the end of the chapter. But none of these things move me. Whether these fault-finding brethren and sisters are right or wrong, I pretend not to say, but I confess their castigations have done me good. They tend to turn my love of approbation, which is an inherent element in human nature, to a higher object than my fellows. I am writing for God and Eternity and have no disposition to weigh my obligations in the balance of a half-blind, one-sided criticism.

I decline writing to your brother on the subject you propose. It matters not to me whether the request to write comes from a member or an alien, if, in my judgment, no good is likely to result, I regard non-compliance a duty. Many indeed are the letters I receive from those outside, some belonging to other denominations, who are "halting between two opinions," and seem really and deeply concerned to know "the truth as it is in Jesus." And still oftener am I addressed by Brethren's children, in the most pathetic manner, while writhing under the fire and hammer of the word of God, who cry out of the belly of hell for relief. To the latter two classes I always write with pleasure, as their condition is indicative of the Holy Spirit's work. But your brother needs a power to set him right nothing short of Omnipotent. His whole interior being is unbalanced by the zig-zag speculations of modern adventists. Any one that holds the "Sealed Book of Daniel Opened," as the Key to the Bible, and regards its author as inspired by the Holy Ghost, is beyond the reach of human argument. The Almighty has set his seal of disapprobation quietly yet authoritatively on the daring falsifications and high-handed perversions of W. C. Thurman, and any brother or sister who still supports a theory after God himself has refuted it, is not to be reasoned with. Thurman has carried on a game of religious swindling which has given the enemies of God great occasion to blaspheme. His lofty prerogatives, and shameless pretensions to prophetic knowledge, which were "stolen from the livery of Heaven to serve the devil in," and which filled the minds of some of our members with idolatrous admiration, only serve to show what an idle, visionary babbler he is. Your brother's reasonings, however correct they may be in some respects, and however valuable in their proper connections, are altogether without sense or pith in relation to the views he would sustain by them. I hope he will be content to come down to his proper sphere, and not demean himself as though he were deputed of God to act the prophet. We have all work enough to do, without following in the wake of such an empty dreamer as W. C. Thurman. The deductions of modern star-gazers are under par with

those who know nothing but Jesus Christ, and him crucified. The sequel will show what manner of spirit those are of who have so earnestly contended for what is now among the rubbish of putrescent error. A meek acknowledgment of having been "led away with the error of the wicked," and renewed devotion to the promulgation of the Gospel and the prosperity of Zion, would not only be very becoming in those who treated so disdainfully the faithful followers of the Lamb who could not chime in with "the little band of '68 time," but such a course would be a proof of genuine repentance which no truly humbled soul would withhold. The writings of W. C. Thurman on the second advent of Christ, at the definite hour *he* had dogmatically appointed, are so full of contempt for those who differ from his assertions, and so intolerably defiant towards God, that all who took part in disseminating his views, may well be concerned to find a very low place in the dust of self-loathing, and cry with heart-piercing bitterness and anguish for the pardon of so daring an invasion of the prerogatives of Jehovah. The Infinite needs no one to help him guide the reins of his Mediatorial government, or to ransack heaven and earth to calculate the definite period when the present dispensation shall close, and whoever meddles with these inscrutable problems, diverting souls from the plain and practical features of the Gospel, and sowing the seed of discord and disintegration in the Church of Christ, draws down upon himself the Divine indignation in no ordinary measure. But

"While the lamp holds out to burn,
The vilest sinner may return."

Puerile and weak in their premises, and unwarrantably hold in their conclusions, the brethren and sisters who supported the eccentricities of Thurman, have ample talent to do good service in the cause of Christ. By energetic reaction, and renewed diligence to counteract the tendency of their misdirected labors, they may accomplish a work for God which may be felt in all time to come. Let disturbances in the Brotherhood from such a cause and for such a purpose, be henceforth at an end, and let the ambition of every one be, not who can offer the wildest speculation relative to Christ's second coming, but to keep the garments unspotted from the world, so that we be not ashamed before him at his coming.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Ebenezer.

1 Sam. 7: 12.

The children of Israel were God's chosen people. God cared for them because they were his people. In every dispensation, God, who is the Great Creator and universal Lord of heaven and earth, has protected and nourished his people. The Lord has recognized his people in all ages past, and always will recognize "that people whose God is the Lord." When in want of temporal sustenance, he supplies: when in need of spiritual comfort, he bestows: he will not withhold good from them that are his.—Thus it was with Israel in time of adversity.—They needed provisions because of famine: they were supplied with Egyptian corn. They were hindered in serving and in sacrificing to the God of their fathers: they were wonderfully delivered from the tyrannical hands of their oppressors, and led toward a land of religious freedom. They needed bread on their journey: it fell from heaven. They and their flocks were thirsty: water gushed forth from the flinty rock. These are a few of the many ways in which God manifested his watch-care and providence over and for his people.

Moses, the chosen leader of Israel in their journeyings, died and the Lord buried him. Deut. 34: 5, 6. He was not permitted to enter the land of promise because of his unfaithfulness. Joshua, his successor, was one of the number who did enter. But observe the great care and concern which Jehovah had for his people.—During their journeyings in the wilderness their meetness for an entrance into the promised land was tested. They murmured against their leader, the chosen man of God. So weak was their faith in God that they charged Moses with deception. They did wickedly before the Lord. So ungovernable and ungrateful were they that the Lord told Moses to go on toward the land of promise, promising the leader-ship of an angel and of overruling providence, but the Lord said: "I will not go up in the midst of thee: for thou art a stiff-necked people." In this it is seen that the Lord is with them that *obey* him and

violate not his commands. He cannot allow sin in his presence, and will not remain where there is sin, hence he refused to be in the midst of Israel, for they were disobedient, and disobedience to him is sin.

But notwithstanding the evils in Israel, God ceased not to own them and care for them. Though he himself withdrew from their midst, yet he sent an angel before them to lead them. Neither was this all. But from time to time, again and again, he put forth means whereby to fit them for entering the land which he promised to them. To accomplish this great end God gave them laws to obey; set before them a blessing and a curse that they might choose; and paramount to all promises, promised to them a Prophet whom they should hear in all things. Deut. 18: 15. He made a covenant with them that they should keep and do what he had commanded, with their whole heart and soul. Deut. 26: 16.

During the lifetime of Joshua, and in the time of the judges of Israel the Lord was with his people. In many ways and in divers manners he exhibited his love and manifested his protective power in their behalf. This latter was especially so in time of battle. For at the time expression was given to the subject of this essay, the Philistines were still waging a war with the children of Israel. They were afraid, but they believed that through the intercessions of Samuel the prophet, they would be saved from the hand of the Philistines. And so it was. Israel prevailed. "The Philistines were subdued, and came no more into the coast of Israel." They once more enjoyed peace. "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto the Lord hath helped us." How appropriate this signal acknowledgment of the Divine favor.

Ages of time have passed by and generations of people have gone the way of all flesh. The promised Prophet out of the house of David has come and opened the fountain in which all may wash and be cleansed of the filth of sin; the militant Church has been established and has fought its way by faith for more than eighteen centuries, victoriously has it combatting error, superstition and infidelity; and should not the Church, with one voice and one mind, consent to inscribe "Ebenezer" upon the very standard of the Truth which it upholds and disseminates?

Is it any other power than that of God which has enabled the Church of the "new covenant" to survive storms of persecution and floods of heresy? God's plan of human redemption, and his revelation of Divine truth, is concisely comprehended in the "gospel of Jesus Christ, the Son of God;" and he who has thus manifested his redemptive power and saving truth, will not he give excellence and efficiency to this same truth as the means of saving the race? If so, it will be but the fulfillment of the ultimate promise of "God manifest in the flesh." Matth. 28: 19, 20. The Author of our salvation, having delivered his soul-saving purposes in the Person of the Son of God and Man, chooses instrumentalities for the presentation of the means of saving the lost children of Adam. The means are co-existent with the Christian dispensation, but the instrumentalities will change with every generation. God will, in all time, preside over his cause; and will may his people render and ascribe unto him all praise, all honor, and all reverence, for "hitherto" to the Lord have helped us."

H. S. MESSLER.

Tyrone, Pa.

STANDISH FILE.—A young soldier, going to his barrack room to sleep for the first time, quietly knelt down to pray in view of his comrades. This act was a signal for a storm. Hisses, shouts and whistling filled the room with hideous noise. Each word thrown at the kneeling soldier, and one may be upon him. Lost and thrust in his face. But he was unmoved to the end of the prayer, when peace and quietly were restored. The next day his comrades repeated the insult. But he was not disturbed but. He had overcome opposition—he had won respect.

For the Companion.

Commands of God.

Unhappily for the great mass of professing christians, that they are not satisfied with the plain and unadulterated word of God; but it seems they must have some learned man's definition or explanation. Here lies one of this world's greatest errors. Here lies the stumbling block of millions; in short, here are the foundations and chief corner stone of anti-christ. For these doctors of law and divinity explain away much of the true nature and meaning of God's word, by saying this is not essential to salvation and that is of no account, &c. As a proof of what we say, we refer the reader to the Jewish council of learning which was composed of doctors of law and divinity. They were in possession of all the learning and information of their time and whatever they said was the meaning of Scripture, &c., was accepted by the people, and then as it is now, the multitude did not put themselves to any trouble to see if these interpretations of God's word were so or not; but swallow all that their ministers and learned ones say, as law and gospel; saying they are learned men and ought to know better than we. But see! What is the first duty devolving upon the dear Son of God when on earth? Why at the tender age of twelve years, he was found in their great temple, in the midst of these same doctors of law and divinity *disputing*. What was he disputing with them about? Why they had through their much learning explained away the simple meaning of his word and substituting the tradition and commandments of men in their stead. Here then were a people professing to have all knowledge and learning and yet strange to say (though nevertheless true) the Savior found them in the most gross darkness and error, for he says, "I came unto my own but my own received me not." It was their misconstrueing his word that caused the Jews to reject the Savior and caused them to go astray then, (& it is the same to this day.) It is owing to the corrupt interpretations of the learned councils of Israel. If our blessed Lord were to come on earth to-day, he would doubtless say to our doctors of law and divinity, (as in Matthew 23: 32 and 33.) "Fill ye up then the measures of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" You have caused my people to go astray and to seek after other gods when my prophets had plainly foretold all things in regard to me, but you have spiritualized this command and set aside that one, so much so that the religion you teach and practice by the multitude, is a mere farse and mockery of the Lord God Almighty. Now see if our remarks are without foundation.

When you ask a popular professor of Christ, if he obeys the command of Jesus as plainly laid down in 13th chapter of St. John, "to wash one another's feet" he will laugh at you, and say it is not necessary, &c. Where did you get your information from that it is not essential to salvation? You must of necessity say, we get our information from man and not from Jesus, for he says we ought to wash one another's feet, and if we know these things happy are we if we do them. The happiness is promised upon *doing* and not otherwise.

Ask the same individual: Why do you have your infants sprinkled and then say it has been baptized? Where do you get your authority from for so doing? He must say he gets it from man, for Jesus says plainly little children are already fit subjects for heaven, (Mark 10: 14 and 15 and 16) and nothing we can do to them can make them better subjects for heaven. "And in Acts 2: 38 it is plainly told what kind of persons immersion is designed for.—There it says (and elsewhere) the person must repent, believe, and be baptised for the remission of sins, and then we shall receive the Holy Ghost. You see then by a glance that the child is altogether out of the question, for a child cannot repent of sins until it knows what repentance means, and has sins to repent of, neither can it believe. And as for sprinkling being true christian baptism it never was and never will be—it is an invention and tradition of man and not of God. I never saw but one Methodist minister who was honest enough to own it. Ask the same professor of Jesus why he goes to law with his brethren, or why he uses self-defence, or why he goes to war to destroy others, &c. He cannot say Jesus gave me the authority to do so. (Luke 5: 40, Matthew 26: 51 and 52) Jesus says in the above chapters plainly we are not to go to war, we are not to defend ourselves—that we must suffer wrong &c.

Ask him again, how it comes that he, as a

professor of Jesus, is allowed to follow all the fashions of the world; while we are taught to deny ourselves of the fashions of the world.—He must confess that his church puts but little restraint upon them, and the consequence is you cannot tell a professor of God from a non-professor. This is not the order of God's church. We cannot serve God and man.

Says one: "If every body was like you where would we get our men to fight for our country? Why bless you! if all were of the same way of thinking with us we would have no war. Defend first the principles of Christ, and peace, and godliness will ensue as natural as night follows day. These blessed principles must be observed by all before the prophecy of Isaiah 11: 6 can come to pass.

But says another professor of Jesus: "I don't see the use of being so very particular in observing the commands of God. I don't believe Jesus requires of us what you say. Moreover we have had custom to sanction what we do, for more than a thousand years, and I don't see you are any the better for your pains. We are in the same road to heaven that you are." Reader, you doubtless have read Bunyan's Pilgrim. Among the many named there, Christian and Ignorance stand most prominent. Christian had truly a serious time in leaving the city of Destruction. He was told that there was but one way to leave it properly and that way lay through a narrow gate, &c. At this gate he received his roll that was to admit him into the Eternal City. We will not stop to narrate the hairbreadth escapes and many ups and downs poor Christian had to encounter, but you remember while he was going along that two men came tumbling over the wall into his path. I think they were called Hypocrite and Ignorance. They began directly to congratulate themselves of being in the same road with Christian and to upbraid him for the great pains he had taken to come through the Narrow Gate, while they had went around it and avoided many troubles. And now said they what better are you than we, seeing we are all in the same road to heaven. But Christian told them that he feared all was not well with them, for they had failed to get the roll from the man who was at the head of that road, which was necessary to admit them into the Celestial City. But they maintained they were right and called upon custom of a thousand years to prove what they said. But see them at their journey's end.—Christian presented his credentials or roll, and was admitted into the Heavenly City, while the other two when called upon for their roll, they had none and of course were thrust out into darkness and death.

Dear reader; bear in mind it is the observing and keeping of all the commandments of our Lord that will constitute *our roll*. For, "Blessed and holy are they that do the commandments for they shall have a right to the tree of Life, and enter through the gate into the city."—The Lord says there is but the *one way* and that way consists in keeping *all* his commandments and not a part of them, or such of them as suit us, and then leave the others undone. He also says he that evades his commands and climbs up some other way the same is a thief and a robber.

To prove further the necessity of observing God's commands just as he has laid them down, we refer you to Exodus 17th chapter, where God commanded Moses to smite the rock in Horeb. He told him to speak to it before smiting it with his rod, but poor Moses was so provoked with Israel's transgressions that he called them rebels and in an unguarded moment, smote the rock before speaking to it. For this seemingly trifling offense God would not allow him to enter the promised land, but permitted him only to go up on a mountain and look over into the holy land. Let us be very careful, dear reader, that we do not violate his orders as plainly laid down in the New Testament, that we observe them just in the order we find them.

Take again the case of Naaman the great Syrian captain. 5th chapter of 2nd Kings. Suppose Naaman had had his own way! Say he would have dipped himself seven times in Abana, or Pharpar, or suppose he had dipped himself six times in Jordon and not seven, would he have been healed of his leprosy; most assuredly not. Why so? Simply because it would not have been as God ordered it to be done.—He might have dipped himself in Jordon six times and he would still have been a leper.—Just so, dear reader we must lay the traditions and commandments of men aside if we would be saved. We are lepers of the deepest dye,

and when no eye or arm could pity or save us, God laid hold upon his dear Son who was strong to deliver and mighty to save, and sealed his commandments in the New Testament, by his precious blood, and he certainly intends that we should observe them all without any alteration. We must do as he has commanded us, or we will not be cleansed of our leprosy and be saved.

The servant of Elisha thought this was too good an opportunity to let slip, not to make capital out of, for Naaman had returned in great joy and offered Elisha reward for his great cure. But the prophet would accept of nothing. So Elisha's servant overtook Naaman on his way home and said that Elisha had reversed his order and to give him thus and so. Naaman of course most willingly gave what was requested, but see, the leprosy of Naaman cleave unto this wicked servant, and his seed after him for trying to reverse the order of God. What a serious thing it is for us to interfere with God's commandments, and say that we will have our own way, by not observing his commands as given by Jesus. We will then do well to avoid the penalty of violating his laws as laid down in the last chapter of Revelation.

Take again the simple command of God where he told Israel to take the great city of Jericho, by marching around its walls for six days. The seven priests were to sound their trumpets once, but on the seventh day they were to march around the walls seven times and sound their trumpets seven times, and then the people should give a great shout and the formidable walls of Jericho should fall. It was done strictly, according to God's order, and the great walls of Jericho fell to the ground. But if they had left out the least item in that order, they would never have fallen. (See Joshua 6th chapter.) Let us bear in mind that he is the same God, and changes not; and that he is just as particular now in having his commands carried out as in old times, if anything more so, for he has spoken to us by the blood of his Son. How shall we escape if we set aside his great commands? God never did, and never will save any one in disobedience.—All the afflicted who came to Jesus, did as they were told and his blessing followed as a consequence.

Reader, it matters not who you are, or what your pretensions to religion may be, it will avail you nothing in the last day, if you have failed to observe all the commands of Christ. Read and see what simple means God adopts to accomplish great ends.

ASA WARD.

Sykesville, Md.

For the Companion.

Confessing Christ.

As I failed in attending preaching to-day, I thought of sending the following for publication if considered worthy of a place. Perhaps some one, as well as myself, may be edified by it.

Colton says: "Men will wrangle for religion, write for it, fight for it, die for it—anything but *live* for it." We must admit the truth. If we find the opposite to be true, it is the exception, not the rule. It is self-glorification that we seek rather than the glory of God. It is this undercurrent of selfishness which bears us on to destruction, the great gulf stream of social evil, beginning in pleasant regions and sweeps at length into the colder regions of skepticism and infidelity.

We lack, too, the courage which animated the heart of Paul. Success is inseparable from a certain independence of thought and purpose, which, while it violates none of the higher rules of propriety, flings aside those petty laws and customs which surround and trammel, and which would ultimately choke out the breath of every true soul. Those social spiders are everywhere busy weaving their webs of influence, fine, almost invisible, about us, appealing always to our selfishness in whatsoever form it may be manifest. We may struggle to free ourselves, conscious sometimes that danger if not death is near, but only the strong souls break through and are saved. This living for religion is precisely what God requires of us. We should be "living epistles, known and read of all men;" advance no theory we are not willing to put into practice; make no professions we are not willing to carry out, and do carry out, in our hearts and lives. It is this inconsistency of Christians, this contradiction between practice and profession, which forms one of the strongest arguments against Christianity. We do not keep up the effort we make to please God when we first set out in the divine life.

It requires as much resolution to continue to live a Christian life as it does to enter it. The lions are not all out of the way after we have made salvation our choice. Satan's victory is greater, and more terrible, if he can persuade a soul to turn aside after he has made a profession of faith than before.

This profession was the result mainly of earnest prayer, the fulfillment of the promise made to earnest seekers of religion and it can only be maintained by the same earnest, anxious, unceasing prayer. Whenever we cease to pray, (not to utter a vain repetition of words,) our strength fails. Satan's kingdom is built up in the world more through the inactivity of Christians, than by the most energetic opposition of the world. This is a terrible thought. But is it not true?

The author of the "Schonberg Cotta Family" says: "It is the truth which is assailed in every age which tests our fidelity. It is to confess we are called, not merely to profess. If I profess with the loudest voice and the clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ however boldly I may be professing Christianity. Where the battle rages, the loyalty of the soldier is proved, and to be steady on all the battle field besides, is mere flight and disgrace if he flinches at that one point."

We may be only private soldiers in this the great battle of God for the right, but it is better to be a "door keeper" in the house of God than to "dwell in the tents of wickedness.' God does not say unto us, 'thou art responsible for the gift,' but how hast thou used it? There is no more real virtue in the possession of a great talent than in the color of ones hair or eyes, both are accidents of birth or purposes of God.

We live in an age burdened with heavy responsibilities. The nineteenth century forms one of the grandest epochs in the history of the world. To have lived and to have acted well our part in this great struggle for the truth will be to blazon our names on the pages of the coming age. The poetic fancy of the Greek in nameing each constalletion after some demi-god of old seems but the symbolization of those more beautiful constellations of good deeds which God shall one day place in the great firmament of eternity. For the soul has wider boundaries than those of time. The heaven of mind is deeper and broader, and higher, and stretches broadly out to and around the unknown world.

FRANKLIN FORNEY.

Stony Creek, Pa.

For the Companion.

Twelve Thrones.

The other day after reading Matt. 19: 28, my mind was brought to a state of reflection, where we read: "That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon *twelve thrones*, judging the twelve tribes of Israel." The question which presented itself to my mind, was: why are there just twelve thrones, no more, and no less? This is a subject worthy of serious consideration, and demands our immediate attention. It is not likely that only the twelve apostles shall sit on the twelve thrones, but rather all "ye which have followed me in the regeneration," and they are no doubt that innumerable multitude which John saw, who had washed their robes and made them white in the blood of the Lamb. Rev. 7: 9—17. They are those who have gained the victory: as the Spirit saith unto the churches, Rev. 2: 26.—"He that overcometh, and keepeth my words unto the end, to him will I give power over the nations." In visions to the prophet David already, "beheld till the thrones were set, (not cast down) and the Ancient of days did sit:—and judgment was given to the Saints of the Most High; and the time came that the saints possessed the kingdom. Dan. 7: 9, 22. Wherefore the apostle Paul writes to the Corinthians, 6: 2, 3.—"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" These passages we think, make it clear that not only the twelve apostles shall sit on the twelve thrones judging the world, but all that have followed him in the regeneration.

But now, why are there twelve thrones? Some will say, because there were twelves tribes of Israel, and because there were twelve apostles: but that is not the answer. God showed unto Abraham already before Israel was, that there should be twelves tribes, Gen. 17: 20; but he also showed him that they should be the children of bondage—servants only, and not heirs. But now we come a little nearer, considering, that if the pattern of things on earth was made after the things in heaven, there must have been twelve thrones in preparation, or vacant in heaven, already at the time God spake unto Abraham. We can see shadows of what was coming still further back, even in the antediluvian world. For in the foreknowledge and infinite wisdom of God, these things were prepared before the foundation of the world. And because the apostle Paul says we shall judge angels: and the apostles, Peter and Jude tell us that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Therefore we conclude, that when they "left their own habitation," there were twelve thrones, or princedoms, governed by twelve archangels,* that became vacant in heaven: and upon these twelve thrones all "ye which have followed me in the regeneration shall sit," judging the world, and the angels who left their own habitation, and are reserved under chains of darkness, to the judgment of the great day. "For unto the angels hath he not put in subjection, the world to come." Heb. 2: 5. But the time will come, as Daniel saw, when the saints shall possess the kingdom: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rules) shall serve and obey him." Dan. 7: 27.

JAS. Y. HECKLER.

Harleysville Pa.

*Archangels are ruling or governing angels and are of the highest order. Archbishops are rulers or governors of the highest order in ecclesiastical affairs. Monarchs are rulers of the highest order in the world. Patriarchs are fathers and rulers.

The word arch is of Greek origin and signifies rule or government. Arch with an e to it making it arche implies beginning. In the etymology of arch is more meaning than most people are aware of.

SIN LEAVES ITS MARK.—John. B. Gough says:—"Boys, what you learn from bad habits, and in bad society, you will never forget, and it will be a lasting pang to you. I would give my right hand to-night if I could forget that which I have learned in evil society—if I could tear from my mind the things which I have seen and heard. You cannot, I believe, take away the effect of a single impure thought that has lodged or labored in the heart. You may pray against it, and by God's grace you may conquer it; but it will through life cause you bitterness and anguish."

For the Companion.

Critical Explanations.

Brother J. W. Beer, in No. 46, present volume, in commenting on the article of the Review, if I understand him correctly, seems to doubt the positive declaration of John's Gospel, 19: 14, and demands to reconcile it with Mark 15: 25. This I read with no little astonishment, being from a loving brother, well educated and supposed to be well read. Who dare doubt the evidence of John, the beloved disciple of Christ, who was an eye-witness—and the only one of the gospel writers to this tragical scene? Who would not receive his narrative in preference to the others in correctness as to time and place? "And it was the preparation of the passover, and about the sixth hour."—No one denies that *their* sixth hour corresponded to *our* twelfth hour. If, however, any should, let them read Matthew, chapter 20, where the *third*, *sixth*, *ninth*, and *eleventh* hours, (verses 3, 5, 6, 9) respectively denote nine o'clock in the morning, twelve at noon, and three and five in the afternoon. Thus their first hour corresponded to our seven o'clock; their second to our eight; their third to our nine, &c. But to harmonize the discrepancies that we find in the gospel narrative, is not in my province to do, for they are many, among those I have alluded to, but few in that article; and as said before, we find them more frequent in regard to time and place. But those discrepancies detract nothing from their credibility as inspired writers, as their aim was not to give a correct history in a Chronological order as events happened.

Many of the ablest critics have tried to harmonize discrepancies in the Gospel narratives, and have failed to unite in opinion. When we examine these critics, they give us almost as many different opinions as there were men. But since we get into criticisms, we will quote from several authors.

Michaelis, in showing the differences between Mark and Matthew's narratives, says: (after trying to reconcile some discrepancies,) "But what shall we say of instances in which there is no mode of reconciliation? If we compare Mark 4: 35, and 1: 35, with Matt. 8: 28—34, we shall find not only a difference in the arrangement of the facts, but such a determination of time as renders a reconciliation impracticable. For according to Matthew, on the day after the *sermon on the mount*, Christ entered into a ship and crossed the Lake of Gennesareth, where he encountered a violent tempest; but according to Mark this event took place on the day after the *sermon in parables*; and, on the day which followed that on which the sermon on the mount was delivered, Christ went, not to the sea side, but to a desert place, whence he passed through the towns and villages of Galilee. Another instance, in which we shall find it equally impracticable to reconcile the two Evangelists, is Mark 11: 28, compared with Matthew 21: 23. In both places the Jewish Priests propose this question to Christ: "By what authority doest thou these things?" alluding to his expulsion of the buyers and sellers from the temple. But according to what St. Mark had previously related in the same chapter, this question was proposed on the *third* day of Christ's entry into Jerusalem; according to Matthew, it was proposed on the *second*." Mich. Vol. 3, page 220. Hence, it impracticable to men of profound learning and knowledge in languages, and who had access to many original manuscripts to harmonize scripture, it seems to me, assuming too much for us to do so. The question might arise, Why is it so? The reason is obvious.

Permit me to quote again. Dr. Horne, Vol. 1, page 400, says: "Apparent contradiction in the different circumstances related, arises from different sources whence the inspired writers drew their narratives."—"During our Lord's three years circuit in Palestine, Matthew and John were constantly his disciples and companions; the source of their narratives, therefore, was ocular testimony; while Luke and Mark, not having been Christ's disciples, related things as they were communicated to them by the apostles and others, who *from the beginning were eye-witnesses, and ministers of the word*, as St. Luke expressly states at the commencement of his Gospel.

"Under such circumstances, how is it possible that some discrepancies should not appear in the writings of such persons? Yet these discrepancies are so far from affecting their credibility as historians, that on the contrary, they affirm their veracity and correctness."

If we examine Mark 15: 25, critically, the passage is certainly ambiguous as rational men must admit.—"And it was the third hour, *and* they crucified him." Note. The third hour may have reference to other things immediately concerned before his crucifixion, as it is set off from the other part of the phrase by a comma by the translators, and might have been perhaps more properly set off with a period, as the original manuscripts were not punctuated at all. This receive only as suggestive. But if it would read: "And it was the third hour *when* they crucified him," the phrase without a comma, and *when* in place of *and*, then we would have positive and clearly defined language.

We will once more quote from Dr. Horne, which in a manner concerns this passage. Vol. 1, page 405.—"*Seeming Chronological contradictions arise from the Sacred historians adopting different methods of computation, and assigning different dates to the same period.*". "By the application of this rule many commentators reconcile the difference between Mark 15: 25, who saith the hour of Christ's crucifixion was the third, and John 19: 14, who saith it was about the sixth hour, that he was brought forth. They therefore solve the difficulty by considering the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of three, six, nine, and twelve, or, in our way of reckoning, nine, twelve; three, and six, which also suited the solemn times of sacrifice and prayer, in the temple: in

cases, they argued, in which the Jews did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only these more noted divisions which happened to come nearest the time of the event spoken of. Adopting this method of reconciliation, Dr. Campbell remarks that Mark says *it was the third hour*, from which we have reason to conclude that the third hour was past. John says it was *about the sixth hour*, from which he thinks it probable that the sixth hour was not yet come. "On this supposition, though the Evangelists may, by a fastidious reader, be accused for want of precision in regard to dates, they will not by any judicious and candid critic be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because in relating an event which had happened between ten and eleven in the forenoon, one had said it was past nine o'clock: the other that it was drawing towards noon?" Campbell on John 19: 14, Volume 2, page 572, 573, 3rd Ed. 1807.

From the evidence before him we leave the reader to draw his own conclusions as to the reading which is preferably to be adopted. We apprehend that the weight of evidence will be found to preponderate in favor of John's declaration.

To point all the difficulties in harmonizing the discrepancies found in the sacred writers, would require space in the *Companion* not prudent to occupy, and to reconcile them would be assuming a position in which no one ever has succeeded. Suffice it to note that we feel happy to know that the duties required of man are plain, and therein we find no contradictions. Then let us be humble and comply with those duties. May we all profit by our investigations, is the prayer of your humble servant.

LEONARD FURRY.

New Enterprise, Pa.

For the Companion.

Christian Union.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

We may infer from the above language, that, in that early period of the existence of christianity, the apostle Paul was somewhat afraid that something might arise by which men and women would become estranged from the proper observance of the injunctions revealed from Heaven through the agency of our blessed Redeemer; hence he warned them against the evils arising from contention. We need not wonder, then, that there are so many organizations in the world which nominate themselves christians, when we see how fearful the faithful apostle was with reference to this matter. We feel confident that if we were all willing to set aside the traditions of men, and cleave to the word of God, as the man of our counsel, and the faithful apostles' the only practice which we are willing to accept as a criterion by which to live, the "partition wall" between these different organizations would tumble down for want of support. We feel satisfied, however, that as long as men and women will be willing to be governed by a Confession of Faith outside of the Bible this wall will stand between them. Although this great barrier was erected between Jews and Gentiles, the apostles had the pleasure of seeing it broken down; and there is no doubt to keep us from believing that those two sects, each with its own peculiarities, were made to rejoice when obedience to Christ's perfect law became the only peculiarity which marked them both. But alas! We again see this gigantic wall separating professors of christianity from obedience to the Bible, or that part of it which is given as the Christian Law, and it is now necessary that the messengers of Christ give the orders transmitted to them by the Captain of our Salvation, and the soldiers of the cross must battle manfully; and perhaps the day may dawn upon us in which the religion of Jesus Christ will be the only religion in the world. We can do no more, at most, than hope for the best. We should labor earnestly in order that those who are for Paul and those who are for Apollos may become entirely unwilling to be known by the peculiarities which they have received as followers of either of these servants of Christ and be willing to be known only by peculiarities as followers of Christ. This will have a tendency to break down the partitions that otherwise may be built up to separate us from the faith delivered unto the saints. We are taught that Christ and his word are the same, (John 1: 1, 14) but not that those Confessions of Faith devised by man are in anything related with him; hence when we accept his *word* we accept *him*: but when we place any confidence in the Confession of Faith, unless it be the pure word of God, we build our hopes upon man and deserve no reward except that bestowed by poor mortals. Let us then labor with the view of removing, from among the children of men, those rules established by man, which on account of their resemblance of Popery may have originated from it.

There was a time we believe, when intelligent men and women forsook the papal power in order to bring about a reformation; but it was not an important reformation from the fact that the Bible was not accepted as the only light necessary to guide poor pilgrims on their way to glory.

Hence Popery is yet in the world in various forms, giving the world ample room for reformation. Let us remember that "life and immortality are brought to light through the Gospel of Christ," and act accordingly.

E. UTBAUGH.

Princeton, Ind.

He is happy whose circumstances suit his temper; but he is most fortunate who can suit his temper to his circumstances.

For the Companion.

Temporal and Spiritual.

Autumn winds blow chill and dreary,
Flowers faded in their prime;
Birds that lately warbled near us,
Have flown to a fairer clime.

Long ago the busy reapers
Gather'd home the golden store;
Gathered home into their garners
Such as they may reap no more.

Fruits of Autumn too they've gather'd,
Luscious fruits—a gift of heav'n:
To our God for all his bounties,
May our sincere thanks be giv'n.

Be our store where songs of triumph
Rise from harps by angels played,
Where the reapers never weary
Where the flowers never fade.

SALLIE A. MORT.

Dayton, Ohio.

For the Companion.

A few words to the Unconverted.

My unconverted friends: I take my pen to write a few lines to you as I feel like conversing with you on the subject of religion. Oh, my young unconverted friends, I would like to warn you of the danger you are in from the fiery darts of that wicked one who is continually trying to overcome you and to keep you away from Jesus. He tells you that you can be as good and as safe without belonging to the church of God as if you belonged to it; but no my friends, you cannot inherit the kingdom of God without repenting of your sins, and obeying the holy Scriptures. Your only hope of safety is in flying to Jesus. He is calling you to him. Do not reject his precious calls. He loves you all. He spilled his precious blood on Calvary for you; yes, he died the ignominious death of the cross for you. O then why not all come to him. He is waiting with outstretched arms to receive you. Why tarry ye? Perhaps you will say, 'I will wait a little longer. I am not quite ready yet.' But you may put it off until a dying hour and then it will be too late: *now* is the accepted time, *now* is the day of salvation.

The Lord's "ways are ways of pleasantness and his paths are paths of peace." How strange that you should spurn that golden crown that is offered you in heaven! How encouraging are the words of Jesus! He says, "come unto me, all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Here he has promised you rest for your souls, if you will take his yoke upon you and learn of him.—O what a happy thought for the believer that there is rest for his soul beyond this vale of tears. It animates the christian and leads him to renew his strength, and to apply his energies, that he may continue faithful and reach that blissful shore where parting is known no more. O then seek that home that knows no changes, and where separations never take place; where the sorrowing ones of this world may obtain relief for all their griefs, and where sighs are exchanged for unending songs. The christian alone can have such a hope of heaven.

Then young friend's seek this home by coming to the Savior by believing on him, and obeying his commandments. There is room for you all, and do not delay until to-morrow since you know not what a day may bring forth. If you delay, the messenger of death may come and call you away unprepared. If you neglect to prepare for your dying hour you will be cast into misery forever.

When we remember that the young are frequently snatched away from earth to be laid cold and lifeless in their narrow graves to return to dust from whence they came, how important that they too should serve the Lord.

We are travelers traveling to the tomb, and we know not how soon we may be numbered with the dead. We therefore should all prepare for death, for it will come sooner or later, since it is a certain visitor.—Now young friends, whoever you be, take the kind advice of one that loves your precious souls. I was once young and I am not old yet, and I sought my Savior while I was in my young days, for I felt the need of a Savior. When I sought him prayerfully it was not long before I found him; and O how happy I was that I found him so soon. I would not exchange the pleasure that I have experienced since I have been trying to serve the Lord, for all the treasures of the world. It is true, many of my friends pointed the finger of scorn at me, but I prayed for them that they might be brought to seek Jesus too. If we are laughed at and the finger of scorn is pointed at us, let us remember that it is no more than what Jesus endured for our sakes; and he says to our encouragement when we are persecuted, "blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." But why does it seem so hard to give up the sinful pleasures of this world. They are fading and they will not satisfy you in the dying hour, when you will need something more. Now if you delay seeking the Lord until you come to die, it may then be too late. Then seek him now and make your peace with him while in the enjoyment of health and strength.

ABR'M. I. ELLER.

Salem, Ohio.

For the Companion.

The Covering.

"For this cause ought the woman to have power on her head, because of the angels." 1 Cor. 11: 10.

This is a mystery to many: what the power, and why of the angels? In the preceding part of the chapter the apostle tells us that women should not pray or prophesy without a covering on their head. This appears to be something new to the Corinthians, or else they had gotten out of the right order, which we may suppose was the case—Read the 16th verse—As even some now are contentious, supposing the natural hair to be the covering alluded to, which is perhaps a lack of this power.

We would understand the apostle that this covering is to humiliate, which also was a custom in the former dispensation on certain occasions. Also shaving the head; but it was considered reproachful to have the head shorn. See Deuteronomy 21: 12,13, 14. The former

covering often consisted of a veil over the head and face: but now we are taught, in the new dispensation, to cover the head only, which is more convenient and can be worn at all times or always. This also we will do if we are in possession of this power which is of the Spirit. For God hath given us the Spirit of power and of love and of a sound mind. 2 Tim. 1: 7. Consequently, if we are the chosen of God, we are endowed with the Spirit of power, and love God with all our hearts. This love prompts us to keep all his commandments; therefore, when we are commanded to cover our heads, we will do it, and not as being subject to man only, but unto God, and because of those angels which minister unto us and encamp around about those that fear God and are delivered by them. Psalms 34: 7. Heb. 1: 14. For their sakes shall we wear a manifest token of the possession of the power of perfect obedience. For if we are ashamed of the token of respect to those spirit angels, will they not refuse to minister unto us, and forsake us? Paul says it is no more a shame to have the head shorn, than to go bold-faced without a modest head-covering.—See also 1st Peter 4: 9.

Neither let us be ashamed to prophesy, but let us testify to the truth as it is in Christ Jesus, for the testimony of Jesus is the spirit of prophesy. Rev. 19: 10.

MARY RORER.

Honey Grove, Pa.

Brevities.

If thy profession has not the Blood of Christ at its root, it will wither.

A man's elevated position in the church does not make him other than what he is. The raven coming from the temple is a raven still.

As the moon, though invisible, controls the ocean tides, so Jesus, unseen, has power over the motions of the believing soul.

None can know that they are Christ's unless they are diligent in making their calling and election sure.

The Bible is pre-eminent for its revelation of the Father's God, and the Brotherhood of Man.

The Christian way to rise is to fall; the worldly way to fall is to rise.

The difference between perseverance and obstinacy, is the difference between a strong *will* and a strong *won't*.

Whatever occurred in the universe that was not the result of an "I will," or of an "I will not?"

Some people's defects are but the exaggerations of their good qualities.

By the constant repetition of any line of thought, feeling, or action, men lose the power of vivid appreciation. Hence, every where, the natural tendency of routine is to dullness.

Men often boast of progress, when they are moving only in a circle; and are sure they are in the right path, because with every circuit the foot prints multiply, when they are only following their own tracks.

The sinner can do many things which the Christian does, while the Christian does some things which the sinner cannot do.

Satan's most awful device is to induce disbelief in his own existence.

Those who deny the existence and agency of evil spirits ought to be, what they never are—believers in man's total depravity.

The guiltiest man often joins the loudest in the cry of "Stop thief."

Faith never made true any thing that was false: belief never made false any thing that was true.

He who has a love for nature can never be alone.

All visible greatness of mind grows by looking at an invisible that is greater.

The nation that has best affected the welfare of other nations, has done so by giving them Christ.

Many a rich man, in bringing up his son, seems sufficient to make what Aaron made,—a gilded calf.

The world has always been unjust to the church in two respects:—in holding her responsible for perfection, and in charging upon her all the delinquencies of the few

Those who have the deepest sense of evil of sin, set their whole confidence upon Christ as the one Remedy.

A man cannot do a worse thing for himself or for others than to disobey God.

Showy minds are often insincere: strong ones never.

Style is the gossamer on which the seeds of both truth and error float from mind to mind.

Many things are pronounced beautiful which are charged with evil. Clouds piled up at sunset, fringed with lightning, are admired by the inconsiderate; but the anticipative mind foresees what they portend.

The man who speaks only truth never contradicts himself.

Error is always crooked. No two errors are crooked alike, and therefore they never coincide. All truths are straight; and therefore can be parallel.

People who go into the church upon a railroad, are very apt, after a short stay, to go out in the same manner.

Heaven is not a beautiful place, but a holy place. Hence to enter it, there must be a state of soul in harmony with it, a preparatory meetness, or we cannot enjoy it.—In our hearts there must be the elements of heaven's purity now, or in the very nature of things we shall be incapacitated to enjoy the happiness of heaven. Hear our spirits those peculiar signs, those celestial marks which indicate for future to share in future bliss. Are they found in them, and developing in them those buds of grace, which will culminate in the dawn of heaven's glory?

Jesus hath now many lovers of His Heavenly Kingdom, but few bearers of his Cross. All desire to rejoice with him; few are willing to endure anything for him. Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of his passion. Many revere his miracles, few follow the humility of his cross.—*Thomas à Kempis.*

MISCELLANEOUS.

The Ministry.

What holiness and gifts are required in the ministry. Look at one duty. Every administration of the Lord's Supper, ought as far as possible to be like its first celebration. At such a time, it falls to the minister of Christ to take the head of the table, to sit (who does not tremble at the thought) in the seat which the Lord Jesus Christ occupied, to do his actions and say his words. 'Who is sufficient for these things?'

We ought to preach as if the whole success of the Gospel depended on our manner of presenting the truth; yet we ought humbly to pray, remembering that the whole efficacy of our preaching depends solely on God.

There is a great deal of preaching which is only didactic, coldly argumentative, merely indicative, simply inviting. It teaches, reasons, points, and invites; but does not apply, entreat, warn, expostulate, persuade. The preacher seems satisfied with having done, as he supposes, his duty, and does not appear to care much whether the hearers do theirs or not. Such preaching will not do. It does not succeed.—It does not fulfill the commission. It does not please God.

We have sheep wandering without a shepherd, and we have almost as many shepherds wandering without sheep. Formerly it was not so. Then the lack was of laborers.—Now many stand idle, because none employs them. They cannot find any part of the harvest where it suits themselves and all hands, that they should thrust in the sickle and reap. This is a very popular objection now to the education cause.

Ye ministers of Christ, let the *odor* ye diffuse, be that of the Gospel. Let it not be even scented with your own philosophy. And think not to make it agreeable to natural sense.

It is a strange mistake of some, that the authority and obligation to preach the Gospel to any creature, is founded upon this conviction of his need of it and his disposition to receive it.

What if some of us make you promises of salvation on such and such terms, provided God does not? We may sooth you, but can we save you? What will our passport avail?

If God did no more for sinners in regeneration, than some affirm he does; if, as they say, he went no farther than to employ moral suasion never a sinner would be saved. At all events, it would be improper for us to pray for any one's salvation, for then we should be asking God to do more than it is proper for him to do.

There was never a more absurd and unscriptural assertion made, than that in preaching the Gospel and persuading men to repentance, no appeal should be made to fearful apprehensions. It arraigns the conduct of the Son of God, and condemns the practice of his apostles, who, because they knew the terrors of the Lord, persuaded men.

In preaching the Gospel, let all sinners know that we never see so much depravity in ourselves, as Christ saw in us, when he consented to die for us. Let this encourage all to come to him.

Eternity.

O Eternity! eternity! How are our noblest, our strongest thoughts lost and overwhelmed in thee! Who can set landmarks to limit thy dimensions, or find plummets to fathon the depth! Mathematicians have figures to compute all the progressions of time; astronomers have instruments to calculate the distances of the planets; but what numbers can state, what lines can gauge, the length and breadth of eternity! "It is higher than heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, broader than the sea." Mysterious, mighty existence! A sum not to be lessened by the largest deductions; an extent not to be contracted by all possible diminutions.—None can truly say, after the most prodigious waste of ages, "So much of eternity is gone." For when millions of centuries are passed it is but just commencing, and when millions more have run their ample round it will be no nearer ending.—Yes, when ages, numerous as the bloom of spring increased by the herbage of summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter—when these and ten thousand times ten thousand more than can be represented by any similitude, or imagined by any conception, when all these are revolved and finished, eternity, vast, boundless eternity, will only be commencing.—*Hervey.*

True Christian Life.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, or reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John. Little words, not eloquent speeches nor sermons; little deeds, not eloquent speeches nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightening; the waters of Siloam, "that go softly," in their meek mission of refreshment, not the waters of torrent, noise, and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifference to the feelings or wishes of others, outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such *little* things as these go far to make

up at least the negative beauty of holy life. And then attention to little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little self-denials, and self-restraints, and self-forgetfulness; little plants of kindness and thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day—these are the active development of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great, save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar.*

HUMANITY was never so honored as when Christ allied his Divinity to it, when the Divine "Word became flesh and dwelt among us." Think of a human form on the earth, filled with all the splendor of the Shechinah; a tabernacle of clay, with all the fulness of the Godhead! Is it strange when dust has been thus honored by being knit to Divinity, that it shall be honored again?—that as our Lord's earthly body was like man's present body, man's resurrection body shall be "fashioned like unto Christ's glorious body?"—be as immortal, as incorruptible, as glorious! Every feature beauty, every motion grace, every thought praise, and every motion ecstacy.

NO NOVELTY.—The Christian who is not to some extent interested in the Sunday School, must be a strange being. In some respects it is a modern institution—in the main its most prominent features proclaim it as ancient as the system of revealed religion. The training of all classes of the young in Biblical truth, the gathering in of the neglected in the circle of religious influence,—these are the objects which the enterprise proposes. Are these novelties?

Modern Activity.

Yet this doubtless is true, of the tendencies of our modern Christian life—that they embody certain *centrifugal* forces, as related to a life of solitude and stillness. Modern piety goes outward, in duties and activities, extrinsic to a secret life with God. It does this by an inborn instinct, which perhaps was never more vigorous in its operation than now. This is no evil. It is a growth rather upon the usage of other ages. It is an advance, certainly, upon the piety of the cloister and the cowl. It is a progress of religious life, too, beyond that of the early denominational contentions of Protestantism. Those contentions may have been a necessary preliminary to it. But it is an advance upon the spirit and the aims of them. It is a salutary growth.

But, like every large, rapid growth, it involves a peril peculiar to itself—a peril which we cannot avoid, but which, by wise forethought, we may encounter with safe courage. That very obvious peril is, that the vitality of holiness may be exhausted by inward decay, through the want of an increase of its devotional spirit, proportioned to the expansion of its active forces.—Individual experience may become shallow, for the want of meditative habits, and much communion with God.

Should this be the catastrophe of the tendencies working in modern Christian life, centuries of conflict and corruption must follow, by a law fixed like gravitation. Religious organizations must begin soon to settle, like a building whose frame is eaten through and through with the "dry rot." Activity can never sustain itself. Withdraw the vital force which animates and propels it, and it falls like a dead arm. We cannot, then, too keenly feel, each one for himself, that a still and secret life with God must energize all holy duty, as vigor in every fibre of the body must come from the strong, calm, faithful beating of the heart.

One foe within is more to be dreaded than twenty foes without.

The Hearts of Believers.

Are like gardens, wherein there are not only flowers, but weeds also; and as the former must be watered and cherished, so the latter must be crushed and nipped. If nothing but dews and showers of promises should fall upon the heart, though they seem to tend to the cherishing of their graces, yet the weeds of corruption will be apt to grow up with them, and in the end to choke them, unless they are nipped and blasted by the severity of threatenings.—*Owen.*

Bible promises are like the beams of the sun, which shine as freely in at the window of the poor man's cottage as the rich man's palace.

——:o:——

He who has not forgiven an enemy, has never yet tasted one of the most sublime enjoyments of life.

——:o:——

They that spend their days in faith and prayer, shall end their days in peace and comfort.

——:o:——

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burden cheerfully, who is the calmest in storms, and whose reliance on truth, on virtue, and on God, is the most unfaltering.

——:o:——

There is only one thing worse than ignorance, and that is conceit. Of all intractable fools an overwise man is the worst.

Profession is good, but practice is better. The former is cheap; it costs words only. The latter costs something, for it requires action, work, self-denial.

——:o:——

God is angry with the wicked just as a loving father is angry with his naughty children. He loves them none the less for his anger. He is angry partly because he loves them. Like an angry yet loving father, too, he is placable, and ready to forgive.

Perseverance conquers all.

Christian Family Companion.

Tyrone City, Pa., Dec. 8, 1868.

We are pleased to be able to say to our friends that the prospects are very encouraging for a large increase of our circulation. There are not so many subscriptions coming in, but brethren say they have large lists, and are still adding names. We shall be very highly gratified if we shall obtain such a number as will enable us to continue the full sheet. We desire to do so, even at a sacrifice, but cannot bear to suffer much less at this time.

There is still time yet to work.—The holydays are approaching when men are disposed to be liberal, and by a little persuasion they may be induced to subscribe for a paper that may aid in their conversion.

We can not any longer send back Nos. of November to new subscribers. We are out—entirely out.—We only agreed to send free what remains of this year after the receipt of the names. This we have done in every instance, and will still do it. We also sent the back numbers as long as we had them. Any new subscribers who wish them may have the first 20 Nos. of present volume, and as many others as we may have on hand, sent them free by adding 10 cents to prepay postage.

Our brethren who hold our pledges for visits during the Winter, will please pardon us if we should not redeem them before the first of February. An ocean of labor is before us into which we are just about to launch, and do not expect to see land for two months.

Hereafter we will acknowledge moneys received to those who send it only, instead of to each subscriber as heretofore. We do this to save space and labor.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writers name and address required in every communication, not necessarily for publication, but as a guaranty of good faith. Reports of communications or personal wrath, not relished. All communications for publication must be written on one side of the sheet only.

Final Report of the Annual Meeting

HELD AT THE HOUSE OF BROTHER JACOB BERKEY, ELKHART CO., IND., June 2—5, 1868.

The amount of money paid into my hands by the 23 congregations composing the Brotherhood of the Northern District of Indiana, was as follows, with the name of each congregation and the amount each paid:

CONGREGATIONS.	
Fawn River,	$127.50
Shipshewanee,	85.10
Elkhart,	297.50
Yellow Creek,	282.50
Pine Creek,	146.60
Pleasant,	75.00
Rock Run,	282.05
Black River,	21.00
Portage,	188.50
Bango,	181.25
South Bend,	159.50
Union,	50.00
Breman,	50.00
Yellow River,	90.95
Tippecanoe,	67.00
Solomon's Creek,	142.15
Washington,	62.50
Union Center,	253.75
Cedar Creek,	125.10
Pigeon Creek,	49.00
Springfield,	100.00
Turkey Creek,	70.80
Blue River,	59.00
Whole amount,	$2930.75

The expenses of the Meeting in money paid out for provision and other purposes for the use of the meeting, the amount and price of each article given as near as I could get it from the committees, was as follows:

155 bush. Wheat, (one bush. at $2.65 at 1 115, at $2.50 per bushel,	$426.40
Flour, (quantity not given)	8.18
125 bush. Corn, at 75 cts per bush.	151.25
685 lbs of hay, at 1¾ cts per lb.	857.74
195 lbs. Coffee, at 25 per lb.	41.25
20½ lbs. Sugar,	39.55
Freight on Sugar and Coffee,	2.60
5 lbs. Tea, at $1.00 per lb.	5.00
Stove Pipe, at 12 cts per lb.	8.50
Barrel of Salt,	2.38
50 gallons Milk, at 32 cts per gallon.	16.00
85 lbs of butter,	204.04
080 gallons Apple cider, 8 cts. per gallon,	51.58
115 gallons of Pickles,	28.75
1 barrel to lay up pickles in,	2.00
To Jacob Berkey to procure half-fare on R. R.,	17.00
The amount paid out for cooking, furnishing material for shed & furnace, hay and grain fed in the neighborhood, and all other expenses necessary,	757.09
Am't paid out for all purposes,	2622.73
Goods on hand after the meeting,	187.67
The actual cost of the meeting,	2,435.06
Am't collected from congregations,	2930.75
	2495.06
Am't. to be refunded,	435.69

JOHN ALLEN, *Treasurer*,
CHRIS. LENTZ, *Assistant*.

We, the brethren, who emigrate from East to West, should be very careful what we emigrate for.—Whether for the advancement and spreading the true gospel, or for filthy lucre's sake. I am under the impression that it would be better for our ministers to go where there are only a few brethren without a minister, than to where there are ten ministers in one congregation; and some of those ministers already assuming the position of aspirants, and striving for "the uppermost seats in the synagogues."

A word to deacons. You should likewise, be careful where you emigrate to. My advice to you is never emigrate to a place where you are not needed. A church with too many officers in it is in greater danger of becoming corrupt, than one with but few, or just enough to keep all employed.

Nearly or perhaps all of our brethren who have emigrated to the West are accumulating wealth in abundance, and I do hope they will be more liberal in supporting their brethren and friends who may be less favored than they, and likewise their ministering brethren.

I have just returned from a visit to a number of brethren and friends in Iowa, and am sorry to say I found but one copy of the *Companion* and two of the *Visitor* in all my travels through the part of the State I visited.

I, for one, have had lasting impressions made upon my mind by reading the *Companion* and *Visitor*.

Not long since, I asked a brother if he was a subscriber to the *Companion*; the reply was, "I would like to have the paper, but I have

not the money to spare," when at the same time his real estate was worth five or six thousand dollars.

We do not feel well when we visit our brethren and find them so cold and indifferent upon religious matters. More anon.

C. P. L. ROBERTS.

Conemaugh, Pa.

A Voice from Wisconsin.

The *Companion* continues its weekly visit to us, favoring us with its interesting news; creating great encouragement and consolation within our little family circle. Among the various topics presented, Feet-washing is to us one among the most interesting: and while a "Voice from the Pacific Coast" would say, stop! as did the elders to Peter and John, Acts 4: 10, a voice from the shore of Wisconsin would say: go on brethren, in meekness; give the subject a fair investigation; and in doing that, let us see to this one thing in particular, that no one misapplies scripture for the sake of holding up his own side, or for argument's sake, which would be very wrong.

If the brethren at a meeting, as stated by brother Wolfe, thought it proper to consult upon this question, calling brethren from different parts to meet at one place, (which no doubt was attended with much inconvenience) to investigate this question: wherein is the impropriety now, in us communicating our views upon the same subject, being blessed with so favorable an opportunity, by the means of our valuable *Companion*. We may remain by our own fireside, pen our tho'ts and in a few weeks the whole fraternity may be favored with our views on the subject. Not only nine have a say so in this matter, but ninety and nine; and as many more as wish to avail themselves of the opportunity.

We were not aware that there was a difference existing among the brethren in this respect until quite lately. We regret that we were not favored with our periodical papers at the time this question was introduced, for we are anxious to know all about it. Brethren, let us hear more upon this subject. We are aware the taste of all persons is not alike: what pleases one, sometimes displeases another. What shall we say then, should we stop the discussion of so important a subject because it displeases one? or continue because it pleases another? No, neither! but stand for the truth, and "contend earnestly for the faith which was once delivered to the saints:" and cherish the admonition given by Paul in his epistle to the Romans, chapters 14 & 15. Brethren let us read those two chapters frequently.

Yours Fraternally,

J. BAIR.

Orion, Wis.

Brother H. B. Brumbaugh of James Creek congregation, writes: We still are on the increase. I think we have had eight accessions to the Church within the last two months, and the indications are still favorable.

Brother John Arnold, Milford, Ind., desires the addresses of brethren Samuel Lupold and and Christian Weaver, as he desires to send to each of them the portion of money due from the surplus of the Annual Meeting expenses. Address brother Arnold as above.—Ed.

DIED.

Fell asleep in Jesus our beloved sister CATHARINE MILLER, of Elkhart Co., Ind., aged 30 years, 7 months, and 9 days.—Funeral services by the writer from the 24th verse of the 15th chapter of 1 Cor.

JESSE CALVERT.

In Noble Co., Ind. November the 20th ANNA SHANNAN, aged 35 years, 1 months, and 22 days. She left a husband and four children to mourn their loss. She was an honest, good-meaning woman, and a friend to the Brethren. Died without an enemy in the world we judge. Funeral services by the writer.

JOSEPH ZEIGLER.

LIST OF MONEYS received for subscription to the Companion since our last.

Christ Snowberger, New Enterprise, Pa.	1	50
Daniel Hollinger, White House, Pa.		00
Augustus Miller, Berlin, Pa.	1	50
D. Beachy, Sawmill Mills, Pa.	1	50
Elias Peck, "	1	50
David Landman, "	1	50
Saml Fahlor "		50
G. W. Jones, Hastings, Fla.	1	50
Abram Brubaker, "	1	50
John Kasser Mojeska, "	1	50
Daniel Sutphin, "	1	50
Andrew Kleppe, "	1	50
Elizabeth Gilliland, "	1	50
W. W. Smith, "	1	50
Elias Shideler, "	1	50
Thomas Downey, "	1	50
John S. Hoover, "	1	50
George Peck, Ark. "	1	50
W. Cook, Myers Mills, Pa.	1	50
S. Hershberger, Pleasant Hill, Pa.	1	50
A. Snowberger, "	1	50
Andrew Sollday, Hanover, Pa.	1	50
Jacob F. Oller, Waynesboro, Pa.	1	50
Isaac F. Price, "	1	50
Josiah Fahrney, "	1	50
Jacob H. Adams, "	1	50
Jno. Geisert, "	1	50
Abram S. Adams, "	1	50
Wm. Cook, Myers Mills, Pa.	1	50
Sol. Hershberger, Hillsdale, Pa.	1	50
Anthony Swanbeck, "	1	50
Mary Mohler, Hummelstown, Pa.	1	50
Hannah Weidler, Akron, Pa.	1	50
John F. Funk, Jones Mills, Pa.	1	50
Geo. Musser, "	1	50
J. E. Pfautz, Ephrata, Pa.	1	50
Maria Harley, "	1	50
J. L. Mohler, "	1	50
J. B. Keller, "	1	50
E. Konigmacher, "	1	50
J. W. Spicher, Hillsdale, Pa.	1	50
Emanl Wampler, "	1	50
H. Spicher, "	1	50
Mark Musser, Decker's Point, Pa.	1	50
Jonas Price, Somers Station, Pa	1	50
E. Brachly, Burbank, Ohio,	1	50
G. Flack, Congress, Ohio,	1	50
Eliza Garver, "	1	50
P. J. Brown, "	1	50
Jane Neswander, Bridgewater, Va.	1	50
Polly Kagey, "	1	50
Samuel Miller, "	1	50
Solomon Garber, "	1	50
Ethanan Rupp, Cedar View, Mo	1	50
John Crafts, Osceola, Pa.	1	50
Saml Denninger, New Enterprise, Pa.	1	50
Israel Cober, Berlin, Pa	1	50
Jos. Holsopple, Indiana, Pa.	2	00
Jacob Replogle, Penn Run, Pa.		00
David Evenk, Utah, Pa.	1	00
John J. Cover, Masontown, Pa	1	00
Danl Piper, Parmansville, Pa.	1	00
Jacob Reed, "		00
Aaron Barky "	1	00
Mary I. Glysson "	1	00
Jesse Crumbaker, Franklintown, Pa.	1	00
Rachel Conroy, "	1	00
Sarah Metzker, Martinsburg, Pa.	1	00
John W. Ressler, Newry, Pa.	1	00
Ann E. Riley, Dwight, Ill	1	00
S. P. Burkhart, Philipsburg, Pa.	1	00
J. H. Burkhart, Altoona, Pa.	1	00
Uriah Killin, Macomb, Ill.	1	00
J. B. Bear, "	1	00
Peter C. Leatman, Johnstown, Pa.	1	00
John Custer, Scalplevel, Pa.	1	00
David Shaffer, "	1	00
Jacob Berkey, "	1	00
Jacob Hoffman, "	1	00
Jacob Hoover, "	1	00
Jacob Kuster, "	1	00
David Berkey, "	1	00
John Hoffman, "	1	00
Dan Hoffman, "	1	00
Jacob Kepple, "	1	00
Elijah Berkey, "	1	00
Aaron Berkebile, "	1	00
Aaron Stutzler, Shade Furnace, Pa.	1	00
H. E. Lentz, Millerstown, Pa.	1	00
Isaac J. Brough, Davisville, Pa.	1	50
Joseph Lentz, Myers Mills, Pa.	1	50

Others crowded out.

John A. Long, North Liberty, Ind.	1.00
Lavina Ogden, Center View, Mo.	1.50
Daniel Geckenour, Conemaugh, Pa.	1.50
C. Good, Jr. "	1.50
Anna Cover, "	1.50
Benj. Reighart, Mineral Point, Pa.	1.50
Catharine Horner, "	1.50
Abram Ribblett, Johnstown, Pa.	1.50
Geo. Knavel, "	1.50
Joel Shively Osceola, Ind.	1.50
D. H. Brumbaugh, Centre, Ohio,	.50
Martin Buechly, Waterloo, Iowa	1.50
W. Ikenberry, "	1.50
P. A. Miller, "	1.50
J. A. Brumbley, "	1.50
J. B. Engelsaljer, Shippensburg, Pa.	1.50

Advertisements.

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

THE Subscriber, as agent for the "COMPANION," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

PHILIP BOYLE,
NEW WINDSOR, MD

S. McCAMANT, J. M. HARPER,
JOHN ELLIOTT, WM. STOKE,
D. T. CALDWELL.

TYRONE PLANING MILLS.

McCAMANT, ELLIOTT, & Co.,
(Successors to F. D. Beyer & Co.)

Manufacturers and dealers in SASH, DOORS, BLINDS, FLOORING, BRACKETS MOULDINGS, STAIR RAILING, PLASTERING LATH, SHINGLES, COMMON AND FANCY PICKETS, FRAME STUFF, and ALL KINDS OF LUMBER. Orders respectfully solicited. 32

THE NEW YORK OBSERVER.

WE SEND GROVER & BAKER'S $55 Sewing Machine for 18 new subscribers.

In order to introduce the OBSERVER to new readers and new circles of influence, we make the following liberal offers for

NEW SUBSCRIBERS:

We will send the OBSERVER for one year to

2 subscribers,	*one or both being new*,	$6.00
3 "	*two or all* " "	$8.00
4 "	*three or all* " "	$10.00

Or, to any person sending us *five* or more new subscribers, we will allow one dollar commission on each.

Send by *check, draft, or Post-office order.*

Sample copies and circulars sent free.

Terms, $2.50 a year, in advance.

SIDNEY E. MORSE, Jr., & Co.,
48-3 ins. 37 Park Row, New York.

BOOKS. "Family Companion" 55 cents; postage 8 cents. "Parable of the Sower" 25 cents. "Research on Light Mechanics" 10 cents. Have also Neade's "Theology," and "Wisdom and Power of God." Address,

Samuel Kinsey, Dayton, Ohio.
38-4 ins.

To the Afflicted.

WE hereby offer to all that may be afflicted with the dreaded disease of CANCER, the advantages of one of the most reliable remedies known. This remedy has proved to be successful in some of the most serious cases. All who wish to apply for it, should do so before the disease becomes constitutional and perhaps fatal.

Address either of the undersigned, enclosing *stamp* to prepay answer.

PETER S MYERS
McVeytown, PA.
PHILIP P BRUMBAUGH
Cove Station, PA.

TESTIMONIAL.

We testify of its curing powers and virtue.
J. R. HANAWALT } McVeytown, PA.
ABRAM MYERS }

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address.

B. F. MOOMAW.
BONSACKS, VA.

EXCELSIOR BEE HIVE, pat'd July 21st, 1868. On an entire new principle. Can be turned so as to make a broad and shallow hive in Summer; and then again so as to make a tall narrow hive in winter: while the frames with combs at same time remain firmly in their place. Is better adapted to successful bee-keeping than any other frame hive. They can be made for $2 a piece.

Send $7 for a hive, well furnished, and deed or right to make as many as you want to use for yourself. Also State, County, and town rights for sale, by S. B. Replogle, Martinsburg, Blair Co., Pa.

N. B. Territory west of the Alleghany Mountain has been sold.

Wm. M. Lloyd, D. T. Caldwell,
Altoona, Pa. Tyrone, Pa.
LLOYD, CALDWELL & CO.,
BANKERS.

Receive monies on deposit, and pay interest if left 6 months, at 4 per cent per annum, or 5 per cent. if left one year.

Special contracts made with parties acting as administrators, executors, guardians, and persons holding monies in trust. Dealers in every description of Stocks and Bonds.—Government Securities made a speciality.

Gold and Silver bought and sold, and a general Banking business transacted.

35

Books, &c., for sale at this Office.

New Hymn Books.

PLAIN SHEEP BINDING

One copy, post paid,	$0.75
12 copies, post paid.	8.50

PLAIN ARABESQUE BINDING.

One copy, post paid,	$0.75
12 copies, post paid,	8.50

ARABESQUE, BURNISHED EDGES, EXTRA FINISH.

One copy, post paid,	$1.00
12 copies, post paid,	10.25
Turkey Morocco, prepaid,	1.00
12 copies, post paid,	11.25

The Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
Sheep Strong Binding,	1.25

32 MO., SUNDAY SCHOOL EDITION.

Plain Cloth Binding, post paid	25
25 copies to one person, by express,	5.00
Roan binding, red edges, post paid	50

Where one or two dozen is wanted, in places adjacent to Railroads, they may be sent cheaper by express.

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

MISCELLANEOUS.

NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
Treatise on Trine Immersion B. F. Moomaw, prepaid,	.75
Debate on Immersion, Quinter & Snyder, Single copy, post paid,	1.15
12 copies, by Express,	10.00
Debate on Trine Immersion, Lord's Supper & Feet-washing, Quinter & McConnell, Post paid,	1.25
Pious Companion, S. Kinsey, post paid,	.45

CERTIFICATES OF MEMBERSHIP.

Per dozen, post paid.	$0.30
Per hundred, post paid,	1.50

Marriage Certificates.

On good, heavy paper, per doz., post paid,	$0.80
" " per hundred, "	2.25
COMPANION Volume 3, bound post paid,	$2.70
Reserved at the office,	2.25

THE Christian Family Companion,

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called literary or political journals.

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For the Companion.

Brother G. W. Burkhart's Query.

Among those born of women there hath not risen a greater (prophet) than John the Baptist: notwithstanding he (the) one (he) that is least in the kingdom of heaven is greater than he. Matt. 11: 11.

Brother Burkhart asks, "Who has Christ reference to, as being least in the kingdom of Heaven?"

An answer to this query was published in the 27th number of the present Vol. of the *Companion*, which answer was amplified in the 4th number, to meet certain objections to the construction put upon the term "Kingdom of Heaven."

Brother D. C. Moomaw recently (see *Companion*, of Nov. 24th) attempted a refutation of this reply to brother Burkhart.

In my humble opinion he misapprehends the meaning of the language of the Savior, as applied to John the Baptist, and, also, the signification of the term, "Kingdom of Heaven," as used upon the occasion in question; and has therefore failed to disprove the argument that Jesus meant that the least or most humble of his followers are greater than his forerunner in a knowledge of the doctrines and mysteries of Christianity, and in an experience of the effect of its laws upon the heart: and, also, that he has for the same reason, failed to establish his own position, that our Lord meant the angels as being least in the kingdom of heaven.

I will here insert the first 13 verses of the 11th chapter of Matthew, so that all may have the means at hand, to judge what is written on this subject.

1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2nd. Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3rd. And said unto him, Art thou he that should come, or do we look for another? 4th. Jesus answered and said unto them, Go and show John again those things which ye do hear and see: 5th. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6th. And blessed is he, whosoever shall not be offended in me. 7th. And as they departed, Jesus began to say unto the multitude concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8th. But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in kings' houses. 9th. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. 10th. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11th. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12th. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13th. For all the prophets and the law prophesied until John.

We will now examine the first part of this passage, which gives an account of the interview between Jesus and the messengers of John; which interview, it seems, furnished the occasion for the declaration of our Lord, upon which brother Burkhart's query is founded.

John being in prison, sent two of his disciples to Christ to inquire of him. "Art thou he that should come or do we look for another?"

This shows that John was in doubt of the Messiahship of Jesus, and required to be re-assured. Our Lord does this by saying, Go and show John again those things which ye see and hear. "The blind receive their sight," &c. &c. The prophecies concerning the Messiah, it seems, were thus literally fulfilled in the presence of these messengers. After thus pointedly reminding John of the spiritual nature of the kingdom he had come to "set up," Jesus concludes his answer to him by the following admonition. "Blessed is he who never shall not be offended in me." This shows that John was not only in doubt of the Messiahship of Jesus, but it even implies that he was offended at the Redeemer. This takes from the Baptist that intuitive Omniscience, well nigh ascribed to him by Bro. Moomaw, and places him before us as a man, subject to the perplexities and errors of our race.

The Jews supposed the Messiah would re-establish a temporal kingdom upon the throne of David, and deliver them from their enemies. The Disciples, even the twelve held this erroneous idea until after the death and resurrection of their Lord and Master. It seems that John also labored under this delusion. If so, then his doubting that Jesus was 'he that should come,' and his being "offended in him" are easily explained: otherwise these things are a mystery. He was pining in prison, a victim of arbitrary power. If he had a conviction that the kingdom, which Christ had come to establish, was to be an irresistible temporal power, as the Jews in general believed in the Messiah's reign, he would naturally look to that source for deliverance: for he had heralded forth this Prince, and taught the people to believe in him. If he was expecting temporal deliverance through Jesus, when it failed to be given, he would, of course, begin to doubt, and being offended, would ask, "Art thou he that should come, or do we look for another." If this view concerning John is correct, then indeed are the least in the kingdom of Heaven, who are fully instructed in its spirituality, its doctrines and its mysteries; who have experienced the transforming and renewing power of its laws upon their hearts, without any other consideration, "greater than he."

We will now examine the latter part of the passage copied, in which the Savior speaks to the multitude concerning John, and compare it with brother Moomaw's communication. If this is done impartially and

carefully, it will be found that he has, through a mistaken construction of the language of Christ, and thro' his zeal to refute what he consequently thought a wrong position, proved too much for John the Baptist, and given him a pre-eminence above all of Adam's posterity, which our Lord does not accord to him.

He does not assert, as brother Moomaw has it, that "John was greater than the greatest born of women." This would not only make him the greatest of our race, but even greater than Jesus, for *he* was born of a woman. (Let brother Moomaw here apply a syllogism). The fact is, our Lord makes no comparison at all between John and those in general, who are born of women, but only between him and the *prophets* who are thus brought into existence, raising the inference that there may have been prophets not of mortal origin.—The angel Gabriel was such, when predicting to Zachariah the birth of John the Baptist, and when making the annunciation to the Virgin Mary. To return from this digression to our Lord's comparison of John the Baptist with the other prophets born of woman. He does not even make him "greater than the greatest," of *these*, but only their equal. Please, brother Moomaw, examine the language again. Our Lord does in deed say in the 9th verse, that John was more (not greater) than a prophet, and in the following verse he informs the multitude what more—a "messenger." He was the prophet, who foretold that the coming of Christ was in the immediate future; and he was the "messenger, who prepared his way before him."

One point more in brother Moomaw's communication remains to be considered, and that is the objection he makes to the sense in which I suppose our Lord used the term Kingdom of Heaven; when he made the comparison in question, between John the Baptist and the least in that kingdom. To prove that Christ intended to signify his church we remark, that all the Savior said about John upon that occasion was said to the multitude who "came to hear him, and to be healed of their diseases;" that this multitude was composed of the very *same* people that had gone out into the wilderness to hear John preach; that the principal theme of his preaching was, "Repent ye, for the kingdom of heaven is at hand;" that they understood by their prophets that the Messiah was to establish this kingdom; that many in this multitude were candidates for admission into the kingdom of heaven by virtue of John's baptism; and, that there was a diversity of opinion in this great throng of people as to whom John was, some supposing him to be the Christ, some Elias, and some "that prophet." In addition to this we should bear in mind that these same people were present at the interview between Jesus and John's messengers, and that this afforded an excellent opportunity to clear up the doubt in their minds in regard to the mission of his forerunner. That our Lord did this most effectually in the 9th, 10th, 11th, 12th and 13th verses of the passage copied, must be apparent to all who understand him to signify by the "kingdom of Heaven" the spiritual power he came to "set up" in the earth. The multitude, to whom he taught this concerning John, had never heard it in any other sense; for John himself had proclaimed it to them in that meaning, and so did the twelve whom Jesus had just previously sent forth to preach, "saying, The kingdom of heaven is at hand." (Matth. 10: 7.) Hence, under any other signification, it would very likely have involved even a greater mystery to that multitude than it does to those of the present day, who try to put a different construction upon it. The intention of the Savior undoubtedly was to enlighten that multitude concerning John, not to lead them into greater doubt by mystification.

That he succeeded effectually in this design, we have corroborative evidence in Luke 7: 29, which immediately follows the parallel passage to that upon which brother Burkhart's query is propounded. It is as follows: "And all the people that heard him justified God, being baptized with the baptism of John." Hence the conclusions, that The kingdom of Heaven in Matt. 11: 11, signifies the Church militant; that Christ taught, that John the Baptist was not a member of his church, but his messenger, harbinger, or forerunner; consequently less than the most humble of his members in *their* sphere, and, that he did this in order to harmonize the conflicting opinions of the multitude, and establish the truth.

To brother Hummer:—It will not do to confound the infinite with the finite. God is not subject to his own power, because he is *himself* the *source* of all power. For the same reason Christ is not a member of his own church. *It* is the ark of Salvation, *he* is himself the *Savior*, hence he cannot enter that ark any more than God can exert his own power upon himself. St. Paul designates Christ as both the head and the body of the Church.

SILAS THOMAS.

Philada., Pa.

For the Companion.

Christ-minded.

"Let this mind be in you which was also in Christ Jesus." Philippians 2: 5.

These lines were wirtten by the Apostle Paul to his Philippian brethren, as a very necessary admonition in his day and time; and they equally apply to our day and time. And this same Apostle, in addressing his Roman brethren says; "now if any man have not the Spirit of Christ, he is none of his."

The query will arise, what was the mind of Christ? We in the first place will say, to do the will of him that sent him. And in doing so, had to make many and great sacrifices: in denying himself the pleasures of heaven, and the holy associates with him there: in condescending to come into this troublesome world: to become so low as to be born of a woman and laid in a manger in the town of Bethlehem; but he could not long remain there for fear of the designs of a wicked king. He had to be carried into Egypt and from

thence to Galilee to the city of Nazareth, where he abode with his parents and was subject to them. So that in his after life he was accused, by the scribes and Pharisees, as the son of the carpenter, and also as the carpenter. And we read of no retaliation by the Son of God for all these persecutions.

So being about thirty years old, he comes to his forerunner John and humbles himself to be immersed by him in the river Jordan. In the way of self-denial he was led by the spirit into the wilderness, overcoming the temptations of the devil by the sword of the Spirit, which is the word of God. And then follows his preaching and doing much good unto the afflicted sons and daughters of Adam's posterity. And in so doing no doubt he became weary and tired in his body as we only read of him once riding upon land. And all this without money and without price; but with all this it was not enough of self-denial and sacrificing of our Savior. He was betrayed by a disciple; he was denied by another; he was forsaken by all. He was buffeted; he was spit upon; he wore the robe of mockery and the crown of thorns; he was scourged. And to fulfil all sacrificing, he was nailed upon the ragged cross, where he thirsted, and cried: "my God! why hast thou forsaken me?" and bowed his head and died.

And now, dear reader, these things are written, among many others that might be written, to examine ourselves whether that mind be in us which was in Christ Jesus. Also, when he was reviled, reviled not again: who became poor that you might become rich, as he has declared that the birds have nests, the foxes have holes, but the Son of man hath not where to lay his head. Dear reader, whoever you be, examine yourself by the word of God, and not so much by the opinions of men with whom are found so many notions and so many births. We shall be judged by God's word. The true Christian has his name written in the Lamb's Book of Life, which is worth more than all honors, pleasures, riches, pride, lust and fashion, this world can give for a mere pittance of time, compared with an endless eternity to which we are all fast traveling, where if we here live Christ-minded, we shall be happy with him in heaven.

JACOB P. LEREW.

York Springs, Pa.

Selected by Sarah J. Burnside

The Sabbath

Welcome, sweet day of rest! No books to post, no orders to fill, no projects to think over, no politics to discuss—none of the thousand wearying, temper-trying, heart-worrying cares of the every day world to-day. One day of quiet and tranquility—'emblem of eternal rest.'

How sweetly comes the peace of the Sabbath morning, after the toils and agitations of the week! Balmy as odors of orient spicy groves; gentle as the breath of sleeping infants, or the dying winds of evening, pure as incense that rises before the throne of God, comes the calm of this holy morning 'day of all the week the best.' It is the day of home—home hushed and quiet, home peaceful and full of comfort.—To-day the father is at home, and the mother with brow free from week day cares, sits beside him; and memories of Sabbaths in the by-gone time, when sly love made the day of repose a time of joy, come back in all their pleasantness. Father is at home, and the little ones hang at his knees, telling their joys and troubles of the past week, and rejoicing that for a whole day he will be their company, and lavish upon them uninterrupted, his loving words and smiles.

"Aye, pure, sweet and holy is the day of rest in the family; but it is all too brief—transient as the outline of the silvery vapor that floats on the summer sky—for the rush and turmoil of the troubling world will come back to-morrow. Let not that thought mar the gentle joy of this sweet day; remember, father, there is a home whose peace is never interrupted, whose joy is never broken, whose repose dreads no to-morrow, and that a part of the privileges and happiness of to-day is to secure a place in that family whose circle is united forever more, in our Father's home on high.

God Cares for You.

God cares for you. [illegible]

"But how do you know he cares for me?"

Because He says so. The Bible is God's book; and the Bible says, "Casting all your care upon Him; for He careth for you," 1 Peter 5: 7.

I am sure God cares for you, for I see that he does. If he feeds you, and clothes you and gives you a house to live in, and helps you in trouble, and heals you when sick, does not this show that He cares for you?

He saw that you and I and all of us were lost; and he cared for us, and sent His dear Son Jesus Christ to save us. He gives us Bibles, and bids us believe in His Son and pray to Him, and promises to hear us in all our prayers.

Go to Him, then. Open your heart to Him. Ask Him to forgive you, and bless you, for Jesus Christ's sake.

Confess the Lord in all thy actions and he will prosper thee.

For the Companion.

Letter to an unknown Correspondent.

Various circumstances, some grave and others trivial, have deterred me from writing sooner. But what *we* regard as insignificant, is not unfrequently the pivot on which the most momentous issues depend. The world once boasted of possessing seven wonders, none of which were greater than the falling of an apple. That the thought suggested to a man seeing an apple fall to the ground should have served as a key with which to open the celestial regions, and lay bare the stupendous mechanism and astronomic wonders of the heavens, who would have thought. A word, a smile, a passing but loving recognition, has fallen into the crevice of some strong heart, and, kept vital by a grateful remembrance, struck its rootlets into the very subsoil of being, and proved the harbinger of the Spirit's ingress, the forerunner of a life of ever-budding, ever-ripening holiness. Upon what an apparently trivial circumstance did the opening of our correspondence hinge, and yet results have issued that will reach into Eternity. Your own life has taken another coloring from the presentations of truth with which you have been beseiged, and the self-evident propositions which without argument, demonstrate the utter untenableness of the dogmas on which you rested your hope of Heaven. "Unstable as water" in [illegible] in which you were so firmly intrenched, yet not willing to consent to such utter self-abnegation as the doctrine of Christ requires, I trust that the heavy sledge-hammer treatment which you have received, as well as the more mild, oily prescriptions, will yet issue in joy unspeakable and full of glory.

Do you ever allow your heart to entertain unkindly feelings towards me for so persistently urging a specific form of godliness? The love of Christ constraineth me, and if you doubt the depth and sincerity of my friendship, I can refer you to no better evidence of the veracity of my asseverations, than the fact that I can allow you no rest in your present ecclesiastical relations. Wide and fearful is the abyss which opens out of your creed, and it is to prevent you descending into its yawning depths, where consistency will inevitably plunge you, that I persevere in pressing upon your mind in every possible aspect I can conceive, the fundamental truths of Christianity in their Heaven-ordained relation to what is sharply distinct and specific in the *mode* of the Divine life in the Church. It would doubtless greatly shock you were I to say that your attitude to the truth is only another form of the infernal daring and hate that actuates the cohorts of Hell in their mad attempts to defeat the purpose of God in Christ, and yet the solemn fact that the most zealous defenders of the Gospel as a Divine revelation, and of Christ as the Alpha and Omega of its substance, may repudiate the very principle which governs even God in the work of redemption, should divest language seemingly so bold and harsh of every thing akin to unchristian rancor. A sentiment *acted*, however silently, embodies all the severity that would mark us as bigoted and uncharitable if spoken in words. If Christ declares that *many* will, in the last day, claim community of life with him on the ground of having prophesied, cast out devils, and done many wonderful works in his name, and yet be openly branded as "workers of iniquity," is it unbecoming the christian character if, in words, we rank such worshippers where they truly belong?—This is far enough from occupying the chair of an umpire, or exercising the censorship of a judge. It is no more wrong to tell errorists their departure from the truth, than it is for Christ to punish wrong-doers. When we say that no one can mutilate or reject the institutions of God with impunity, we only express, in a mild form, the awful fact of the coming judgment——"*shall be damned.*" What is here stigmatized as the most narrow, intolerant sectarianism, will then become a fearful reality to the eternal dismay and confusion of those who now disdain to set the best of the saints "with the dogs of their flocks." If the Divine Being is as flexible as his Gospel is by many deemed to be, we seek in vain through the records of universal history for so inconsistent and self-stultifying a character. When he said, "let there be light," the result was not darkness, and when he uttered his mandate for the being of four-footed beasts, the piscotary tribes sprang not in to existence. When his word called for the celestial luminaries, the call was not answered by the springing forth of insects or vegetation.—The form and character and uses and adaptions were in exact correspondence to the word that ushered each into being. He has not changed

since then. The Word that spoke and it was done, was made flesh, and in his new relations spoke with as much authority, precision, and definiteness, as when he spoke the universe into being. When he says "repent," he means not, *keep on sinning.* His behest, "believe the Gospel," is not to be construed to mean, *cling to the traditions of men.* When he gives the emphatic commandment, "baptize them," we do anything but honor his authority and dignity, if we sprinkle or pour. When he declares, in the most solemn terms, "be baptized, *every one of you,*" it is nothing less than mockery to plead exemption on the ground of disinclination, and then refer such indisposition to the superior spirituality wrought in the soul by the very Being from whom the commandment proceeds. The most daring and boundless license in matters of religion, which has gone to the length of rejecting the claims of Jesus to Divinity, and even treats God, Immortality, Heaven, and Hell, as the glaring humbugs of a superstitious age, is but the broad foliage and bitter fruit of that little germ of infidelity that denies the necessity of immersion, or feet-washing, or any other Divine Institution.

Do you love Jesus? Raising our conception of love in relation to God, by due inspection of the nature of our affections in their more intense and concentrated form, we would surely be able to answer this question. Do you count all things but dung that you may win Christ?—Phil. 3: 8. If love to a *second self* on earth would induce you to leave father and mother, home and friends, to nestle in a bosom perishable as your own, are you willing to forsake all that you hold dear on earth, and suffer the loss of all things for the sake of Jesus? Oh how unutterably sweet is love! Who has not had his lips on its brimming cup? Who has not felt, while laving his soul out of this crystal fountain, that he is indeed but "little lower than the angels?" The language of Heaven's elder denizens is too feeble to give it expression in words. It must have *action* for its proper exponent. Experience has taught you this. Words alone will not suffice. The eyes, the lips, the hands, the feet, yea, body and soul, must be laid under contribution to *help out* with the rapturous thrill of affection that floods the heart. The lips are often mute because of their impotence to express what the heart feels. Vigorous, earnest throbbing action is the only outlet that satisfies the soul charged with the electricity of love. If it be so in our human relations, how much more in relation to Jesus, when "the love of God is shed abroad in the heart by the Holy Ghost." Talking to Jesus, or about Jesus, while it is a blessed privilege and imperative duty, is not the mode of expressing love that most fully satisfies the longing of our souls. We must *work* for Jesus. We must, and want to, find the measures of our capacity and the depth and sweetness of Christ's love, in conditions where the outpouring of our hearts will at the same time afford us opportunity to prove our affection in a sacrificial way. Were there no prescribed form for love's expression, the soul would be forever restless, as its rest in Christ is based on the *certainty* that its *mode* of expression is in accordance with the Divine Mind. We are so impelled by the ardor of our renewed affections that we feel *constrained* to get under the cross so as to draw as near as possible to him whom we love with all the intensity of our nature. We find it difficult to keep back from the Divinely-instituted forms of expressing our fealty, and we no more think of calling in question the validity or necessity of the least commandment, than we would of matrimony with one in whose being we intensely desire to complement our own. Love will do wonders. Many waters will not quench it. It even finds its way through thick barriers of ice, in order to please the one altogether lovely.—It palpitates for burial with Christ in baptism, as it yearns to repose on the bosom where all its pulses are answered in blissful response.—Love turns the green withes of nature into burnt tow, sinks mountains into molehills, and makes the sky-reaching barriers of pride like the chaff of the summer threshing-floor. It rises to such a pitch of intensity in our union with Jesus, that all earthly ties and relations seem in comparison like hatred. Luke 14: 26. It washes feet, even for an ulcerous Lazarus, or dark-visaged African, with as deep a thrill of joy as the bride hangs on the lips of her beloved. It is not ashamed to sit with publicans and sinners, for their good. It is not content to seal its covenant with Heaven out of a bowl or cup or basin, in a way that represents not a tithe of what

it feels and engages to do. It goes to the stream but stops not on the bank to mock Heaven with a human device. It must *in* and *under*, as a fit symbol of its interest in the great work of atonement. And all this with the glorious liberty of renewed being, and the bliss of wedlock with the Son of the Highest. "If ye love me, keep my commandments," sends the believer into the *mould* of Christ's life with the alacrity and ecstasy of the purest, truest, love-thrilled heart that ever bounded to the call of a supremely loved object. The deathless, magic power of Christ's love, will draw the soul into his footsteps as naturally as it reaches out for some other self around which to entwine its fibres. Jesus offers himself as the Bridegroom, to fill out our utmost capacities of love, and thrill the heart eternally with the forever-unspeakable emotions of his own bosom. But he is no less the *Head*, in life and authority, giving *power* to do, and *direction* to our action, so that we can no more pass by immersion *under the impulse of his love*, than a babe can refuse its mother's milk *under the incitement of thirst*.—Love is the marrow of the Gospel, and obedience is the efflorescence of love. Take love out of religion, & nothing but a dead, unsatisfying formality remains. Take away obedience, and you have a vague formless myth which will benefit the soul no more than a dinner of moonlight will the body. And from obedience baptism can no more be excluded, than the human face can be set aside as an index to the soul.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

The Great Resolution.

Lord, I will follow thee withersoever thou goest. Luke 9 : 57.

In our relations and connections in this life as members of human society we make many resolutions. It is sometimes easy to resolve upon an undertaking or engagement, while at other times it is remarkably perplexing. Persons of great moral wisdom are sometimes embarrassed in matters which seem to be involved in the principles of morality : they are in doubt as to the course to be pursued. Others of profound mental culture are perplexed, or feign to be, as to the proper construction of language, and, especially, as to the positive, radical meaning of words. The latter is particularly manifest in relation to the first or fundamental principles of the doctrine of Christ. Heb. 6 : 1, 2. But when men *resolve* to read the record of God's truth as written by the sun-burnt hands of illiterate though inspired fishermen, or to hear the same truths preached in the simple style of the New Testament, with the fear of God only and without the fear of man entirely, they invariably adapt themselves to the requisitions of those truths, and found their hopes of future bliss in God by obedience to his Adorable Son.

I often think I would like to have been with Jesus when he was upon earth. When I read of his sayings and of his acts, it appears as though it would have been so winning to hear him speak and invite, so persuasive to see him perform acts of mercy, that I would have said: "Lord, I will follow thee withersoever thou goest." But when I think of how he was treated, and how he wrs regarded by those who should have received him, the thought that I might have been one of the many who refused him, comes sharply to my mind and causes me to rejoice in that I am accounted worthy of being numbered with those of whom Jesus spoke to Thomas: "Blessed are they that have not seen and yet have believed." It was not necessary that he should remain on earth alway. He came not to remain. He came only to reveal and institute God's truth as the means of saving the race of man and to take away the sins of the world by nothing less than the sacrificial death of himself, thus also giving efficacy to the proclamation and work of the truth, to which he came to bear witness and to establish.

We often feel the persuasive influence of anything wonderful or extraordinary, So it was with the 'certain man' referred to in the textual passage. One of the inspired writers says he was a scribe. The occasion of him making the expression was because Jesus was about to depart to the other side of the Sea. The presence of Jesus was thronged with people: multitudes were gathered around him, but he would depart. Jesus had won the affection of this scribe. He seemed reluctant to be eprived of the privilege of being in the presence of Jesus. He felt resolved to follow Jesus. So fixed was his determination to do this, that he gave vocal expression of it. But Jesus told him, foxes have holes and birds have nests, but he had not where

to lay his head, signifying that he had no place of constant abode among men, and that his mission was to do good to all men. But notwithstanding the shiftings and inconveniences which attended the mission of the Savior, the scribe made the resolution to follow. In this he evidently had to deny himself of many things: the course of his profession, the attachments of his home, and the friends of his connexion. And he was not only willing to leave all these and follow Jesus, but to follow *withersoever he would go.* No doubt he felt resolved to follow though it be into highways and hedges, on water or land, by fasting and hunger, and though it were to rags and death. But while he thus resolved, —and we trust he made good his wise resolution,—others relinquished their walk with Jesus and desired to be excused in order that they might attend to the carnal, perishable things of the life that now is.

How highly emblematical is this circumstance of many in this age of the world! How fitly it portrays the condition and actions of many!— For they see the beauty of the Lovely One, and are persuaded of the power of his Gospel, and witness the wondrous work which he is performing in their day, but alas! they neglect this great salvation which is for them, and choose to enjoy the pleasures of this life, not realizing that these are vanity. Nevertheless, we rejoice that there are some who lay down the vanity of this world and take up the beauties, simplicities and reproaches of the cross, and carry out the great resolution: "Lord, I will follow thee withersoever thou goest." But this requires much self-denial, and at times great sacrifice. We must refuse many things in which we cannot indulge with impunity. And many things we must accept, without which we cannot be the friends and followers of Christ, the Christian's best and greatest example. We must disown the errors and follies of this world, and own the truth and wisdom of God. This can only be done by a refusal of all unrighteousness, and a full acceptation of the righteousness of Christ.

Dear reader, have you made the way of of the Lord your choice? Have you made the great resolution to follow Jesus through all manner of opposition? If you have, I bid you God speed. But be sure you are on the way. Jesus is the way. Be sure you have entered by the door, for if you climb or have climbed up some other way, the Shepherd of the flock will stigmatize you as a thief and robber, and you will be dealt with accordingly. But, having entered his Church according to the prerequisites of membership which he delivered when he established the Church, it now remains for you to develop a character agreeably to his will thus revealed. If you have not yet chosen "that good part" neither made the prudent resolution to follow Jesus, I urge upon you, as though I besought you in Christ's stead, *be reconciled.*— Trust no future hope out of Christ. He has many times called you, and is calling still. Do you believe it? Do you not hear one of his calls every time you turn to Matthew 11: 28—30?

D. B. MENTZER.

Tyrone, Pa.

For the Grace of God that bringeth Salvaton hath appeared to all men.

Titus 2: 11.

What a pleasing declaration! if all only could comprehend the design. But, alas! when we look around us, and see the multitudes, especially the young, engaged in ungodliness, worldly lusts, and pleasures of this life, instead of embracing the grace of God that bringeth salvation. I am aware that such intend to accept this grace which hath appeared to all men, in the future, but wish to enjoy a little more pleasure. But my friends I admonish you to free yourselves from such ideas. Have you not learned that you are transitory, compared to dust, clay, and a vapor which appeareth but suddenly vanisheth? Scrutinize carefully and see the danger that awaits you. O reader, what is your position? Look now by faith to your bleeding Savior, who endured all conspiracies and the death on the cross, to extend this grace unto you. Why not accept it? If you are called from the stage of this life and have not exchanged ungodliness for this Grace which bringeth salvation, where will you appear? In conclusion, I advise you to examine in the volume where it is written: "My Grace is sufficient for thee." "Let us come boldly to a throne of grace that we may obtain help in time of need."

D. M. FIKE.

Meyers Mills, Pa.

For the Companion.

Christmas—Or Thoughts on the Birth of Christ.

What sentiments of joy and gratitude should we feel on this day, if we live to see another birthday of our Savior! How we wonder when we meditate upon the circumstances which attended that glorious event!—We represent to ourselves the Son of God in the lowest state of humiliation, clothed with a corporeal being visible and weak, the Son of God whom angels minister unto and adore appears a feeble babe, lying in a manger! how great the change from his humiliating and limited state of being to be elevated the Savior of the world, upon the throne of glory! When we reflect upon our own unworthiness, and the holiness of him who offered himself up a sacrifice to human malice, and suffered every indignity that men could devise, at the time was our Mediator and Redeemer, we feel our admiration and astonishment too great for utterance. When we discover such love as surpasses what the best of men can possibly merit, above, beyond all our powers of conception or hope, we are lost in astonishment, and we can only silently admire and adore.—But as it pleased God to declare the place in which the Savior should be born, it became necessary that it should happen precisely in the appointed place, that it might be one of the characteristics by which Christ should be known to be the true Messiah. According to these principles, Bethlehem, although small, was a venerable place, for it was the abode of so many pious people, and that singular acts of piety and devotion had been practised there. It was there the patriarch Jacob erected a monument over his wife Rachel. It was at Bethlehem that Naomi and her daughter-in-law Ruth, gave proof of their faith and their virtue: it was there that Boaz, the generous benefactor had his possessions. At Bethlehem lived the humble Jesse, the father of so many sons; the younger of whom ascended from a shepherd to the sceptre of Israel. It was there that David formed the resolution of building a house for the Lord, and showed himself father of his people, when, at the sight of the exterminating angel, whose sword carried with it death and dismay, David interceded for the afflicted sufferers. At Bethlehem was born the prince Zerubabel, the decendnet of David, who was the type of that ruler, under whose banner Israel was one day to assemble, in order to enjoy uninterrupted happiness.

Lastly, in Bethlehem was born the Son of God, who by his birth, laid the foundation of that salvation which, as Redeemer, he purchased for the whole world. Now the year 1868 is about to close; let us raise our voices to God and say: Lord, thou art the God of time: and also the God of eternity, we will praise thy most holy name. A year is about to finish its course, and to what do we owe the continuation of our existence? It is to the grace of God alone, and to his paternal love! Lord of lords, receive our adoration! Thou art immutable; thou hast been, thou art, and thou shalt be through all eternity; thy love endures from generation to generation; thou hast led us by thy paternal care through the year that is now ending: when our hearts were preyed upon by care and sorrow thou visitedst our hearts by thy consolation and assistance; we will praise thee and exalt thee from the depths of our souls, and again commit ourselves to thy wise and unerring guidance. Pardon, O our God, our innumerable errors which we have committed against thee in the days that are past; and let us again experience, for Christ's sake, thy paternal support. Teach us to do thy will and thy pleasure all the days of our lives! The world passes away, and its pleasures: it is not in these that we are to seek our happiness. Teach us, O God, to redeem our time, and to walk with holy circumspection in the way that leads to eternal joy on high! Condescend O Lord, to alleviate the burden of life, till we attain the happy period when all our labors shall cease; our repose no more be interrupted, and when we shall enter into the kingdom of joy and peace. Amen.

A. J. CORRELL.

Mountain Valley Tenn.

For the Companion.

Openly Declaring the Truth.

"What I tell you in darkness that speak ye in light: and what ye hear in the ear that preach ye upon the house-tops." Matt. 10: 27.

Our blessed Lord and Master taught publicly in order to avoid suspicion either of sedition or heresy.—Those who have any designs against the public tranquility, clandestinely confer with their adherents in order to conspire the safest measures by which to execute their wicked purposes. False prophets likewise have chosen privacy, for which practice they had very good reason at that time. But our blessed Savior in his ministry affirmed before the whole council of Priests and Rabbis, that he had openly spoken what he accounted conducive to the happiness, and necessary for the salvation of mankind. Thus the Messiah is before represented to us in the Old Testament under the character of heavenly wisdom, and as one who would speak openly. "Wisdom crieth without, she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words." Prov. 1: 20, 21.

The Messiah by the prophet saith: "I have not spoken in secret, in a dark place of the earth:—I the Lord spake righteousness, I declare things that are right." Is. 45: 19. We see how the Messiah viewed the suspicion with which he was to be branded in his sufferings. And in the sufferings of the blessed Jesus we see him suffer by the meanest of the devil's instruments. The smitten was the only-begotten Son of God, the Lord of glory, whose face not long before had shone like the sun on Mount Tabor.

Now I would ask myself and my dear brethren, Have we the Spirit of Christ dwelling in us, given by the Holy Ghost? or will we flinch from the truth in times of danger? When the civil powers are all in commotion, will we hold back the truth for the sake of popu

larity, and will we refuse to publish the truth, when at the same time we are ready to assent to the truth? I have written several communications which have never come before the public, the propable reason for which was because they were a little too severe in the estimation of some, yet gave their assent privately.—Now Jesus did not do thus. He spake openly and kept back nothing. "What ye hear in the ear, that speak ye upon the house-tops."

Then, let no brother hold back the truth. Where we find error in the worship of God, and do not expose it, we stand guilty before the tribunal of Jesus Christ. What I have written, I have done for the glory of Christ, and in vindication of his Spirit that was not afraid to speak his Father's will for the sake of popularity. May Almighty God stamp in my poor heart the Spirit of Jesus that I may always speak the truth, and shun not to declare his counsel. "He that is ashamed of me and of my word, of him will I be ashamed before my Father and the Holy Angels."

HENRY KOONTZ.

Waynesboro, Pa.

For the Companion.

Feetwashing.

"If I then, *our* Lord and Master, have washed your feet; ye also ought to wash one another's feet." St. John 13: 14.

The important subject of Feet-washing having been presented to my mind, by those who have mixed in an erroneous knowledge of the English Language, I feel like putting forth a mighty effort in trying to extricate them from their fearful and dangerous position. We are sorry indeed, that there are those who make such wonderful errors in the use of language. Those who brought the subject to our mind think that the adverb also gives us leave to infer that Christ, individually, washed one another's feet and that on account of his addressing the teachers only they (the teachers) obey the precept "ye also ought to wash one another's feet" by washing the feet of lay members. We must confess that this is the most inconsistent explanation we have ever heard given by those who claim to understand language. We know that the adverb "also" qualifies "ought to wash" but not "one another's feet;" yet no grammarian will attempt to prove that "one another's feet" qualifies anything aside from "ought to wash." This is saying a great deal when those who claim to be grammarians have decided otherwise; but when we speak with reference to grammarians we mean grammarians and not those who claim to be. If it is true that Christ intended that the teachers should be the only class who would engage in washing then, according to Christ's Commission every lay member must necessarily become a teacher and participate in the washing, which would, after all make the manner of observing the ordinance of feet washing just as every schoolboy would understand it. It is sometimes intimated that since Christ washed all the disciples' feet each member should wash every other member's feet, but we are assured this was not the design of him who gave the law when we learn that the example is limited by the precept. It is very true that if we wish to follow the example to the very letter each one must wash all the others' feet but our blessed Savior did not say that ye also ought to wash all the brethren's feet but "ye also ought to wash one another's feet." If our Savior would have intended that each brother should wash all the others' feet he could have told them that they ought to wash each other's feet just as well as what he did tell them. Those who claim that the command is given to the teachers alone, cited us to Webster as a witness in their favor: and as we were not acquainted with the manner in which he explains "one another," we were obliged to let them pass without contradiction for the time being.—It was not long, however, before we procured a copy of Websters Unabridged and found quite a different state of things from what we were told. In giving his explanation Webster makes use of the sentence "Love one another," "that is," says he, "love *one*, or let one love another." Here, then, we have the common acceptation, and who dare refute it? We do think that those who contend that Christ in his commandment that those whom he addressed should act upon others, and not upon those of their own number are *over critical*. We should accept the plain meaning of the words of our Savior, but should never allow man's wisdom to be added thereto.

E. EMEAUCH.

Pierceton, Ind.

The Power of the Gospel.

Speak the great things of the gospel to little children—sitting upon the knee of a parent, or gathering around the teacher in her class—how wonderfully they meet the natural religious instincts of the child! how they enlighten and shape them, and give them, meaning and purpose! how the incarnation and life and death of Jesus Christ—infinite mysteries as they are—fill the little mind and satisfy the little heart of a child! how every child's heart responds to the words of the divine, mysterious, but gentle Jesus. "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven!" and how the mind and heart of a child grow under his teaching and love, "grow from strength to strength." Nay under what else can they grow? The child develops into a man, "he receives the sincere milk of the Word and grows thereby."

There is this difference between happiness and wisdom. He that thinks himself the happiest man, really is so: but he that thinks himself the wisest is generally the greatest fool.

POETRY.

For the Companion.

Christmas.

BY J. W. ELER.

The Christmas day is now at hand.
This happy day once more is here;
A welcome day throughout the land;
A day of worship and of cheer.
While thousands celebrate this day
As that on which our Lord was born,
How many spend their time in play.
The Lord, the Church, and heaven they scorn.

How many go to skating parks?
How many to the gambling hall?
How many quench the glowing sparks
Of love, by 'tending dance or ball?
The answers to these questions tell
Ten thousand times ten thousand names.
These precious souls may sink to hell,
To howl amid the curling flames.

Hush, oh my soul! Can this be true?
Is there no hope for sinful man?
Yes, Jesus came and died for you;
He died that you may live again.
Come then, dear sinners, join the band
That's born of God, and serves the Lord:
And you shall reach that blissful land,
Where Christ shall be your rich reward.

I hope to see the Christmas day
When Christ shall come to earth again;
And all the rich, the proud, the gay,
Shall bow to him the great AMEN.
I want to see the tribes of earth—
The swarming hosts for whom he died,
Submit to him who gave them birth,
Compose his ready loving bride.

I hope to see the Savior come,
With all the shining hosts around:
I want to see the earth become
A paradise, a holy ground.
I long with Christ our King to reign,
Forever safe, forever free
From sin, from grief, from fear, from pain.
Throughout the endless jubilee.

Selected by E. STONER.

Let Me Go.

Let me go: my soul is weary
Of the chain which binds it here;
Let my spirit bend its pinion,
To a brighter, holier sphere.
Earth, 'tis true, hath friends who bless me,
With their fond and faithful love;
But the hands of angles beckon
Me to brighter climes above.

Let me go, for earth hath sorrow,
Sin and pain, and bitter tear;
All its paths are dark and dreary—
All its hopes are fraught with fears.
Short liv'd are its brightest flowers;
Soon its cherished joys decay.
Let me go I fain would leave it,
For the realms of cloudless day.

Let me go; my heart hath tasted
Of the Savior's wondrous grace;
Let me go, where I shall ever
See, and know him, face to face.
Let me go, the trees of heaven
Rise before me, waving bright;
And the distant crystal waters
Flash upon my failing sight.

Let me go; for songs seraphic
Now seem calling from the sky;
'Tis the welcome of the angels,
Which e'en now are hov'ring nigh.

Let me go; they wait to bear me
To the mansions of the blest,
Where the Spirit, worn and weary,
Finds at last its long-sought rest.

Ohio.

Compiled by F. FORNEY.

Plain It a Little More.

A good minister had long preached to the same congregation without much apparent good result. It was a source of deep grief to the pastor, who longed to see sinners converted. When studying on the matter one Saturday morning, after he had finished writing his sermon, the tho't occurred to him, "Perhaps I shoot too high; I will go down and see if Betty can understand it."

Betty was a pious servant girl.—He went to the kitchen and called Betty to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences, and asked her, "Do you understand that?" "No." He repeated the idea in simpler language, and asked her if she saw it. "I see it a little, minister." He again simplified.—She saw it more clearly and showed deep interest, but said to him, "Plain it a little more." And once more he simplified. Then she exclaimed with ecstasy, "Now I see it; now I understand it."

He returned to his study and rewrote his sermon in that simple style that Betty could understand. On Sabbath morning he went to church fearing and trembling, lest his people should be disgusted with his sermon, but fully resolved to try the experiment, he preached it. All was attention as never before.—Many eyes were filled with tears, and sinners began to cry out, "What must I do to be saved?" He changed his style of language thenceforth and the Lord blessed his labors abundantly. * * * *

And are there not many sermons where the crucified Christ is hidden behind the vain and worthless flourishes of human eloquence? Eloquence, did I say? Oh, no, not *eloquence*, for eloquence is the speech of earnestness, and honesty, and knowing zeal, and burning logic; breaking and melting, and moulding the hearts of those that hear. Eloquence inspires and warms and uplifts the soul, but this miserable substitute is only brass, and beads, and gilt, and trash, and tinsel;—a trick of Satan to cheat God's hungry children of their very bread, giving them trinkets instead of treasure, and empty words instead of everlasting truths.

"But thou, O man of God, flee these things." Preach the word; and seeing we have such hope, "use great plainness of speech." You need not fear to tell the truth in love,—the plain truth too, for that is about all the truth there is that benefits mankind. Talk market language like Whitfield; pull the velvet out of your mouth, like Spurgeon, and pour out the great, grand, everlasting word of God, to the perishing around you. "Plain it a little more." People are rushing on to perdition; time is hastening judgment. It is no time to trim our sentences to please the ear or to hold back the mighty words that some men do to deal tenderly with the iniquities that destroy them. "Plain it a little more."

Plain it till the servants can understand it—till sinners feel it—till the common people hear it gladly, and till little children gather around you as they once nestled on the Savior's breast. "Plain it a little more."

Lay aside the manuscripts, study the word; come down where the people *live*, and talk with them as Jesus did, of sheep, and lambs, and hens, and chickens, and sparrows, and lilies, and all the homely scenery of common life. Draw your bow on your knees, and may God speed the arrow in its flight to some poor sinful heart. "Plain it a little more."

Come and Preach for Us.

How often the cry comes through the *Companion* and *Visitor*, 'come and preach for us.' This cry generally comes from brethren and sisters who once enjoyed sanctuary privileges but have moved to the far West and now are enabled to appreciate such opportunities. One call in the last week's number of the *Companion* from Iowa struck me with some

force. The brother says, it is a good place for poor brethren to get homes; and further he says, if some ministering brother would come to make it his home they would help him. That is the right way to talk. We have brethren, young energetic ministers, who would gladly move West, if they only were able to get homes when there. Many of those brethren are not needed where they are. Yes brethren, you that have moved where there were no brethren or church of the same, would make a good investment to help some faithful brother to buy a home, or if you are able buy it and give it to him. We say it would be the best investment you ever made both for yourselves and children.

I have often wondered why churches that have from four to eight ministers did not send some of them where their children and neighbors live, and send them by furnishing them with means to locate and stay there. By so doing churches would spring up all around us and many would be made to rejoice in receiving the gospel plan of salvation; but this plan would cost money. So does almost anything else that pays well. If the money now in possession of brethren deposited in banks and other places of safe keeping, not at all needed by them, were invested in the way we have suggested, there might be a laborer wherever needed in the United States. We have the laborers and many of them poor in this world's goods, who would gladly change locations with the prospect of getting a home.

Keep on brethren saying, 'we will help some minister to get a home amongst us,' and no doubt the Lord will send you one, as he works by means.

I thought when reading that essay from Iowa that it was a move in the right direction. Let us do all we can to send the light and truth into every corner of this benighted world. This is our duty. Let it cost as much money as it may. What is money when compared with the value of immortal souls?

D. SMITH.

Hagerstown, Ind.

The Toll-Gate of Life.

We are all on our journey. The world through which we all are passing is in some respects like a turnpike—all along which, Vice and Folly have erected toll-gates for the accommodation of those who choose to call as they go—and there are very few of all the hosts of travelers who do not occasionally stop a little at some one or other of them—and consequently pay more or less to the toll-gatherers. Pay more or less, we say, because there is a great variety as well in the amount, as in the kind of toll exacted at these different stopping places.

Pride and Fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates — tho ordinary rates they charge are heavy, and the road that way is none of the best.

Pleasure offers a very smooth, delightful road in the outset: she tempts the traveler with many fair promises, and wins thousands—but she takes without mercy: like an artful robber, she allures until she gets her victims in her power, and then strips him of health and money, and turns him off a miserable object, into the worst and most rugged road of life.

Intemperance plays the part of a scurdy villain. He's the worst toll-gatherer on the road, for he not only gets from his customers their money and their health, but he robs them of their brains. The men you meet on the road, ragged and ruined in frame and fortune, are his visitors.

And so we might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, on this road, but those who do not get through tolerably well, you may be sure have been stopping by the way at some of these places. The plain, common sense men, who travel straight forward, get through the journey without much difficulty.

This being the state of things it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he keeps in with. We are all apt to do a great deal as companions do—stop where they stop, and pay toll where they pay. Then the chances are one to ten, but our choice in this particular decides our fate.

Having paid due respect to a choice of companions, the next important thing is to observe how others manage; to mark the good or evil that is produced by every course of life—see how those do who manage well: by those means you learn.

Be careful of your habits: these make the man. And they require long and careful culture, ere they grow to a second nature. Good habits we speak of. Bad ones are most easily acquired—they are spontaneous weeds, that flourish rapidly and rankly, without care or culture.

Faith.

Take a piece of wax and a piece of gold of the same magnitude; the wax is not valuable with the gold; but as the wax hangs at the label of some will, by virtue of which some great estate is confirmed and conveyed, so it may be worth many hundred pounds. So faith considered purely in itself, doth challenge nothing more than other graces, nay, in some sense it is inferior, it being an empty hand: but as this hand receives the precious alms of Christ's merits, and is an instrument or channel through which the blessed streams of life flow to us from him, so it doth challenge a superiority over, and is more excellent than all other graces whatsoever. *Things New and Old.*

Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.

God's hand in Geography.

Would you believe that a particular slope in Dakota could alter the climate of New Orleans? that a ridge in Alabama, a line of low hills in Tennessee and Kentucky, could materially affect the dynamics of the Mississippi? that a fiord of the Yellowstone could, by any possibili

ty, become an element of political economy in Louisiana, modifying the health of her people, and affecting her labor? Yet these are facts.

The inclines and sloping places that make up the great concave of the Mississippi basin are so disposed by the Almighty Hand, that the rains and melted snows poured down from them do not reach the Lower Mississippi at the same time, but usually find their way to the sea in successive floods, the effect of the last of which is, often, not entirely lost before the autumnal rains again swell the rivers. The Red, the Arkansas, and White Rivers, first pour out their muddy contributions; then, the clear Ohio; then, the transparent Upper Mississippi; and last of all, the turbid and majestic Missouri.

But suppose great inundating waves to rush into the Mississippi, all at once, from the Red and the Arkansas, the Tennessee and the Cumberland, or, what is still worse, from the Ohio and the Missouri: the levees of Louisiana could not withstand the overwhelming floods: the Lower Mississippi would become, what it is indeed to often, an inland sea. How slight a change it would require in the beds of the Ohio and Tennessee to send their waters to the Gulf of Mexico through Alabama! How slight an elevation of the earth, also, to bring the waters of the Missouri to the Gulf through Texas! Either of which would completely change the physics and dynamics of the Lower Mississippi.

As it is, the grand *detour* of the Tennessee, from northern Alabama to southern Illinois, retards the floods from the southwestern Alleghanies, until those from the southeastern spurs of the Rocky Mountains have reached the sea. That still grander *detour* of the main Missouri, by which it is made to run first northward, then sweep eastward, and lastly, with another magnificent curve, flow away in the southeastern direction to the Mississippi, by a route some two thousand miles longer than in a straight line from the head-waters of the Yellowstone to St. Louis, keeps back the mighty floods of the Missouri until the Ohio and the Upper Mississippi have exhausted their strength.

When all the other great tributaries of the Mississippi have spent their force—when spring and its rains are past, and the summer sun blazes with intolerable heat—when water is wanted to float steamboats, barges, and flatboats, for evaporation, for rain and dew—when the navigation of the Mississippi is about to fail, and the harvests are in peril—more than twelve hundred miles of rivers and melted snows have been accumulating in this grand northern arch of the Yellowstone and Upper Missouri. At last the northernmost point is unlocked by the heat of the advancing sun, and then comes down, perhaps in May, oftener in June, and sometimes in July, but always at least forty days later than if by the valley of the Platte or the Kansas, the "June Rise" of the Missouri, "a name of grandeur, of joy, of activity, of wealth, of harvests, to all the dwellers on the stream, from the Gulf of Mexico to the far-off British line of the northwest."

As you steam up the Lower Mississippi, you would say that these bottom-lands and swamps, those dank and bosky fields, were the very home of malaria,—the rendezvous of miasmas. You could not be more mistaken. But for epidemics which it is by no means impossible to avoid, New Orleans is as healthy as Boston, Louisiana as healthy as Massachusetts. Dip up a glass of water from this turbid Mississippi in the month of June, sometimes far into the month of July—it will be cool and refreshing: it was iced a few weeks ago in Dakota.

The Mississippi acts, in fact, as a great refrigerating tube, laid directly through the heart of the country. The evaporation from these cold mountain-floods, as they sweep through Louisiana, cools the air and sets it in motion. The temperature of the river at New Orleans, and that of Lake Pontchartrain, only five miles distant, sometimes differ several degrees.—Hence the cool morning and evening breezes of this delicious climate. When the planters of Georgia and South Carolina are obliged to betake themselves from the sickly rivers to the sea-coast or to the mountains, the Creole, the Mississipian, the Texan, repair to the cool, shady banks of the Mississippi. No sugar or cotton planter within sight of the river ever thinks, in ordinary seasons, of going elsewhere for health. The Creoles of Louisiana say that they experience, in the course of every day, all the various seasons of the year—the cold of Winter at night, the freshness of Spring in the morning hours, the heat of Summer at mid-day, and the soft, warm glow of Autumn in the glorious evening. This immunity from disease enables the white man to toil in the open field in Louisiana; it must make the delta of the Mississippi the great rice-producing region of North America.

What a splendid illustration, too, the Mississippi and its tributaries afford of the eternal fitness of things, and of the law that no great human want springs into existence without the means being supplied at hand by Providence to fill it! Our ancestors had no sooner reached, in their toilsome march of civilization, the crest of the Alleghanies, than the tributaries of the Mississippi invited them to glide down to richer and broader dominions than they had ever had conception of. No sooner had Jefferson purchased the vast territory of Louisiana, than Fulton was ready with the steamboat to explore its rivers and transport to their banks a busy and enterprising population. No sooner had the wandering spirits of the old Saxons and Teutons seized upon the modern Germans and Kelts, than the open arms of the Mississippi were ready to receive them. No sooner had the remote trading posts on our western rivers grown into towns, than the vast spaces, the intervening prairies and forests, were spanned with railroads. And when men grew impatient of steam, the lightnings of heaven became their busy messengers.—*Magazine.*

CORRESPONDENCE.

Correspondence is invited from brethren in all parts of the Brotherhood. Brevity is desirable in order to embrace as many communications as practicable. Personal controversy, or matters of merely local interest, will not be admitted. Communications for publication should be written on one side of the sheet only.

Report.

I left home August 27th 1868. Met brother Brower in Lima, Allen County, O., on the 28th. Attended three council meetings, one in Dekalb county, one in Huntington county, and one in Elkhart county, Indiana. The Lord being with us we thought things were adjusted pretty satisfactorily. We were kindly received by all and well cared for.—From Goshen I and brother Metzger, my traveling companion went to Chicago, Illinois, and from there to Hancock county, Illinois. We found the brethren well and were kindly received by them. Staid with them several days and had several meetings. Quite an interest was manifested.

Started to Adams county, Ills., on the morning of the 15th of September. Several brethren in company ate dinner in the grass on the banks of Bear Creek, and while eating I thought of the Savior feeding the multitude. Left there on our way to Adams county, and got to brother David Wolfe's in the evening.—Some of the company went to Bro. John Wolfe's. Brethren C. Long, S. Lehman, John Metzger, and myself were kindly received and cared for. Had several meetings, and Council and things passed off as pleasant as could be looked for under the circumstances.

Left there on the morning of the 19th for Macoupin county, Ills., where we arrived in the evening.—On the next day, 17th, Council met. The Council, I think, went off as well as could be expected. Returned to Springfield, Ills., where we parted with brethren Long, and Lehman. Brothers Metzger, Jos. Hendricks, and myself, went to Piatt county, Ills., staid there a few days.—Had some meeting with the brethren in brother Metzger's arm of the church. Quite an interest seemed to be manifested.

On the 21st, started for home.—Got to Covington O., in the evening entertained by brother Kauffman.—Next morning was conveyed by brother John Miller to brother Isaac Studebaker's, and by him to Pipe Creek Church to attend a lovefeast. From there to Lost Creek Church to a lovefeast. Very good meeting. On the 29th came home and found my family well except my wife and she a little better than when I left. Took God for his fatherly care and protection, and may God bless the dear brethren and sisters for expression of their love is my prayer.

H. D. DAVY.

Mt. Vernon, O.

Brother Henry:—By request of the brethren I will drop a few lines for the *Companion*.

At the Double Meeting of Southern Indiana last Spring, the counsel of the Church was to send two brethren and their wives down the Ohio River to visit and preach in the neighborhood where brethren Studebaker and Kinsey were, and [illegible] four or five months previous to the Fall. Brother Isaac Culp and wife, myself and wife and I volunteered and started on the 31st of [illegible], and went as far as Jeffersonville. Next [illegible] Ohio, [illegible] miles [illegible]. We took the hills [illegible] which was nearly [illegible] to [illegible], and up [illegible] we had to walk. [illegible] it was [illegible] the horses could do to take the [illegible] us.

We did not go over to the place of meeting that [illegible] but [illegible] which is [illegible] about 10 o'clock. [illegible] we commenced meeting in [illegible] and continued the meeting till Sunday when 3 were admitted into the Church by baptism. That evening we held a little communion with 14 in number. Next day and night we had meeting at the same place, and on Thursday admitted 3 more into the Church by baptism, and then with many tears of brethren and sisters, and also many friends whose friendship we gained in that short time, we took our leave, expecting to meet again soon, made by the brethren and friends.

We went ten miles further down the River where we had meeting until Sunday noon. We took the steam boat for home where we arrived safely on Tuesday night.

LUCAS TAYLOR.

Danville, Ind.

"A Wolf in Sheep's Clothing."

By request of the brethren and in order to caution the unsuspecting brethren and sisters I will endeavor to discharge the duty of publishing a base case of imposition.

On the evening of the 20th of October an aged lady made her appearance in our neighborhood, and introduced herself as a sister of our Pennsylvania, and sister in law to brethren D. P. Sayler of Md. and also mother in law to Samuel C. Johnson and Joseph Brower of Ills. She stated that she had just come from brother John Murray's in Mercer Co. Iowa; was at his house three days, and that he and [illegible] to us. She pretended to be hunting a man by the name of Joe Rose, another brother-in-law, whom she said lived in Ills. We were all glad to meet one of our dear sisters. [illegible] We made much allowance for age, &c., and tried to [illegible] even the suspicion that [illegible] was not in fact in our midst.

The brethren treated her kindly, took pains to make inquiries for the man she was in search of, and finally after she had stayed about all the brethren [illegible] and Sunday, she was conveyed, at her request, over to Polo, Ogle Co., Ills., to brother [illegible], to whose house she [illegible] on the 30th of Nov. I immediately wrote to write to brother Sayler and brother Murray, to know more about her if possible. In a few days I received a reply from brother Murray to the effect that no such woman had been at his

place. But that he had seen her at Marshalltown. This evening late, I received a reply from brother Saylor, stating that he "knows nothing of such a woman." But says he has no doubt, by the description I gave him of her, that she is the same one that has been imposing upon the brotherhood elsewhere.

I will now try to describe her so closely that no brother or sister who may read this, will need to take the pains and trouble to be as kind and accommodating as we were to this deceiver, and run the risk of having your money or other things pilfered.

When here she called herself Anna Stoufer and resided near Harrisburg, Pa. She gave her age as 66 years, and I think she is about that age. She is tall, has black eyes, gray hair, rather pale countenance, very slim white fingers and hands. She appeared to be in rather delicate health, and was in modest and plain attire. She shows a peculiar mark in her forehead of short bristle-like hair. In her conversation she exhibits a large amount of intelligence. Talks fast, much, and seems to have a great memory. She seems to be wonderfully well informed among the brotherhood. Can talk either German or English.

We are left only to surmise what her real object may be, in thus imposing upon the brethren.

D. E. BRUBAKER.

Iowa Centre, Iowa. Dec. 1st '68

Visitor please copy.

Brother Henry:—As I always like to read church news out of the *Companion* so I thought perhaps other brethren are likewise, and would like to hear from this part of God's Vineyard.

Saturday the 5th inst. was the day appointed for our communion, in the upper Miami Church, Miami County, Ohio, at the Spring Grove meeting-house. The members commenced gathering in at one o'clock P. M. and the meeting was opened at 3 o'clock by singing a hymn, and after a wholesome admonition by one of the brethren present, prayer was offered, supplicating a throne of mercy, after which the 11th chapter of 1st. Corinthians was read.—Brother Peter Need of Salem, spoke to the congregation on the subject of the necessity of the sisters wearing a cap or covering on their heads, especially in time of worship, and when engaged in prayer and supplicating a throne of mercy. He was followed by brother John Hershey of Covington, who spoke on self-examination, followed by brother Geo. Holler and others. At night the congregation was swollen to a goodly number, considering the inclemency of the weather. Very good order was observed by the spectators during the ordinance of the communion. Brother Need officiated who also occasionally spoke most heartfeelingly to the spectators and young members.

Next morning (Lord's day) the meeting was opened at 9 o'clock by singing a hymn and reading the 50th psalm, after which each of the following named brethren gave us their farewell address, namely, John Hershey, Geo. Holler, Peter Need, Jacob Crist, and Abram Flory, after which the meeting was closed by singing and prayer.

I can truly say that we had a good time, and that there was great love and harmony manifested by all the members during the entire meeting, and it was one that will be long remembered by the brethren and sisters.

H. H. ARNOLD.

Dayton, Ohio.

To Brother Adam Hollinger.

Dear brother:—As we cannot generally rely on reports, "It seemed good to me to write unto thee in order that thou mightest know the certainty of those things wherein thou hast been instructed." Of the fate that befell my wife at brother Souder's, which you expressed through the *Companion*, to which you were eye-witness, I need not inform you. It seems there is never a misfortune, but the victims are still fortunate. And as the Lord's ways and thoughts are so high above ours, I will submit the decision of our fate to our Omnicient God, resting assured "that all things serve together for good to them that love God."

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face."

We were very fortunate in being cast upon the mercy and care of a kind family. I shall never forget the kindness of brother and sister Souder: May the Lord bless them for their labor of love. We had great kindness and respect shown us by the brethren and sisters at Hatfield, and had frequent visits by many of them during our stay, and many warm and affectionate exhortations. Elders Jacob Reiner, and Jonas Price, joined with the rest in their earnest prayers to God on our behalf. The Lord has heard their prayers and answered them. Our stay with brother Souder was from the 29th of Sept. to the 9th of Oct. At certain times my wife thought she would not get home alive. We conversed about her prospects for eternity and eternal matters. She expressed a lively hope for "Life and Immortality," which Christ has 'brought to light through the Gospel."

And now, dear brother, you know the scripture is all harmony, the Grace of God and the power of the Holy Ghost teach, and reprove the sinner, through which there is a conception or an impression made. Now there is repentance or a godly sorrow for sin, faith in the Lord Jesus Christ, and baptism for the remission of sins: here the sinner places himself under the promise; & God does the work of regeneration. Just as vivid and as powerful as he claimed Jesus to be his "beloved Son," so he claims the dear subject to be his beloved son or daughter. Here God makes him a new creature, that Holy Ghost conception is now born of water, and the Spirit; and he embraces Holy Ghost religion, and as many as are thus led by the Spirit of God, they are the sons of God.

But my wife told me there was one commandment in the word that was upon her mind: namely, the Anointing. She said she desired the Elders of the Church to be call

ed: consequently I informed brethren Reiner and Price, who so kindly appeared, accompanied by a number of the dear brethren and sisters: and she was Anointed with oil in the name of the Lord. The consequences were a happy result: she said she felt happy, and I acknowledge my feelings sympathized with hers.

As home and the children drew very strongly we ventured forth and after much labor and trouble, we arrived home. Some of the brethren accompanied us part of the way.

We enjoyed good society at Hatfield and we have good society at home. Soon we shall leave our home here; may we be faithful, so that we may enjoy the society of angels and the "spirits of just men made perfect," in the world to come.

ADAM BEELMAN.

Dillsburg, Pa.

Christian Family Companion.

Tyrone City, Pa., Dec. 15, 1868.

We now have upon our subscription book some four hundred names of subscribers whose papers go in a single wrapper. That is, four hundred copies of the *Companion* to four hundred different post offices. Now what we desire is, that each one of our subscribers, who receive the *Companion* in a single wrapper, will exert himself or herself to get at least one more subscriber. This can be done with but little effort.—There is no neighborhood where a post office exists but that some person could be induced to subscribe for the *Companion*, if it were only presented before them. Will you not make the trial, brother, sister, and see what the result will be? In many cases you will not only get one subscriber, but many, and thus spread the Gospel, where, perhaps, otherwise it would never be learned. Let us work together for the extension of the Master's cause, and our efforts will be blessed.

One more number will complete the present volume. Our next number will contain the index to the volume, which will occupy much of its space. Several items of editorial, a number of acknowledgments, and some obituary notices are crowded out of this number. We give elsewhere befitting thoughts for Christmas, by our correspondents.

Announcement.

Brother Henry: Please announce that we intend holding a series of meetings, Lord willing, commencing at Dry Valley meeting-house, four miles from Lewistown, on the evening of December 19th. And on the evening of the 23rd to commence at Stone Run meeting-house, two miles from McVeytown Station; both Mifflin Co., Pa. We desire the friendly aid of any ministering brethren who may feel willing to come to us through this invitation, and also extend a welcome to members who would wish to be with us. We desire to continue our meetings at each place for sometime, if ministering brethren will favor us with their aid, and therefore those who cannot come to us at the commencement may yet be in good time, and as we talk the matter to serve God, we wish the members everywhere to think of us.

JOS. R. HANAWALT.

Brother Holsinger: Please announce through the *Companion* that the brethren of the Southern District of Indiana, intend holding their District meeting on the 20th day of January 1869, in the Cicero church near Arcadia, Hamilton County, Ind.

By order of the church.

DANIEL ACHENBACH.

Visitor please copy.

Business.

Christian Snowberger, New Enterprise Pa. One dollar and eight cents is the balance.

Reuben Grabill, Manheim, Pa. The amount of your indebtedness on Vol. 4 is $1.10.

H. F. Long, Millerstown, Pa. One dollar more will pay to Jan. 1, 1870.

Henry Barker, Orwell, Ind. You have paid to Vol. 6 No. 9 inclusive only, which leaves a balance of $1.05.

DIED.

On the 6th of Oct., brother ANDREW McMASTER, of Hanover, York Co. Pa., formerly of Manor Creek, Adams Co. His age was 82 years, 9 months and 19 days.

The subject of this notice was for several years in very delicate health, suffering much from a complication of diseases—the infirmities of old age. We are chiefly called upon to witness. But let us live that with calm resignation to the will of "Him who doeth all things well," frequently expressing a desire to depart and be with the Father, which is far better.

The situation of the unfortunate widow is truly a most disconsolate one, having lost a few years since her best friend of all her earthly, and now called upon to mourn the loss of a kind and affectionate husband, the man who, in "adversity and prosperity," has stood by her all these 35 years. But sister, remember the promises of our Savior,—"Surely the Judge of all the earth will do right."

J. L. KITTINGER.

WILLIAM, eldest son of Jacob and Catharine GOODMAN, died December 1st, aged 31 years, 6 months, and 27 days.

He was standing behind the local freight train which was starting cars at the depot, at Mill Creek, Huntingdon Co., Pa., when the train started, knocked him down, and forced the wheels of the "caboose" over him, causing complicated fractures of the upper leg both legs between the hips and the knees, and crushing and tearing the flesh terribly. He was taken to his home in Huntingdon where his wounds were dressed. He lived one week and died from the injury received. He leaves a wife and two children, and a large circle of friends to mourn his sudden death.

JACOB D. GOODMAN.

In Upper Mahantango, Miami Co. Ohio, November 30th, of Typhoid Fever, MARY ISABELLA, only child of Brother Adam and sister Susan ARNOLD, aged 2 years, 8 months, and 2 days. Funeral services by brethren Israel Bowers, and Jno. Arnold, from Matt. 19: 13, 14.

H. H. ARNOLD.

LIST OF MONEYS received for subscription to the *Companion* since our last.

D. D. Saltzay, Rossville, Ind.	1.50
Noah Gochenour, "	1.50
David Crow, Wellington, Ind.	1.50
John Barnes, "	1.50
George Barnes, "	1.50
William Johnson, North Liberty, Ind.	1.50
M. Swihart, Tyrone City, Ind.	1.50
Jos Y. Hershey, Hersheysville, Pa.	1.50
Wm. Leatherman, Hendricks, W. Va.	1.50
Maria Rohrer, Mt Carroll, Ill.	1.50
R. Young, Camden, Ind.	10.50
Jacob M Thomas, Hendricks, W. Va.	1.50
Sarah Long, New Monmouth, Ind.	1.50
F. G. McNutt, Stanton, Ill.	1.50
Jeremiah Gresh, Perry, Ind.	1.50
Fianna F. Barr, Lancaster, Pa.	1.50
Isaac Garber, Garbers Mills, Texas.	1.50
H. B. Brumbaugh, James Creek, Pa.	1.50
Anna Wrightsman, Freedom, Texas.	1.50
Jacob Barr, Lodi, Ohio,	1.50
D. D. Horner, Jones Mills, Pa.	1.50
Jonathan Kreps, Wooster, Ohio,	1.50
Henry Hoskett, Osceola, Ind.	1.50
George Fby, Appleyard Mills, Pa.	1.50
Sarah M. Griffith, Lancaster, Pa.	1.50
Jacob Spreeher, Canton, Ohio.	1.50
David Schlosser, Shanksville, Pa.	1.50
S. T. Bonnemer, Dayton, Ohio.	1.50
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Jacob P. Lerew, York Springs, Pa.	1.50
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Henry Smith, Columbiana, Ohio.	1.50
Isaac Miller, Salem, Ohio.	1.50
Eld David Flora, Montezuma, Ind.	10.50
David F. Miller, Polo, Ill.	1.50
Daniel M. Miller, Lanark, Ill.	10.50
Margaret E. Worrell, 417 Franklin St. Baltimore.	1.50
Isaac Barnes, Millerstown, Pa.	14.00
A well wisher, Hillsdale, Ohio,	1.50

Jonas D. Hoover,	Abilene, Kan.	1.50
John Hershberger,	"	1.50
Mrs. E. F. Brown,	"	1.50
Amanda Yoder,	Moultrie, Ill.	1.50
Susan Saylor,	Daniel, Ill.	1.50
W. J. Gochenour,	Oconee, Ill.	1.50
David Nonemaker,	Mt. Morris, Ill.	1.50

Advertisements.

WE will mail a limited number of select advertisements at the following rates: One insertion 50 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be inserted, and no cents will be inserted on any consideration.

THE Subscriber, as agent for the "Companion," will at any time forward subscriptions, and money for the same. He will also furnish any publications of the Brethren. He intends to keep a supply of FAMILY BIBLES, and TESTAMENTS, the BRETHREN'S HYMN BOOK, all at the Publisher's prices.

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Book, "Four Companions," 25 cents, post paid. "Parents at the Throne." "Strength in Love." "Mother's Last Words." "Home, or the Nest's Influence." "Wisdom and Power of God." All for 25 cts. Address,
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To the Afflicted.

WE hereby offer to all that may be afflicted with the dreaded disease of CANCER, the advantages of one of the most reliable remedies known. This remedy has proved to be successful in some of the most serious cases. Any who wish to apply for it, should do so before the disease becomes constitutional and perhaps fatal.

Address either of the undersigned, enclosing *Stamp* to prepay answer.

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McVeytown, Pa.
PHILIP P BRUMBAUGH
Cove Station, Pa.

TESTIMONIAL.

We testify of his curing powers and virtues.
J. R. HANAWALT } McVeytown, Pa.
ABRAM MYERS }

To the Brethren and Friends.

Thankful for the very liberal patronage in the purchase of my books, as well as for the flattering testimonials to its merits, such as this: that "it ought to be in every family," &c. I would announce that I have still a number of them on hand, and hereby solicit orders for single copies or, by the dozen.

Single copies, post paid	$0.68
By the dozen, post paid	7.00
Larger numbers, by express, to collect on delivery, per dozen	6.00
Additional for box per dozen	.20

For description of the book see advertisement in current Volume, page 120; date April 14th 1868.

I further inform the brethren that I am interested in the sale of a quantity of the best lands in this country. Any that desire to purchase in the South would do well to confer with me upon the subject. Address,

B. F. MOOMAW.
BONSACKS, VA.

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Send $5 for a hive, well furnished, and send or right to make as many as you want to use for yourself. Also State, County, and Town rights for sale, by S. B. Repogle, Martinsburg, Blair Co., Pa.

N. B. Territory west of the Alleghany Mountain has been sold.

Wm. M. Lloyd, Altoona, Pa. D. T. Caldwell, Tyrone, Pa.

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35

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12 copies, post paid.	8.50
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25 copies to one person, by express,	5. 0
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All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

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Debate on Immersion, Quinter & Snyder, Single copy, post paid,	1.15
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Per dozen, post paid.	$0.20
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" " per hundred, "	2.25
COMPANION Volume 3, bound post paid,	$2.70
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THE Christian Family Compauion,

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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Christian Family Companion.

P. T. E. R. BOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum

VOLUME IV. TYRONE, PA. TUESDAY, DEC. 22, 1868. NUMBER 50.

For the Companion.

Christmas Greeting.

BY D. B. MENTZER

Hail! hail! thou sacred morn!
We greet thy kind approach with gladsome hearts,
And look upon the joy which it inspires
To all who are new-born.

Thy [illegible] dear
Wake many a holy thought, deep [illegible]!
O days and years which [illegible]
The Lord of glory bore.

We [illegible] thy dawn.
For thou didst give the Christ of God to us:—
To him we bring the gifts of spirit hearts,
Hot worship, love and praise.

O once more we welcome thee!
We consecrate and make our vows anew.
O may we find the narrow way pursue,
For all eternity.

For the Companion.

New Year.

Hark! the day is breaking.—the golden sun is coming to his rising,—the light of another New Year morn, in the East is gleaming up! Welcome blessed dawn! Harbinger of hope! More golden moments to praise thy name, O God! Thrice welcome new time—emblematic of that new and happy morn, when mortality shall put on immortality, and the righteous shall sing their first matin song in Eternity. Happy New Year! is the accent of many a buoyant and happy heart, on this morning, so significant of time's progressive steps. With cheeks glowing with health and spirit animated; with hope we catch the echo and pass it along. Happy New Year. But ah! to-morrow we may die! Then will we exclaim happy New Year in heaven,—home at last! Or will it be otherwise? Solemn and weighty consideration that. Oh! my soul how stands thy account with him who looks upon sin with no degree of allowance! Time's hand has scanned over another page of life since last New Year's dawn. Let us dear readers, take a glance at the page, what do we discover!—Hopes blasted, duties neglected and a long catalogue of errors mark the columns on that page of daily life. I thought: had death chosen us as he did many others, how would we have met the stern summons with such an uncancelled account on God's remembrance? See! the gloomy record of idle words, misspent moments, the many hours sacrificed to the god of this world, and the many draughts taken from the gilded cup of the "great whore," who has her throne in the "lust of the eye, lust of the flesh, and pride of life." Well might we tremble at the picture and humble our souls in the dust! From the past let us learn wisdom. Ever be closely allied to him who is mighty and able to save. Another page is spreading out before us. O may we keep it "unspotted" through the mercy and grace of God.

Many who commenced the year, just closing, with fair prospects before them are no more on earth; gone, gone from the family circle.

"Fate, with a stern relentless hand,
Looked in and thinned our little band;
Some like a mighty flash, passed away,
And some sank lingering day by day."

Other families and circles remain unbroken, and this New Year's morning—and in thankfulness—may say:

"We are all here!
Father, Mother,
Sister, Brother,
[illegible]
[illegible]
Some must we join the gathered dead,
And by the hearth-stone see [illegible]
Some other circle will be found.
O! there, that wisdom may we know,
Which yields a life of peace below!
So, to the world to follow this,
May each repeat, in words of bliss,
We're all—all here!"

Oh! may we all remember that we are hastening onward as rapidly as the wheels of time run. The close of the old year and ushering in of another will surely cause us to seriously reflect; knowing

[illegible]

Dear readers of the *Companion*, and fellow pilgrims from time to eternity, let us seriously

as well as joyously consider the stern truth: "this world is not our home," and we are born to die. Let us now at the commencement of this new year make a full, whole offering of our bodies as a living sacrifice to the Lord, in an acceptable manner and may the aspirations of our souls go up after heavenly things, far above the polluting things of this world, that at last we may awake to a happy new morn in that sphere of Eternal felicity where all is LOVE.

J. S. FLORY.

Oak Hill, W. Va.

For the Companion.

Christmas Letter.

TO A BELOVED FELLOW-PILGRIM IN THE PHILADELPHIA CHURCH.

Yet ten days and we will have Christmas, and I surely owe you a grateful, affectionate Christmas Greeting. If I could add to your happiness, or to that of the least of God's rational creatures, on the approaching anniversary of Christ's First Advent, it would augment my own. These are cold, cheerless days, especially to the poor and the invalid, and if we had not joy and the warmth of an internal Divine Presence, "we would be of all men most miserable." I have no doubt that you, and perhaps all who "love the Lord Jesus Christ in sincerity," occupy a higher tier in Grace than your unworthy correspondent, but as the widow's "two mites" increased the contents of the treasury, so my Christmas Love-letter may stir a little ripple in the heart's purest, deepest emotions.

Philip preached *Jesus* unto the Eunuch, and Paul determined to know nothing save *Christ* and him crucified. To know him, and the power of his resurrection, was the object to which all the energies of the great Apostle were directed. Christ is the Alpha and Omega in relation to all things objective to himself, sin excepted, and if he is in us, according to our capacity, what he is in himself, we will live in the Christmas element all the year round. "To do Thy will, O God," was the motive that took the Co-eternal Son out of the bosom of the Father, and wrapped him in the garb of a fallen nature, and gave him a birth-place among the beasts of the field. The one purpose he prosecuted undeviatingly from his first breath in the manger to his last on the accursed tree, a reputed malefactor.—"One thing is needful," was his pithy definition of "true & undefiled religion." "This one thing I do," was Paul's epitome of the Gospel of Christ. To "Go about doing good," and to "be about our Father's business," is as much a characteristic of every true believer, as of him who is "the Author and Finisher of our faith."—"The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you*; but whosoever will be *great* among you, let him be your *minister*; And whosoever will be *chief* among you, let him be your *servant*: *Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.*" Matt. 20: 25—28. Christ's life was in one sense mainly passive, and his great achievement for the race and the universe lay in this fact, although he was *actively* engaged even in his *endurance*. He was Christ, the Elect, the Well-Beloved, all along, even when wailing in his swaddling-clothes, agonizing in the Garden, and uttering on the Cross the fearful cry, "Eli, Eli, lama, sabacthani." As far as human consciousness goes, the incarnate Deity seemed at times to retire within his proper self, leaving the nature that was to atone, and be atoned for, to feel as though it were *characteristically* what is was only by *imputation*. This opened a possibility of bliss and glory to the followers of the Lamb, even in this life, which none of us have ever realized.

That we generally live below our privileges is sadly true. That our relation to the great event of Christmas is often not as easily recognized by the world, as they, in some form, observe the day as peculiar, is a lamentable fact. We are not straitened in Christ, but we are straitened in ourselves. To have the confidence of being elect in him is vouchsafed to the least of all saints, although we are far from having as a matter of consciousness at all times what is Divinely-real within us. We often stand in our own way, placing ourselves in positions, assuming relations, doing this or that under no higher impulse than the merely natural, thus generating outward cares and inward corrosions, which prove a real choke-damp to the life of grace, and keep us from the enjoyment of what we have. To be in waiting for his service at every dictate of his Spirit, and enter into the blessedness of his life by entering into its forms, is to know experimentally what is meant by those unspeakably ravishing words in Sol. Song 5: 1. "I have eaten my honey-comb with my honey; I have drunk my wine with my milk." And our hearts would melt in the sweetly-urgent invitation to take our fill of the choicest viands that heaven can furnish:—"Eat, O friends; drink, yea, drink abundantly, O beloved." In the darkest, most perplexing wilderness, we may thrust the rod of faith into the dropping honey, and have our eyes opened, and our strength renewed. Christ came that we might have life more abundantly, and gave us his flesh and blood for spiritual subsistance and all the joys of his glorified nature.

Deity became Christ, or enshrined himself in our nature, to abide eternally "in the likeness of man," making it the Head of an imperishable body, and the everlasting medium of the Life and Glory of the Godhead. He has promised to be with his chosen, his Mystical Bride, as certainly and eternally as he will abide in our nature in the person evolved out of the body and soul of the Virgin Mother. He *filled* our humanity to our utmost capacity not only, but often gave evidence of the surplus of Divine glory and power above what the merely human needs for its own ends. This is pre-

cisely where lies the distinctive feature of Christianity —"God manifest in the flesh." It was not a manifestation of Divine power, or wisdom, or goodness simply, but a real exhibition of the uncreated, independent Logos. And this must ever be kept before a fallen race through his Saviour. A Divine incarnation wholly restricted to the ordinary expressions of human nature, would have lacked the necessary evidence to make it a permanent power unto salvation. That Christ was human made him approachable: that virtue went out from him such as the purest, mightiest order of human capacity cannot generate, was an incontrovertible attestation to his Divinity. He laid down his life for us, to prepare a ground for our acceptance, and took it up again in order to communicate it to us, as our peace and joy, and as the power through which we are to consummate his redemptive ends in the world. To hide our light under a bushel, or raise the conviction or suspicion that the light that is in us is darkness, is to prepare for arraignment as false witness at the bar of Jehovah. We are to hold up before the gaze of the world a mirror of Christ, in his Divine-human beauty and power, transcending the highest manifestation of human nature out of Christ. Less than this will not answer. But for this, in Christ's person while on earth, his mission would have been buried with him, and his power unto his salvation known as resurrection. This is what he asks of us, according to our several ability.

To them that believe he gives power to become the Sons of God, and as such to exhibit his Deific life under human conditions as he did it. I do not believe in the continuance or the necessity of the miracle-working power, in those latter days, as a testimony to the Divine authenticity of the scriptures, or our title to Eternal Life, but I do believe in the absolute necessity of possessing power to manifest what is as really supernatural as a miracle. To be grounded on, enveloped with, and transfused by, the Life of Christ, is, in a sense, to be with him in all that is great and good and wonderful, past, present, and to come. By faith we have the salvation of all, though we may intellectually comprehend but little; and faith not only takes in far more than the understanding can hold, but it gives out far more than the natural life, in its highest, fullest mood, can conceive. Faith opens to us all the fullness of Christ, and makes him over to us as God's Gift, and his indwelling and inworking by the Spirit, gives expression, through our proper self, to the wonders of the world to come. Every thing is to be counted transformed, as taught by indwelling Deity.—Our compound moral and mental constitution is linked with the All-covering with the All-penetrating Life, the All-pervading Love, so that our inner mechanism falls into the order of the Upper Sphere, and our exterior, as far as may be, is an index to the same. All-comprehending fact that makes Heaven Heaven—Humanity the mould of the Divine Life for the redemption of the world, and the exhaustless wonder of Eternity.—Under the transformations of the indwelling "Wonderful" our very features take on peculiar lines and expressions, and the tones of voice will be modulated to a more heavenly key. As life must ever be expressing itself, there will be ever welling up and out, in a truly Christ-loving soul, the eternal principle of purity and beauty that make the very stones in the Heavenly Temple resplendent with unfailing glory. We may be all the more despised for this singularity, but that we *are* singular and separate none will question, to what ever extent they assume it. "The world knoweth us not, because it knew him not." And if the world knoweth us as it knoweth Itself, we need no other evidence that we have not savingly apprehended Christ, and have no experience of the joy of a genuine Christian. May such a joy be yours, mine, all the Israel of God, and all who will yet be called—here by faith, and ultimately in glorious fruition.

C. H. BALSBAUGH.

Union Deposit, Pa.

The Dog-fiend's Boy.—"I won't play marbles with you no longer; your dad's a drunkard, and I don't care whether you ever have any to play with or not, you shan't have any of mine anyhow," were the expressions of a well dressed, comely lad, upon the sidewalk, a few days since, to a poor, ragged, forsaken looking boy, who seemed to be begging for a single marble, that he might play by himself if no one would play with him.

"Never mind, John," said an apprehensive, anxious looking boy, "I'll give you two marbles, and I think that if Ben gave you all the marbles he's got, and all the fine duds too, he'd look better: because if his dad did not take all your pa's money for liquor, you might have plenty of marbles. Don't cry, John. If you are a drunkard's boy: he's a rumseller's son, and that's a good deal worse."

Collins, the infidel, once meeting a plain countryman, inquired where he was going.—"To church, sir." "What to do there?" "To worship God." "Pray tell me, is your God a great or a little God?" "He is so great, sir, that the heavens cannot contain him, and so little that he can dwell in my heart." Collins afterwards declared that this simple yet sublime answer had more effect on his mind than all the volumes he had ever read.

The Christian life is not an engagement by contract between a master and his servant. It is the union of two hearts—that of the Savior and the saved—by the enduring ties of the most intimate love.

For the Companion.

Those "Health Reformers" again.

Paul declares, and no doubt on good authority, that Christ is the "brightness of the Father's glory, and the express image of his person."—And again, that "in him dwelleth all the fulness of the Godhead bodily." "In the face of Jesus" was the gloryof God revealed. In his labors and his prayers it was steadily his aim to make known the Father. It was the great, undivided business of his life. And yet after all the presentations of the great fact of his mission in every possible form compatible with his purpose, "*Philip saith unto him, Lord show us the Father and it sufficeth us.*" Mournfully did Jesus reply, "Have I been *so long time with you*, and yet hast thou *not known me Philip.*" Something akin to this was my feeling while reading in No. 47 of the current Volume of the *Companion*, the article entitled, "*Those Health Reformers.*" The principles which I have for years reiterated, directly and indirectly, in both our periodicals, are dealt with as though I held them in light esteem, or ignored them altogether. Those who are acquainted with my uncompromising radicalism in the Healing Art, doubtless smiled at the earnestness of the writer of said article to convince me of what I already so firmly believe, and at his criticism of a point wherein we fully concur. It was like taking in hand to convince John the Baptist that gaudy and extravagant apparel are unbecoming a preacher of repentance, having before his eyes the leathern girdle and the coat of camel's hair.

The writer "hopes to remove any misapprehension, which may have resulted" from my "Crumb," and sets out under the most amazing misapprehension himself. Whether the dullness is all in my writing, or in his reading, or in both, I will not undertake to say; but never did a critic miss his mark more widely than our friend. I am sorry, for his sake, that he has advertised his proficiency as a reviewer at so great disadvantage. Had he examined my article with any thing like commendable discrimination, he would have saved himself, the printer, and me, some trouble.

Near the beginning of my article occur these words: "*I yield to no person in my conviction of the* TRUTH *and* IMPORTANCE *of the* PHYSIOLOGICAL PRINCIPLES *advocated by these same Reformers.*" This was interjected purposely to guard against misapprehension, and to show that I do not conceive their defection to exist in relation to the laws which God has inscribed in our corporeal constitution. Is it not surprising that our friend could be so forgetful of what is due to himself, not to say me, as to hop over this distinctly enunciated position and conduct his criticisms as though I had given emphasis to the exact reverse? He writes as though I had asserted that people are poisoned with the teachings of O. S. Fowler in relation to the principles that are conservative of the welfare of our physical organization, and as though I had applied the term "*infidel*" to what relates to the redemption of our fellows from physiological ignorance. This is purely a concoction of his own mind. I repudiate it as unqualifiedly as he, and disclaim all participation in the promulgation of views so derogatory to God, and so disastrous to his intelligent creatures. Permit me to say, if I may without incurring the charge of egotism, that I have myself been educated for the medical profession, both in the drug and anti-drug school, principally in the latter, of which these "Health Reformers" have supreme control, and I may be supposed to know a little about physiological laws, and their relation to the higher life. I am personally acquainted with nearly all of the more distinguished "Health Reformers" of this country, and when I say that they are mostly infidel in some form, I know whereof I affirm. Not long since I opened a physiological work, of great power and value, written by one of the leaders of the Health Reform Movement, and in reading his prefatory remarks I mentally said, "*poor old sinner, he cannot even write a brief preface to his best work without thrusting his infidelity under one's nose.*" O. S. Fowler is a vigorous writer, and has rendered important service in the direction of physical regeneation, but in his "wild, infidel conclusions" he also wields a mighty influence, and most devoutly do I invoke a whirlwind from the Almighty to carry his pestiferous theological abominations into everlasting oblivion. Thousands of young persons has he ruined in their Godward relations, and has even weakened the confidence of some of the saints in Divine Providence. In his blending of moral and physiological law,

and the penalties attached to the violation of both, he has openly avowed himself as the enemy of the Bible, and the highest interests of mankind. In *this* respect, his labors cannot be more fitly characterized than heavy ordnance placed at the gates of hell, pouring its Heaven-defying broadsides against the foundations of the christian religion.

The language which our friend puts into my mouth, in an imaginary conversation with the sick sister, would be quite pertinent were his premises correct; but as I share his conviction that sickness results from the transgression of physical law, I respectfully return his logic upon his own hands.

In criticising my remarks that "God has transcribed no physiological gospel from nature for the instruction of the human family," he puts the interrogatory, "Should any one expect the Bible to be a treatise on physiology or hygiene?" little suspecting that, by this apparently triumphant poser, he is giving support to the very position he is trying to repute. It is for this very reason that sickness, *as a purely pathological matter*, is no sin. His remarks on the "word-form" of Divine Revelation is not apropos, and require no attention.

When sifting the words, "the violation of what we are ignorant of can be no sin in the ordinary acceptation of the term," he adds, But it is a sin to be willfully ignorant." When I employ the word "*willfully*" in connection with the subject, his rejoinder will be more in place.

He "fails to discover the reason that 'if the violation of physical law were sin, salvation would be impossible.'" Had he given careful attention to the lower lines in the first column of the "Crumb," and the upper third of the second, he would at least have learned in what respect such *terms* would have issued in such *results*. If I am accorded the liberty, and I use it not to offend but to caution, I would say, with the kindest feelings, that our friend's entire fault lies in not clearly understanding what he undertakes to criticise. This is surely more charitable than to ascribe it to deliberate perversion, which I am not at all disposed to do.

In conclusion, to the charge of "*narrowness of view*," I am constrained to plead guilty, as a mere matter of fact. Very circumscribed indeed is my vision. Above me, alps on alps arise. I have read Fowler, Shew, and Taylor, and Trall, and Jackson, and Combe, and a host of others, and yet my "view is narrow." I have read, I hope to some profit, that ancient, much-neglected Book, the Bible, and have found therein a better solution of life's problems, even on the physiological side, than the above authors could give me, and after all I must confess to great "narrowness of view." "Not as though I had already attained, or were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." I wish my friend a hearty God-speed in his higher plane of knowledge. I also will endeavor to "forget those things that are behind, and reach forth unto those things that are before," so that I may more fully "be able to comprehend with all saints, what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge, that I might be filled with all the fullness of God." And if my friend can help me to a consummation so devoutly to be wished, his assistance will not come amiss.

C. H. BALSBAUGH.

Union Deposit, Pa.

Selected by MARY J. GIBSON.

Meditation.

"But Jesus answered her not a word." Matth. 15: 23.

What! not a word from the compassionate Savior, who is touched with a feeling of our infirmities? Is he deaf to the cries and dumb to the entreaties of a distressed, sorrowful heart? No: love in the heart has always an ear open to complaints, a tongue ready to speak comfort, and a kind hand to relieve. But love afflicts, to bring his children to him, and make them call upon him: he forbears to answer, that they may be the more importunate. God's delays prove faith's vigor, make love cling closer, prayer more fervent and patience shine brighter. By these means the graces of God's children are drawn forth into lively exercise, and are made manifest that they are wrought by God. Perseverance obtains the blessing in due time. Jesus honors and applauds the grace of his beloved members with, O man, O woman, great is thy faith!

Christ well knew what work he had wrought in this poor humble supplicant's heart, whereby he knew Jesus to be Lord and God; therefore he proved her and tried her, that her faith might shine brighter to his glory and her soul's comfort. As she possessed the same faith, so she discovers the same resolution as Josh. 13: 15. And like Jacob, she would wrestle, her heart determined, "I will not let thee go unless thou bless me." Gen. 32: 26.

But the silence of Jesus was very disheartening; when he spake, it was quite discouraging. Though she worshipped him, and sighed out: "Lord help me:" yet Jesus seems rather to repulse than comfort her.—But true faith ever sinks the soul low in humility, while it clings close to the most high God. The soul owns its vileness and utter unworthiness, and fixes all its plea upon mere mercy, all its hopes upon Jesus only. Thus Christ empties whom he delights to fill. He makes us see and confess ourselves to be dogs, fit only to feed under the table; though he loves us as children, and all that he hath is ours by free gift, precious promises, and rich grace. Thou poor, fearing, doubting soul, who hast long been seeking, waiting, and praying for comfort, by a word or look from Jesus, take courage. Ever trust in him who saith, "I have satiated the weary soul, and I have replenished every sorrowful soul." Jer. 31: 25. Mark the result to this believing, importunate, waiting woman: "Be it unto thee, even as thou wilt," was the answer, replete with all comfort and joy. "The Lord is a God of Judgment: blessed are all they who wait for him." Isaiah 30: 18.

"My spirit, look to God alone:
My rock and refuge is his throne:
In all my fears, in all my straits,
My soul on his salvation waits."

Duncansville, Pa.

For the Companion.

"I Pray thee have me Excused."

I have selected the above language, from the fact, that I desire to notice some of the "excuses" that the children of men offer, for not entering into covenant with God the Father: or in other words, for not yielding obedience to his Holy will, and thus become members of Christ's Mystical body.

In the case cited by the Savior, in the Parable of the "great supper," when it was proclaimed, that, "all things are now ready," they began "with one consent," to offer "excuse," saying, "I have bought a piece of land, and I must needs go and see it, I pray thee have me excused." Another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." Just so, when the claims of Jesus are brought to bear on the minds of some at least of the children of men, they begin also to offer "excuse." Some are so much engaged in temporal affairs that they will say. "I pray thee have me excused. When I attain this or that end, I expect to turn to God."—Such who offer this "excuse," I would cite to the language of the Savior; in the case of the "certain rich man," whose "ground brought forth plentifully," so that he had "no room to bestow his fruit," and concluded to "pull down his barns, and build greater," and to say to his soul, "soul thou hast much goods laid up for many years, take thine ease: eat, drink, and be merry." But God said: (must I write it) "thou Fool, this night shall thy soul be required of thee. Then whose shall these things be which thou hast provided." Remember oh! unthinking man, that ere thy desired ends may be attained: that God whose offered mercy, thou art daily slighting, may see fit in his wisdom, to call thee from time to Eternity; then what "excuse," wilt thou offer? All the combined riches of Earth, cannot exempt one single individual from death, for the decree has gone forth, that "it is appointed unto man once to die: but after that the judgment." In consideration of this solemn fact, I would say, "Prepare to meet thy God." "Set thine house in order, for thou shalt die, and not live." Cease then to offer this vain excuse: and say with one of old, "as for me and my house we will serve the Lord." Then will your influence be cast on the Lord's side, and you may be instrumental in his hands, in pursuading others to turn from the error of their ways, and thus "both save yourself and those that hear you."

Others again, conclude that, inasmuch as there are faulty members in the church they are just as good as they are; and offer this as an "excuse." To such I would say, that the falut is certain church members, will in no wise save you, for the Apostle would inform us, that, we shall "every one of us give account of himself to God," consequently, we must act for ourselves in this matter: and while it is lamentable that so many of us come so far short of living up to duty, yet our short comings, and misgivings, will not suffice, as an excuse for *you* in that great day of accounts, when you who read, and I that write must render an impartial account for our stewardship here below. But, in offering your "excuse," you say, virtualy, that you know just what the duty of the Christian is: and I would to God, that all such persons could be persuaded to become members of the Church, and then "walk worthy of the vocation wherewith we are called," as they would be an "example to the flock," by laying that good example before those weak ones, with whom they now find so much fault. Then would we be enabled to go on, hand in hand, and thus would the Church, manifest the benign influence that her great Founder and Head desired she should. Stand no longer, then, endeavoring to justify thyself with this vain excuse; but rather take a bold stand on the Lord's side, "ere the evil days come, when thou shalt say I have no pleasure in them."

There are many other "excuses," offered, but our space forbids that we should further particularize.—Suffice it for the present to say, that when viewed from a proper stand-point, there are none that will avail us aught in the final judgment. Then why should we not rather "be in subjection to the Father of spirits, and live?" And thus secure to ourselves, "an inheritance that is incorruptible, and that fadeth not away."

LEWIS M. KOB.

Franklin, Iowa.

Mr. Trench quoted a saying of old Fuller's: "He that falls into sin is a man; he that grieves at sin is a saint: he that boasts of sin is a devil." My father replied: "One thing more: He that forgives sin is God."

Selected by D. M. Holsinger.

At Parting of Christian Friends.

When Paul was parted from his friends,
It was a weeping day;
But Jesus made them all amends,
And wiped their tears away.

Ere long they meet again with joy,
Secure, no more to part,
Where praises every tongue employ,
And pleasure fills each heart.

Thus all the preachers of his grace
Their children soon shall meet;
Together see their Savior's face,
And worship at his feet.

But they who heard his word in vain,
Though oft and plainly warned,
Will tremble when they meet again
The ministers they scorned.

On your own heads your blood will fall,
If any perish here;
The preachers who have told you all,
Will stand approved and clear.

Yet Lord, to save themselves alone,
Is not their utmost view;
Oh, hear their prayers, their message own,
And save their hearers too!

Newry, Pa.

For the Companion.

An Imposition.

Some time ago a young man came to me, taking subscriptions for "John Kitto's History of the Bible." He had a prospectus of the work which contained recommendations of quite a number of preachers.—Besides he had procured good recommendations of preachers of different denominations in our county, some in very good standing in our church. Through their influence the young man soon talked one upon me. So he went on till he had one of every preacher in a township. Then he commenced to get subscribers and indeed his success was very good. According to my judgment the work could be gotten up at about half the price he sells it for. It is a general claim among the people in our free country to make money in any way the laws will allow. According to their influence their success will be. It is not my object to condemn the work, but to put the brethren upon their guard. I think the work can be read with interest, but I believe it is an imposition upon the public to sell it at double price. Can the agent do this by his own influence? No. His first aim is to get our influence, and then through his instrumentality he works with our influence to carry on the imposition on our poor church members as well as others. Now brethren, co-laborers, let us weigh such matters well before we act, because fault will be found with us.

Since we preach deliverence to the captives without money and without price, let us not give our influence to strangers to carry on the contrary.

J. HOLSOPPLE.

Scalp Level, Pa.

Remarks.

You are perfectly right brother Holsopple: we ought to be very careful how we allow our influence to be used to the profit of strangers and often impostors, and to the detriment of our brethren, and not unfrequently of ourselves. The common custom of book agents now is first to see all the ministers in the neighborhood and obtain their names upon a promise of a copy of the book at half price or even less. By the influence of this list of names they generally obtain a ready sale for their books. And after having supplied their neighborhood it happens sometimes that they forget to bring the minister his half-price reward. Let ministers be careful how they betray the confidence of their brethren and the public.

For the Companion.

A Call to Sinners.

Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool.

If ye be willing and obedient ye shall eat the good of the land: but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. Isaiah 1: 18, 19, 20.

Dear sinner, wherever you are, and though you may be far from home, I would say in the language of the prophet, "Come let us reason together." Though you may be in darkness or enlightened, remember, as long as you refuse to obey the mandates of heaven, you stand in open rebellion against your God.

We almost daily see and hear of souls called from time to eternity. Prepared or unprepared, when the message of death comes, we must go either to enjoy the blessings held in reservation for all the followers of the Savior: while on the other hand if you rebel you must take up your abode with the nations that forget God. Then, O sinner, stop and take a calm and solemn reflection of your state and standing. Think how fast time is rolling into eternity. Day after day, and year after year pass off, and how many thousands of souls are called from earth away, where no mortal eye can behold them. Then remember that solemn change which is awaiting us all.

I fear there are many who are passing through this world careless and unconcerned, and perhaps never think that the time is fast approaching when we must close our eyes in death and leave the world with all its allurements. How many put off the salvation of the soul till too late! Oft do we hear and see sinners placed upon the languishing bed, and hear them lament, "too late, too late. I heard that still small voice say, 'come unto me all ye that labor and are heavy laden and I will give you rest,' but I refused and rebelled."

W. B. SELL.

Hamilton, Pa.

Don't Waste away Your Time.

Wonders may be accomplished by all in their spare moments, would they but improve them. By reading half an hour every day during a lifetime, you can get versed with all the world, or get acquainted with the best sciences, which produce both enjoyment and richness of thought. Many waste large portions of their lives complaining of the length of time: if they would reflect, they would find the time too short, if well employed.

Self denial leads to the most exalted pleasure, and the conquest of evil habits is the most glorious triumph.

But the silence of Jesus was very disheartening; when he spake, it was quite discouraging. Though she worshipped him, and sighed out: "Lord help me!" yet Jesus seems rather to reprise than comfort her.—But true faith ever sinks the soul low in humility, while it clings close to the most high God. The soul owns its vileness and utter unworthiness, and fixes all its plea upon mere mercy, all its hopes upon Jesus only. Thus Christ empties whom he delights to fill. He makes us see and confess ourselves to be dogs, fit only to feed under the table; though he loves us as children, and all that he hath is ours by free gift, precious promises, and rich grace. Thou poor, fearing, doubting soul, who hast long been seeking, waiting, and praying for comfort, by a word or look from Jesus, take courage. Ever trust in him who saith, "I have satiated the weary soul, and I have replenished every sorrowful soul." Jer. 31: 25. Mark the result to this believing, importunate, waiting woman: "Be it unto thee, even as thou wilt," was the answer, replete with all comfort and joy. "The Lord is a God of Judgment; blessed are all they who wait for him." Isaiah 30: 18.

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"I Pray thee have me Excused."

I have selected the above language, from the fact, that I desire to notice some of the "excuses" that the children of men offer, for not entering into covenant with God the Father: or in other words, for not yielding obedience to his Holy will, and thus become members of Christ's Mystical body.

In the case cited by the Savior, in the Parable of the "great supper," when it was proclaimed, that, "all things are now ready," they began "with one consent," to offer "excuse," saying, "I have bought a piece of land, and I must needs go and see it, I pray thee have me excused." Another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." Just so, when the claims of Jesus are brought to bear on the minds of some at least of the children of men, they begin also to offer "excuse." Some are so much engaged in temporal affairs that they will say. "I pray thee have me excused. When I attain this or that end, I expect to turn to God."—Such who offer this "excuse," I would cite to the language of the Savior; in the case of the "certain rich man," whose "ground brought forth plentifully," so that he had "no room to bestow his fruit," and concluded to "pull down his barns, and build greater," and to say to his soul, "soul thou hast much goods laid up for many years, take thine ease: eat, drink, and be merry." But God said: (must I write it) "thou Fool, this night shall thy soul be required of thee. Then whose shall these things be which thou hast provided." Remember oh! unthinking man, that ere thy desired ends may be attained: that God whose offered mercy, thou art daily slighting, may see fit in his wisdom, to call thee from time to Eternity; then what "excuse," wilt thou offer? All the combined riches of Earth, cannot exempt one single individual from death, for the decree has gone forth, that "it is appointed unto man once to die: but after that the judgment." In consideration of this solemn fact, I would say, "Prepare to meet thy God." "Set thine house in order, for thou shalt die, and not live." Cease then to offer this vain excuse: and say with one of old, "as for me and my house we will serve the Lord." Then will your influence be cast on the Lord's side, and you may be instrumental in his hands, in pursuading others to turn from the error of their ways, and thus "both save yourself and those that hear you."

Others again, conclude that, inasmuch as there are faulty members in the church they are just as good as they are; and offer this as an "excuse." To such I would say, that the falut is certain church members, will in no wise save you, for the Apostle would inform us, that, we shall "every one of us give account of himself to God," consequently, we must act for ourselves in this matter: and while it is lamentable that so many of us come so far short of living up to duty, yet our short comings, and misgivings, will not suffice, as an excuse for *you* in that great day of accounts, when you who read, and I that write must render an impartial account for our stewardship here below. But, in offering your "excuse," you say, virtualy, that you know just what the duty of the Christian is: and I would to God, that all such persons could be persuaded to become members of the Church, and then "walk worthy of the vocation wherewith we are called," as they would be an "example to the flock," by laying that good example before those weak ones, with whom they now find so much fault. Then would we be enabled to go on, hand in hand, and thus would the Church, manifest the benign influence that her great Founder and Head desired she should. Stand no longer, then, endeavoring to justify thyself with this vain excuse; but rather take a bold stand on the Lord's side, "ere the evil days come, when thou shalt say I have no pleasure in them."

There are many other "excuses," offered, but our space forbids that we should further particularize.—Suffice it for the present to say, that when viewed from a proper stand-point, there are none that will avail us aught in the final judgment. Then why should we not rather "be in subjection to the Father of spirits, and live?" And thus secure to ourselves, "an inheritance that is incorruptible, and that fadeth not away."

LEWIS M. KOB.

Franklin, Iowa.

Mr. Trench quoted a saying of old Fuller's: "He that falls into sin is a man; he that grieves at sin is a saint; he that boasts of sin is a devil." My father replied: "One thing more: He that forgives sin is God."

Selected by D. M. Holsinger.

At Parting of Christian Friends.

When Paul was parted from his friends,
It was a weeping day;
But Jesus made them all amends,
And wiped their tears away.

Ere long they meet again with joy,
Secure, no more to part,
Where praises every tongue employ,
And pleasure fills each heart.

Thus all the preachers of his grace
Their children soon shall meet;
Together see their Savior's face,
And worship at his feet.

But they who heard his word in vain,
Though oft and plainly warned,
Will tremble when they meet again
The ministers they scorned.

On your own heads your blood will fall,
If any perish here;
The preachers who have told you all,
Will stand approved and clear.

Yet Lord, to save themselves alone,
Is not their utmost view;
Oh, hear their prayers, their message own,
And save their hearers too!

Newry, Pa.

For the Companion.

An Imposition.

Some time ago a young man came to me, taking subscriptions for "John Kitto's History of the Bible." He had a prospectus of the work which contained recommendations of quite a number of preachers.—Besides he had procured good recommendations of preachers of different denominations in our county, some in very good standing in our church. Through their influence the young man soon talked one upon me. So he went on till he had one of every preacher in a township. Then he commenced to get subscribers and indeed his success was very good. According to my judgment the work could be gotten up at about half the price he sells it for. It is a general claim among the people in our free country to make money in any way the laws will allow. According to their influence their success will be. It is not my object to condemn the work, but to put the brethren upon their guard. I think the work can be read with interest, but I believe it is an imposition upon the public to sell it at double price. Can the agent do this by his own influence? No. His first aim is to get our influence, and then through his instrumentality he works with our influence to carry on the imposition on our poor church members as well as others. Now brethren, co-laborers, let us weigh such matters well before we act, because fault will be found with us.

Since we preach deliverence to the captives without money and without price, let us not give our influence to strangers to carry on the contrary.

J. HOLSOPPLE.

Scalp Level, Pa.

Remarks.

You are perfectly right brother Holsopple; we ought to be very careful how we allow our influence to be used to the profit of strangers and often impostors, and to the detriment of our brethren, and not unfrequently of ourselves. The common custom of book agents now is first to see all the ministers in the neighborhood and obtain their names upon a promise of a copy of the book at half price or even less. By the influence of this list of names they generally obtain a ready sale for their books. And after having supplied their neighborhood it happens sometimes that they forget to bring the minister his half-price reward. Let ministers be careful how they betray the confidence of their brethren and the public.

For the Companion.

A Call to Sinners.

Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool.

If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. Isaiah 1: 18, 19, 20.

Dear sinner, wherever you are, and though you may be far from home, I would say in the language of the prophet, "Come let us reason together." Though you may be in darkness or enlightened, remember, as long as you refuse to obey the mandates of heaven, you stand in open rebellion against your God.

We almost daily see and hear of souls called from time to eternity. Prepared or unprepared, when the message of death comes, we must go either to enjoy the blessings held in reservation for all the followers of the Savior: while on the other hand if you rebel you must take up your abode with the nations that forget God. Then, O sinner, stop and take a calm and solemn reflection of your state and standing. Think how fast time is rolling into eternity. Day after day, and year after year pass off, and how many thousands of souls are called from earth away, where no mortal eye can behold them. Then remember that solemn change which is awaiting us all.

I fear there are many who are passing through this world careless and unconcerned, and perhaps never think that the time is fast approaching when we must close our eyes in death and leave the world with all its allurements. How many put off the salvation of the soul till too late! Oft do we hear and see sinners placed upon the languishing bed, and hear them lament, "too late, too late. I heard that still small voice say, 'come unto me all ye that labor and are heavy laden and I will give you rest,' but I refused and rebelled."

W. B. SELL.

Hamilton, Pa.

Don't Waste Away Your Time.

Wonders may be accomplished by all in their spare moments, would they but improve them. By reading half an hour every day during a lifetime, you can get versed with all the world, or get acquainted with the best sciences, which produce both enjoyment and richness of thought. Many waste large portions of their lives complaining of the length of time: if they would reflect, they would find the time too short, if well employed.

Self denial leads to the most exalted pleasure, and the conquest of evil habits is the most glorious triumph.

For the Companion.

Explanation.

In No. 48, Vol. 4, brother Leonard Furry says:—"Brother J. W. Beer, in No. 46, present volume, in commenting on the article of the Review, if I understand him correctly, seems to doubt the positive declaration of John's Gospel, 19: 14, and demands to reconcile it with Mark 15: 25. This I read with no little astonishment, being from a loving brother, well educated and supposed to be well read."

Friendly readers, you will bear me witness, that I said in that article, that "I do not wish to enter into any controversy on this subject." I feel so yet; and I am truly sorry that it is necessary to make this explanation: but, since it is so, I will try to explain with due regard to the feelings of my esteemed brother.

I will in the first place say, that brother Furry did not "understand" me "correctly." I did not say, and I do hope I never will say, that I "doubt the positive declaration of John's Gospel." I am at a loss to know what part of my brief notice of, or comment "on the article of the Review," seemed to make that impression on the mind of any brother. Far be it from me "to doubt the positive declaration of John's Gospel"! Yea more, I do not doubt the correctness of a solitary declaration of any of the inspired writers. There is much that I may not understand: but this only shows my ignorance, and does not affect the truthfulness of the inspired word. If my brother will take the pains to read my short article carefully, he will see that I did not even say that there was any difficulty in harmonizing the declarations of John and Mark: but I did say that "*he assumed positions*, that I cannot reconcile with other portions of the holy scriptures." I then noticed one of those "*positions*" which "*he assumed.*"—He quoted from John 19: 14: "And it was the preparation of the passover, and about the *sixth hour*;" and "he assumed the position" that the "*sixth hour*," in this text, means "*midday.*" This position which he assumed I was unable to reconcile with the positive declaration of Mark 15: 25. "And it was the *third hour, and they crucified him.*" I did not demand to reconcile John's declaration with the testimony of Mark; but I solicited brother Furry to *harmonize his position* with Mark 15: 25.

I am not prepared to admit that the language: "And it was the third hour, and they crucified him,"—is ambiguous; neither am I ready to receive the suggestion that "The third hour may have reference to other things immediately concerned before his crucifixion," simply because "it is set off from the other part of the phrase by a comma by the translators."—"But," he says, if it would read: "And it was the third hour when they crucified him," * * * "then we would have positive and clearly defined language."—This being the case, all we need is to read the German translation: "Und es war um die dritte stunda, da sie ihn kreuzigten." "And it was about the third hour, when they crucified him." This certainly means that they crucified him about the third hour of the day, or 9 o'clock, A. M. After this they "parted his garments casting lots." And sitting down they watched him there, and set up over his head his accusation written, "THIS IS JESUS THE KING OF THE JEWS."—"Then there were two thieves crucified with him."—The passers-by "reviled him;" and the chief priests mocked him, &c., &c. All this occupied about three hours. And now it is only *midday*. The sun is on the meridian: but he refuses to shine until he travels half the distance to the horizon. Let us hear the testimony of three inspired witnesses. Matt. 27: 45.—"Now from the sixth hour there was darkness over all the land unto the ninth hour." Mark 15: 33. "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." Luke 23: 44. "And it was about the sixth hour, and there was a darkness over all the earth, (margin, land) until the ninth hour." These three inspired witnesses testify harmoniously, that from the *sixth hour* or *midday*, until the *ninth hour*, or about 3 o'clock, P. M., there was darkness over all the land. They further testify that it was soon after the ninth hour that he expired upon the cross. Taking all these facts into consideration, I feel safe in assuming the position, that by the expression, "the sixth hour," John did not mean *the sixth hour* of the day, or *midday*. Our Savior was first brought to Pilate about sunrise. Then he was taken to Herod; and from Herod back to Pilate: it was at this time after a brief examination that Pilate "brought Jesus forth, and sat down in the judgment seat." Here it is said, "And it was the preparation of the passover, and about the *sixth hour*: and he saith unto the Jews, Behold your King." This was not the *sixth hour* of the night, for it was day when he was first brought to Pilate. It was not the sixth hour of the day, for he was crucified "about the third hour," and "from the sixth hour there was darkness over all the land," &c. It was about half past seven in the morning; "It was the preparation of the passover:" and it was "*about the sixth hour*," from the time he was apprehended in the garden; which accordingly was about half past one in the morning, or one hour and a half after midnight.

With this explanation, I remain your brother, in love. JOSEPH W. BEER.

Rural Valley, Pa.

What excellent graces do adorn some souls. How are the rooms richly hanged with divine and costly hangings, that God may dwell in them! This makes it like the carved works of the temple, overlaid with pure gold; here is glory upon glory, a new creation upon the old; in the innermost parts of some souls is a spiritual altar erected, with this inscription: HOLINESS TO THE LORD.

Christian Family Companion.

Tyrone City, Pa., Dec. 22, 1868.

Yearly Settlement.

"Short reckonings make long friends." We ought to have no settlements for we pretend to conduct a cash business; but unfortunately we fail to carry out all our professions. However, it may not, after all, be a misfortune to any one. If we do lose a few dollars some one else will receive the benefit.

The religion which we teach recognizes the principle of RECTITUDE as its chief corner stone. This truth we desire to impress upon the minds of all our readers. And as we *teach* this doctrine, we feel it a duty to *practise* it in our intercourse with our fellowmen, and expect it from all with whom we are religiously associated, not only to us but toward all men. The loss of several subscriptions would not, we think, cause us as much solicitude as the consciousness that we had failed to inculcate the principles of moral integrity. We will, therefore, be excused for requesting an adjustment of accounts with those with whom we have accounts.

Our terms are "cash in advance." We enter no name upon our subscription books, unless ordered by himself, or by some one else at his request, unless we expect to send the paper free, or do it by mistake. But when a brother writes that we shall send him the paper, that he has not the money at the time, but will send it shortly or some time during the year, we unhesitatingly enter his name, believing that if he has not honesty enough to fulfil his promise, he certainly ought to read a religious paper. But it is not often that such persons disappoint us, and hence we expect to continue to trust our poor brethren: but we appeal to them whether it has not the appearance of a "hazardous business" to have hundreds of dollars in the hands of hundreds of persons of many of whom we know nothing but the *name*.—However, we see much in the name, especially if that name is BROTHER. There is not so much in Mr. or Rev.

There is, however, another branch of the credit system which we shall abandon. When one subscribes for a year, after the beginning of the volume, say at No. 12, 25, 15, &c., he is entitled to the paper until the same time in the next volume, when we pretend to stop it, unless renewed. But we sometimes fail, not because we wish to constrain the person to continue it, but because we think he may have neglected to renew—as many have confessed—and would be sorry to miss any of the numbers. In some cases subscribers had only five or six numbers due them but after the names were in the new books the paper was sent for the whole of the balance of the year. Now we think, as the subscribers received the papers, knowing that their subscriptions had expired, without notifying us to discontinue, that the rule of equity would require them to pay if not all, at least part of such time. There are many such, and hence we speak of them. All such subscriptions and all others not paid in advance, expire with this number. We want a new contract. If we have agreed to send you the paper, and trust you until you can pay for it, you will remind us of the fact and request it to be sent, and it shall be done.

Hereafter we shall keep this rule: every paper stops when the term subscribed for has expired.

Every subscriber, whose subscription *does not* expire with the volume (that is at Dec. 31st) will have printed opposite his name, on his paper, the date to which he has paid, or subscribed for. Thus: John Smith 5—25, will show John Smith that his paper will stop at volume 5, No. 25. To keep posted upon the time he need only notice the number in the second line under the heading on the first page of each paper, and when he will find on the left in that line Volume V., and on the right Number 25, he may be sure he will receive no more papers unless he orders it again.

Those who do not wish to miss any numbers will renew in time.

Valedictory.

Another *Companion* year has glided by. One more volume of the CHRISTIAN FAMILY COMPANION has been completed.—Four volumes of the work are now ready to be bound and placed in the library, making an aggregate of 1860 pages, all of which need not cost over 10$. Their value depends entirely upon the estimation of the owners, but many copies cannot be had for triple their cost. Not because there are none, but from the reason that those who have had the prudence to preserve them, also know how to appreciate them. But whatever may be the real or imaginary value

of our work, we know that four years of precious time, and unremitting labor have been devoted to it, for which we expect a reward in the spirit world, much richer, and more compensating than that which has been allotted us here. Nevertheless, we do not despise the recompense so cheerfully and liberally allowed us even here already.—On the contrary, we gratefully acknowledge ourself the recipient of patronage very far beyond merit.

We have no new obligations to assume, or pledges to make for the future. We have been doing the best we knew, and hope to continue to do so. As we learn more we expect to do better. We are not good at making apologies. We like to say nothing about ourself or our work, that we would not allow others to say. We love to be free and easy; neither vain-glorious nor diffident; not vain-glorious lest we know not what we do, nor diffident lest we do not what we know. The Lord appears to approve of our labors, for he has blessed us with success. When we pursue a course which is adverse to his will he will no doubt show his disapprobation by a reverse, for we learn that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil." "The meek will he guide in judgment: and the meek will he teach his way." Therefore we pray with the Psalmist: "In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness;" "for thy name's sake lead me, and guide me."

These are our closing words to volume four, and with them, and our prayers to the Lord to bless it, and all our readers, we have only to write our last word: ADIEU.

Volume Five.

The first number of volume five will be dated January 5th, and will appear (God willing) in due time. In regard to our success we must yet speak "by faith and not by sight." The indications are favorable. We have booked more new subscribers in advance of the regular lists than at any time heretofore. Among those of our agents most successful in obtaining new subscribers, are brethren, John R. Holsinger, Stephen Hildebrand, Daniel Fisher, Daniel M. Miller, A. H. Snowberger, C. G. Lint, Franklin Forney, Thomas S. Holinger, A. H. Cassel, and John E. Pfautz. These brethren have obtained from eight to twenty new names, and expect to be able to retain nearly all the old ones. Thus it will be seen that our success depends in a great measure upon the energies of our friends. Other brethren have notified us that they are meeting with success, and that we may expect an increase from their churches, but that they intend to work until the eleventh hour before they send in their lists. We will gladly welcome them even at that time. We shall print an edition of the first two numbers large enough to meet all demands, by which time we shall be able to ascertain our regular circulation.

We shall continue to issue a full sheet, unless compelled to reduce it from a lack of patronage.

ERRORS.—In number 38 the page figures of the first form were neglected to be changed. Those who have preserved the volume should correct the figures by pencil marks.

Our "big paying" subscriber, brother Joseph Grazier of our congregation, has again been around with a Christmas turkey, roll of butter, crock of applebutter, &c. A few hundred such subscribers would count. No insinuations intended, but our thanks to brother Grazier.

To our Correspondents.

Reuben Young, Camden, Ind. Brother Eikenberry has 50 cents credit on our books for volume 4.

Isaac Bartow, Millerstown, Pa. We do not find John Patterson's name on our books. What is his address?

Lewis Kimmel, Elderton, Pa. What kind of Hymn Books shall we send you. See our advertisement in former numbers.

BACK NUMBERS.—We cannot furnish volume four complete. We have the first twenty numbers, after which we have none but scattered issues, which we will keep for a short time for those who may need them.—Let all examine their files at once, and inform us of any that may be missing, and we will supply as far as possible.

A few letters remain unnoticed, and money has been received which has not been acknowledged.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication, as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon one side of the sheet only.

Brother Holsinger: I will offer an item of church news. Elder Jacob M. Thomas, Andrew Umbel, John L. Kook and myself paid a visit of love to the Bare Creek branch in Allegha ny Co., Md., where I formerly resided and labored in the Vineyard of the Lord, even before there was a church organized at that place, and saw many precious souls flock to Christ. We met there on the 21st of Oct., and had meeting

in the evening, on Sunday, and Sunday evening. One made application for baptism but was hindered by her husband. On Wednesday forenoon there were two young women baptized. It was encouraging to see that neither ice nor snow can frighten Christians. If their hearts are warm nothing can harm them in the discharge of their Christian duties. Brethren Thomas and Kook staid for night meeting, and brother Umbel came home that night, and found all well, for which we thank the Lord for his kind providences.

JACOB BEEGHLY.

Summerfield, Pa.

Brother Henry; On the 26th of Nov. brother Peter Myers, of Mifflin County paid a visit to our arm of the church, arriving at Greencastle on the 26th at noon; preached at Belmont the same evening. From there proceeded to Antietam; preached noon & evening; six meetings in our arm, ending at Welty's M. H. Sabbath evening. Elder D. P. Sayler, had preceded him at this place by two appointments, the two brethren being present at the last named appointment. The meetings were edifying and soul-stiring.

On the 29th I accompanied brother Myers to Beaver Creek Md. Filled five appointments, the last at Funkstown. Thence we went to the Manor; had two meetings; leaving (reluctantly) brother Peter to fill one more meeting in the evening, he purposing to take the cars next morning for the Valley of Virginia, en route for Tennessee.

Altogether we think the brethren, sisters and people; enjoyed a feast. Meetings were well attended; and much interest manifested. May the Lord bless brother Peter for his visit and labor of love: and while he may be wending his way over highways, and hedges, may many be compelled to come in and enjoy the sumptuous repast of the King of glory.

D. F. GOOD.

Waynesboro, Pa.

Dear Brother Henry: In the present Vol. I gave an item of church news on the close of our series of meetings. I will now give another item.

A few days after we had closed the meetings referred to, brother D. P. Sayler came and labored among us nearly a week, but the roads being bad, the people could scarcely attend the meetings. Among those that did attend, a few became willing to follow the Savior, and were baptised a few days after brother Sayler departed.

During the summer we received some, how many I cannot say, as I kept no account. On last Sunday (Nov. 29th) there were two girls received by baptism, and there are more that are not far from the kingdom.

The majority of those that were received during the year were young people. Perhaps there are some of the brethren who thought, when they saw the report of the series of meetings, that those young members would not hold out: but as some said, summer came and has passed, and we have lost none.—They are all steadfast yet. I am glad to hear of some of the churches that they intend holding series of meetings, which I think is in accordance with what the Apostle Paul did. See Acts 19: 8.

Let us therefore be engaged not only for a few days, but continually. We cannot be employed in anything better. That great and awful day is not far off when we must appear at the judgment seat of Christ.—Let us therefore warn the wicked that he may turn from his way, and that his blood may not be required at our hands.

JOHN BRINDLE.

Grayson, Pa.

Brother Henry: We left our home in Fayette County, West Va., on the morning of the nineteenth of Oct. last and made a safe arrival here in Johnson County, Mo., on the night of the 24th. Thus were we preserved by the all powerful hand of a kind Providence, while we traveled over a distance of 880 miles. And although we parted with many that were near and dear to us, we now find ourselves in the midst of kind and hospitable people, and especially do we rejoice to find a few of the faithful brethren and sisters who seem anxious to see the Master's cause flourish and prosper. And although there are not many members in this immediate neighborhood, yet we feel that they have all drank in to that one spirit and are all lively members in that one body. Notwithstanding I am thus surrounded, my mind often returns back to my native land where I spent my youthful days, and when I think of all the past scenes of my childhood, I am made to wonder whether we all shall ever meet again as we were once in our father's house. And then again I think this will never be in this life. Our parting and separation is painful indeed, but one great consolation we have, to know we have a Father in heaven in whose house we all can met one day, if we spend our days here on earth as we ought. But when I view my own case, and think of all the trials and temptations with which we have to contend in this life, I fear I shall be as one of the foolish virgins. And therefore I greatly desire the prayers of my dear brethren and sisters. May we all have our lamps trimmed and burning that when the Bridegroom makes his appearance we may all be ready to enter in with him before the door is closed. We know not how soon the messenger death may come, and call for us. And we will have to change time for eternity. And oh! then may we all meet around God's throne where no farewell tear is shed and parting is known no more. In hope of a happy eternity.

MARGARET HUTCHISON.

Centre View, Mo.

Brother Henry: Please inform our brethren and friends, through the columns of our excellent periodical, that we have arrived safely at Millerstown, at my wife's relatives, and found all well. The father, aged 79 years, who has been blind for about 8 years, is remarkably well, and patient under the circumstances.

Brother Henry; Inasmuch as church news is always read with interest, and as nothing has been reported from our district (Salimony) for some time, except the Sunday School, I feel like sending you a few items. Our great increase in numbers over a year ago, has been reported formerly. During the last year we have been steadily increasing; some twelve or fifteen were added to the church by baptism and by letter. The church is in a more healthy condition than it has been for a long time. During the last Summer we built a large meeting-house, fifty by eighty feet, with a basement story under the whole house, part of this basement story is set apart for cooking purposes.—The remainder is set with tables, for the purpose of eating dinner and breakfast. The advantages of this arrangement will readily suggest themselves. When we commence our Communion meeting in the morning, we can have dinner ready by the time meeting breaks, and by this means we save much time and confusion in the afternoon; and can commence the preliminary exercises of the evening much earlier than when we do all of our preaching and eating in one room. There are also many other advantages connected with it.

We had a Communion meeting on the 25th of November, and although the weather was inclement, we had a good attendance and spent a joyful time together. The ministers from other districts were, Jacob Wagner, Samuel Murray, Joseph and Abraham Leedy; Samuel Stump and brother Thomas and sister Sarah Major. During the meeting and within a few days after, five were added to the church by baptism. Brother George Jewett was elected to the ministry, and brethren George Click and Jonathan Hardman were chosen for Deacons.

A. H SNOWBERGER.

Huntington, Ind.

Sister Louisa J. Bashor, Whitesville, Mo., says: I appreciate the *Companion* very highly. I think it should be in every family of the Brethren. I would not be without it by any means. It contains so many encouraging communications from the dear brethrenand sisters.

The brethren and sisters in this little branch are, generally, in good health, for which we thank the good Lord. Our Communion meeting was held here the second Saturday and Sabbath in October last: we rejoiced to see brethren and sisters come from several different counties to enjoy the refreshing season with us at that time. There were two ministers from Kansas, and two from Clinton Co., Mo., present, who labored very hard while they were with us.

Sister Martha A. Kirksey, Wrights Mills, Ind., wishes to know whether there are any brethren living in Parke Co. Ind., near Rockville or Bloomingdale. She says she has not heard of any since she left Tennessee. Who will communicate the information?

Queries.

It is only of late that I have learned that there is a difference of opinion among the Brethren regarding bringing up children. The proposition is this: can we as christian parents bring our children up in subjection? I would like very much to know whether brethren generally believe that we cannot; and if so whose fault is it? The parents' or the childrens'? I hope to hear soon.

H. SCHER.

Business.

D. F. Good, Waynesboro, Pa. You have *now* paid for Vol. 5.

Josiah Hochstetler, Mt. Hope, Ohio.—Your paper has been sent regularly from this office.

Benj. F. Flory, South English, Iowa.—Back numbers are exhausted, except odd numbers. We have full sets of the first 20 numbers of present volume.

Susie M. Brallier, Ebensburg, Pa. You owe only 75 cents on Vol. 4.

James McClintock, St. Albins, Ill. You have $1.10 credit on Vol. 5. Hence you owe 40 cents on next volume.

J. P. Hetric, Putneyville, Pa. We have but 3 copies of Western District minutes, which we have sent you.

MARRIED

On the 17th of Nov., A. D., 1868, at the residence of he bride's father, by Elder John H. Umstad, brother Samuel G. Griffin, of Green Tree church, to sister Sarah M. Slingluff, of Upper Dublin church, all of Montgomery Co. Pa.

DIED.

We admit no poetry under any circumstances in connection with obituary notices. We wish to use all alike, and we could not insert verses with all.

In Union Church, Marshall Co. Ind., Sept. 2th, brother MARVIN HAMILTON, aged 49 years, 10 months, and 25 days.

On the 7th his remains were taken to the burial ground, followed by a large concourse of members and neighbors. He was a worthy speaker in the second degree. He labored some fifteen years in the ministry, much liked by everybody. He preached as long as he could be understood. His disease was consumption. He leaves a wife, (a sister) two sons, and one step-daughter to mourn their loss; and the church will miss him much. It is a great joy to visit such as our brother was when sick, for his conversation was in heaven. Funeral services by request by brethren John Hoover, Adam Appleman, and the writer.

JOHN KNISLEY.

LIST OF MONEYS received for subscription to the *Companion* since our last.

George Eby, Aughwick Mills, Pa.	1.50
Samuel Petry, Cross Keys, Va.	10.50
D. F. Good, Waynesboro, Pa.	3.00
J. G. Kintner, Defiance, Ohio,	15.50
Abram Summy, Ridgview, Pa.	7.50
Benj. F. Flory, South English, Iowa.	1.50
John Barnhart, Urbana, Ill.	1.00
Martha A. Kirksey, Wrights Mills, Ind.	.75
Peter Sipe, Connelsville, Pa.	1.50
Saml. A. Leedy, Shalers Mills, Ohio,	9.00
Isaac Royer, Hartleton, Pa.	1.50
Abram Crumpacker, Blacksburg, Va.	3.00
M. M. Bashor, Broylesville, Tenn.	1.50
Isaac King, East Berlin, Pa.	2.00
Michael Bashoar, Mifflin, Pa.	27.00
Saml Stoner, Empire Prairie, Mo,	1.50
Susan Faulkender, Dixon, Ill.	1.50
Louisa J. Bashoar, Whitesville, Mo.	1.50
Michael Bolinger, Lanark, Ill.	1.50
John Planck, Smith City, Mo.	1.50
George Cocanower, Butler, Ohio,	1.50
Hannah Knauff, Covington, Ohio,	1.50
Benj. Bowman, Dayton, Va.	1.50
William Hertzler, Elizabethtown, Pa.	13.50
Marg. Deardorff, York Snl. Springs, Pa.	9.00
Hannah Brallier, Ebensburg, Pa.	3.00
Simon Snyder, Martinsburg, Pa.	4.50
Frank Forney, Stony Creek, Pa.	16.50
D. M. Snavely, Middletown, Pa.	1.50
C. Shellenberger, Richfield, Pa.	7.50
David Garber, Bridgewater, Va.	15.00
J. R. Holsinger, Mt. Morris, Pa.	36.00
J. R. Cripe, North Manchester, Ind.	1.50
John Hershman, Zimmermanville, Pa.	1.75
Milton H. Hochman, Urbana, Ill.	.50
Elizabeth Studebaker, Muncie, Ind.	3.00
M. Hiestand, Sand Hill, Mo.	1.50
John Blauser, Baltimore, Ohio,	1.50
Levi Simmons, Carrollton, Ohio.	1.50
Peter Gault, West Salem, Ohio.	3.75
R. A. Garber, Mt. Sidney, Va.	5.00
Robert Mason, James Creek, Pa.	1.50
Sarah Stem, East Waterford, Pa.	1.50
John S. Newcomer, Columbia, Pa.	1.50
Isaac Coffman, New Hope, Pa.	3.00
John Weybright, Double P. Creek, Md.	1.50
James McClintock, St. Albins, Ill.	2.00

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